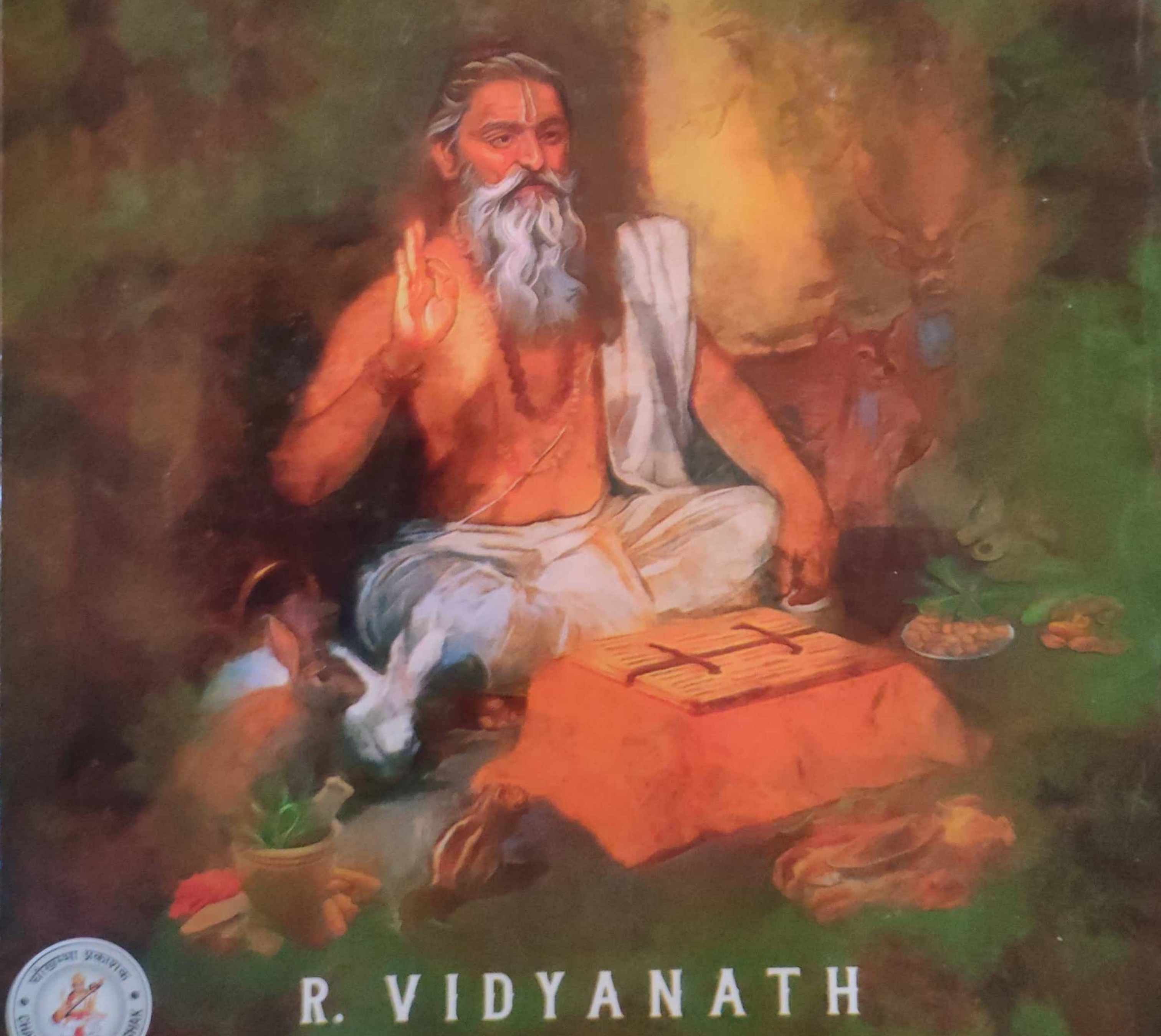
Volume I

ILLUSTRATED CARAKA SAṂHITĀ

English Translation along with Cakrapāṇi Commentary

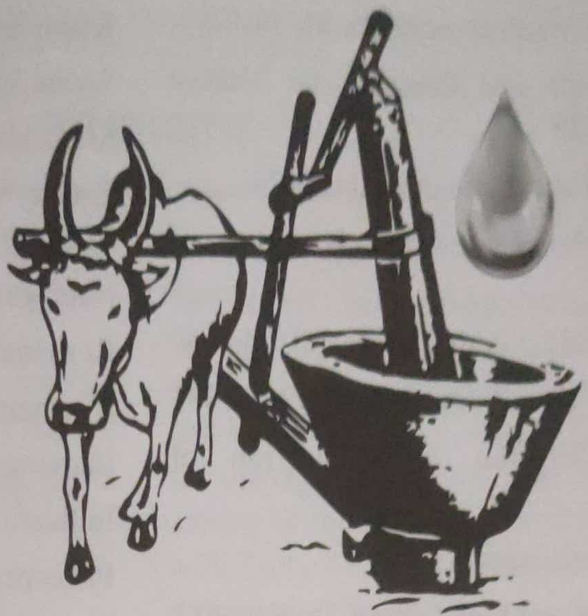
Sūtrasthāna



R. VIDYANATH

13

CHAPTER



Snehādhyāya

स्नेहाध्याय

Doubts Regarding Oleation Therapy 414

Sneha-Yoni (Origin of Oleating Substances) 416

Properties of Tila Taila & Eraṇḍa Taila 417

Types of Sneha Dravya 417

Properties of Ghṛta 419

Properties of Taila 419

Properties of Vasā 419

Properties of Majjā 420

Suitable Seasons for the Use of Different Types of Oleating Substances 420

Time of Administration of Different Types of Oleating Substances 421

Complications due to Untimely Administered Oleating Substances 422

Anupāna for Different Types of Oleating Substances 423

24 Types of Sneha Vicāraṇa 424

Importance of Acchapeya 425

64 Types of Vicāraṇa 425

Sneha Mātrā 426

Eligible Patients and Diseases for Uttama Sneha Mātrā 427

Advantages of Uttama Sneha Mātrā 428

Eligible Patients and Diseases for Madhyama Sneha Mātrā 428

Advantages of Madhyama Sneha Mātrā 428

Eligible Patients and Diseases for Hrasva Sneha Mātrā 429

Advantages of Hrasva Sneha Mātrā 429

Indications for the Administration of Ghṛta 429

Indications for the Administration of Taila 430

Indications for the Administration of Vasā 431

Indications for the Administration of Majjā 432

Duration of Snehapāna 432

General Indications for Oleation Therapy 433

Contraindications for Oleation Therapy 433

Features of Proper, Improper and Excessive Oleation Therapy 435

Recommended Diet the day before Snehapāna 435

Post-operative Care 436

Mṛdu Koṣṭha-Krūra Koṣṭha 437

Mṛdu Koṣṭha Lakṣaṇa 437

Krūra Koṣṭha Lakṣaṇa 438

Sneha Vyāpath 438

Management of Tṛṣṇā 439

Sneha Vyāpath (Complications of Oleation Therapy) 440

Management of the Complications 441

Reasons for Complications 441

Virecana after Snehapāna 442

Vamana after Snehapāna 442

Indications for Sneha Vicārаṇa 443

Pāñcaprasṛtakī Peyā 444

Contraindicated Substances in Certain Diseases 445

Sneha Dravya for Yoni Doṣa & Śukra Doṣa 445

Simile Regarding the Effect of Instant Oleation 446

Advantage of Salt in Oleation 447

To Sum Up 447

Chapter 13

Snehādhyāya

स्नेहाध्याय

अथातः स्नेहाध्यायं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Vāta-Kalākalīya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Snehādhyāya*, as taught by Lord *Ātreya*.

Cakrapāṇi:

निर्देशवातकलाकलीये वातादयोऽभिहिताः, तेषां भेषजं यथा कल्पनीयं तदुपदेष्टुं कल्पनाचतुष्कोऽभिधीयते।- The details about *Vāta* and other *Doṣās* are explained in the previous chapter named *Vāta-Kalākalīya Adhyāya* which belongs to "*Nirdeśa Catuṣka*". For the sake of the drugs and their method of preparation useful for the management of these *Doṣās* "*Kalpanā Catuṣka*" is described.

भेषजानां कल्पना भेषजकल्पना, सा च कल्पना आश्रयद्रव्याभिधानं विना न पार्यते कल्पयितुम्;- The preparation of the medicine is known as *Bheṣaja Kalpanā*. For the preparation of various medicines, raw drugs are essential.

अत: स्नेहादिद्रव्यगोचरा स्नेह-स्वेद-वमन-विरेचनकल्प नेहाभिधीयते, बस्तिकल्पना त्विह बहुवक्तव्यत्वान्नोक्ता।- Hence various pharmaceutical preparations useful for *Sneha*, *Sveda*, *Vamana* and *Virecana* are explained here based on the available drugs which are having unctuousness and other properties. The recipes useful for *Vasti* are not explained at this juncture owing to its lengthy description.

अत्रापि वमनादिप्रवृत्तौ स्नेहस्यैव प्रथमं विधीयमानतया तथा दोषप्रधानस्य वातस्य प्रधानभेषजत्वाच्च तत्प्रतिपादक एव स्नेहाध्यायोऽभिधीयते। स्नेहस्य प्रतिपादकोऽध्यायः स्नेहाध्यायः।।- In the middle of these therapeutic procedures, *Sneha* is explained initially because it should be conducted before *Vamana* and *Virecana* etc. and also it is the best one for the management of *Vāta*, the most important among all the *Doṣās*. As the chapter is dealing with *Sneha Dravya* (unctuous substances) it is so named as *Snehādhyāya*.

सांख्यैः संख्यातसंख्येयैः सहासीनं पुनर्वसुम्।
जगद्धितार्थं पप्रच्छ वह्निवेशः स्वसंशयम्॥3॥

Once upon a time Lord *Punarvasu* was sitting with erudite scholars and then the sage *Agniveśa* has put forth certain doubts before him for the benefit of mankind.

Cakrapāṇi:

संख्या सम्यग्ज्ञानं, तेन व्यवहरन्तीति सांख्याः।- *Saṅkhyā* means accurate knowledge. Whoever possesses such knowledge is called *Sāṅkhya*.

संख्यातं ज्ञातं संख्येयं ज्ञेयं यैस्ते तथा; यदि वा 'संख्यातसंख्येयम्' इति पाठः,- '*Saṅkhyāta Saṅkhyeyam*' means one who has considered

what is to be considered.

तदा पुनर्वसुविशेषणमेतत्; अर्थस्तु समानः।- This epithet is applicable to *Ātreya Punarvasu*. Then also it conveys the similar meaning.

सांख्यैः सहावस्थानोपदर्शनमात्रेयस्य कर्तव्यप्रश्नानुगुण-मनःसमाधानोपदर्शनार्थम्।- Lord *Ātreya* has sat together along with the knowledgeable persons to answer the doubts raised by them.

संशयमिति संशयेन विषयिणा विषयं लक्षयति, तेन संशयमिति संशयविषयमित्यर्थः।।- *Saṃśaya* means doubt. By raising the doubts the subject will be revealed. Thus to reveal the subject from the preceptor, the scholars raised the doubts to enrich their knowledge.

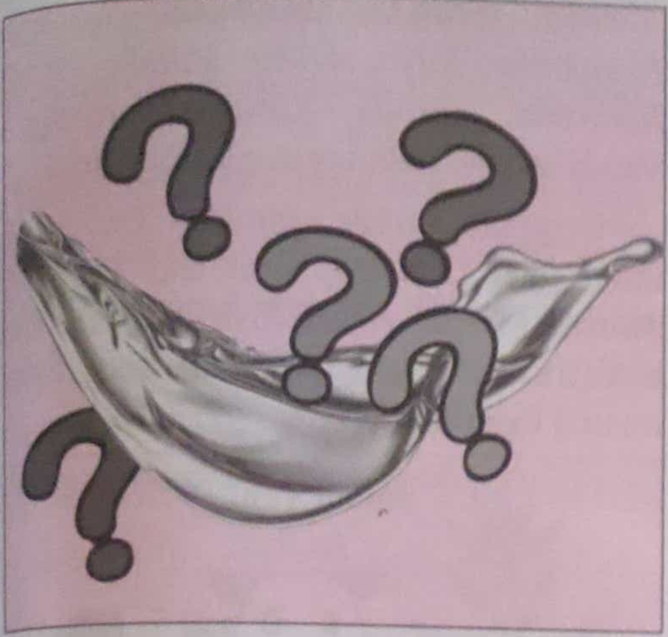
Doubts Regarding Oleation Therapy [5-8]

किंयोनयः कति स्नेहाः के च स्नेहगुणाः पृथक्।
कालानुपाने के कस्य कति काश्च विचारणाः।।4।।
कति मात्राः कथंमानाः का च केषूपदिश्यते।
कश्च केभ्यो हितः स्नेहः प्रकर्षः स्नेहने च कः।।5।।
स्नेह्याः के के न च
स्निग्धास्निग्धातिस्निग्धलक्षणम् ।
किं पानात् प्रथमं पीते जीर्णे किंच हिताहितम्।।6।।
के मृदुक्रूरकोष्ठाः का व्यापदः सिद्धयश्च काः।
अच्छे संशोधने चैव स्नेहे का वृत्तिरिष्यते।।7।।
विचारणाः केषु योज्या विधिना केन तत् प्रभो!।
स्नेहस्यामितविज्ञान ज्ञानमिच्छामि वेदितुम्।।8।।

- What are the sources of *Sneha dravya* (unctuous substances)?
- How Many types of *Sneha dravyās* are there?
- What are the features of different types of *Sneha dravya*?
- What are the appropriate timings for the internal administration of different types of *Sneha dravya* and their *Anupāna* (post-prandial drink)?
- What is meant by *Sneha Vicāraṇa* (administration of *Sneha dravya* along with other food substances) and how many types are there?
- How many types of *Sneha mātrā* (dosage) are there?
- What is the measurement of each of them?
- What dose should be prescribed for whom?
- Which one of the dosage is suitable to whom?
- Which one is the best one among all the *Sneha dravyās*?
- Who are eligible and not eligible for oleation therapy?
- What are the features of proper, insufficient and excessive oleation therapy?
- What is beneficial and what is harmful before and after *Snehapāna* and also after completion of digestion?
- What are the features of *Mṛdu-Koṣṭha* and *Krūra-Koṣṭha*?
- What are the complications of oleating therapy? And what are their management methods?
- What is the regimen prescribed for *Śamana Sneha* and *Śodhana Sneha*?
- To whom *Vicāraṇa* type of *Sneha* is to be given and how they should be prepared?

The sage *Agniveśa* requested his preceptor as under.

"Oh! Lord I would like to know all about oleation therapy"



Cakrapāṇi:

कोऽसौ संशय इत्याह- किंयोनय इत्यादि।- Beginning the verse with the word '*Kiṃ yonaya*', the author has presented the doubts regarding oleation therapy.

किंयोनयः किमाधारकारणाः।- '*Kiṃ yonaya*' means what are the sources of *Snehadravya*?

कालश्चानुपानं च कालानुपाने।- *Kālānupāna* means both the *Kāla* and *Anupāna.* That means what are the appropriate timings for the internal administration of different types of *Sneha dravya* and their *Anupāna*?

विचारणा द्रव्यान्तरासंयुक्तस्नेहपानं वर्जयित्वा स्नेहोपयोगः।- *Vicāraṇa* means the use of unctuous substances by combining with other drugs or through different media.

कथंमाना कीदृङ्माना। का चेति मात्रा। What is the measurement of each of them? What dose should be prescribed for whom?

प्रकर्षः कालप्रकर्षः।- *Prakarṣa* means the time period.

स्नेहने स्नेहयुक्तिक्रियायाम्।- *Snehane* means administration of *Snehadravya.*

के नचेति के न च स्नेह्या:।- *Ke Naceti* means that those who are not eligible for oleation therapy.

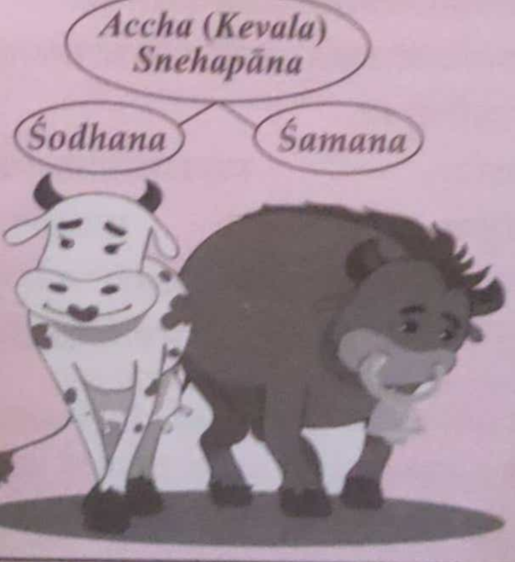
गोबलीवर्दन्याय

Gobalīvarda Nyāya

Go means the cow and *Balīvarda* means the ox. Thus *Gobalīvarda Nyāya* means "The maxim of the cow and bull"

Here the word cow signifies both a male cow and a female cow; but ordinarily it is used in the sense of a female cow only. Similarly the ordinary acceptance of a word is not always what it strictly or derivatively signifies. Thus according to the present *Nyāya*, it has to be considered as the relative meaning or hidden meaning.

While explaining the detailed description about *Snehapāna*, the commentator has employed this maxim. Here the term *Accha* refers to pure oleating substance and is meant for *Śodhana*; however it can be taken for both *Śodhana* (purificatory therapy) and *Śamana* (pacification) according to *Gobalīvarda Nyāya.* (Ca. Sū. 13/8)



किं पानात् स्नेहपानात् प्रथमं पूर्वं हिताहितं; किंच पीते स्नेहे तथा जीर्णे च स्नेहे हिताहितमिति योज्यम्।- What

is wholesome and unwholesome before and after *Snehapāna* and also after completion of digestion?

सिद्धयो व्यापत्साधनानि भेषजानि।- *Siddhayo* means the drugs useful for the management of complications.

अच्छे इति संशोधनपृथङ्निर्देशाद्गोबलीवर्दन्यायेन संशमन इति भवति।- The word '*Accha*' refers to *Kevala Sneha* (pure unctuous substance without mixing with any other substance). As *Kevala Sneha* is mentioned for *Śodhana* purpose it can be considered for *Śamana* also according to *Go-balivarda Nyāya.*

वृत्तिरिति वृत्तिः उपचारविधानम्।- *Vṛtti* means management.

ज्ञानं शास्त्रम्।।- *Jñānaṃ* refers to scriptural knowledge.

Sneha-Yoni (Origin of Oleating Substances) [9-11]

अथ तत्संशयच्छेत्ता प्रत्युवाच पुनर्वसुः।
स्नेहानां द्विविधा सौम्य योनिः स्थावरजङ्गमा।।9।।
तिलः प्रियालाभिषुकौ
बिभीतकश्चित्राभयैरण्डमधूकसर्षपाः ।
कुसुम्भबिल्वारुकमूलकातसीनिकोचकाक्षो-
डकरञ्जशिग्रुकाः ।।10।।
स्नेहाशयाः स्थावरसंज्ञितास्तथा
स्युर्जङ्गमा मत्स्यमृगाः सपक्षिणः।
तेषां दधिक्षीरघृतामिषं वसा स्नेहेषु
मज्जा च तथोपदिश्यते।।11।।

To clarify the doubts of *Agniveśa*, Lord *Ātreya* was replied as mentioned under.

Oh! Gentleman, the origin of oleating substances (*Sneha-yoni*) is of two types viz. *Sthāvara* (plant origin) and *Jaṅgamā* (animal origin).

Originated from Plants:- The seeds of *Tila, Priyāla, Abhiṣuka, Vibhītaka, Citrā, Abhayā, Eraṇḍa, Madhūka, Sarṣapa, Kusumbha, Bilva, Āruka, Mūlaka, Atasī, Nikocaka, Akṣoḍa, Karañja* and *Śigru* yields oil and belongs to plant origin.

Originated from Animals:- The curds, milk, ghee, *Māṃsa, Vasā* and *Majjā* of *Matsya, Mṛga, Pakṣi* (fish, animals and birds) are the oleating substances and related to animal origin.

Cakrapāṇi:

अभिषुक औत्तरापथिकः।- *Abhiṣuka* is the plant mostly grows in north India.

चित्रा गोरक्षकर्कटी, तद्बीजमिह; यदि वा चित्रा लोहितैरण्डः।- *Citrā* means *Gorakṣakarkaṭī*. The seed is to be taken. *Citrā* also may be considered as red variety of castor plant (*Rakta Eraṇḍa*).

अतसी 'उमा' इति ख्याता।- *Atasī* means *Umā*.

आरुकनिकोचकाक्षोडा औत्तरापथिकाः।- *Āruka, Nikocaka* and *Akṣoḍa* are also the plants grows in north India.

स्नेहाशयाः स्नेहस्थानानि।- *Snehāśayā* means the seat or receptacle for unctuous substances.

एते चाविष्कृततमत्वेनोक्ताः, तेन निम्बतैलादयो

बोद्धव्या:।- These are only mentioned here because of their wider utility. By this *Nimba Taila* and others also can be considered.

आमिषं मांसम्।।- *Āmiṣa* means *Māṃsa* i.e. meat.

Properties of Tila Taila & Eraṇḍa Taila [12]

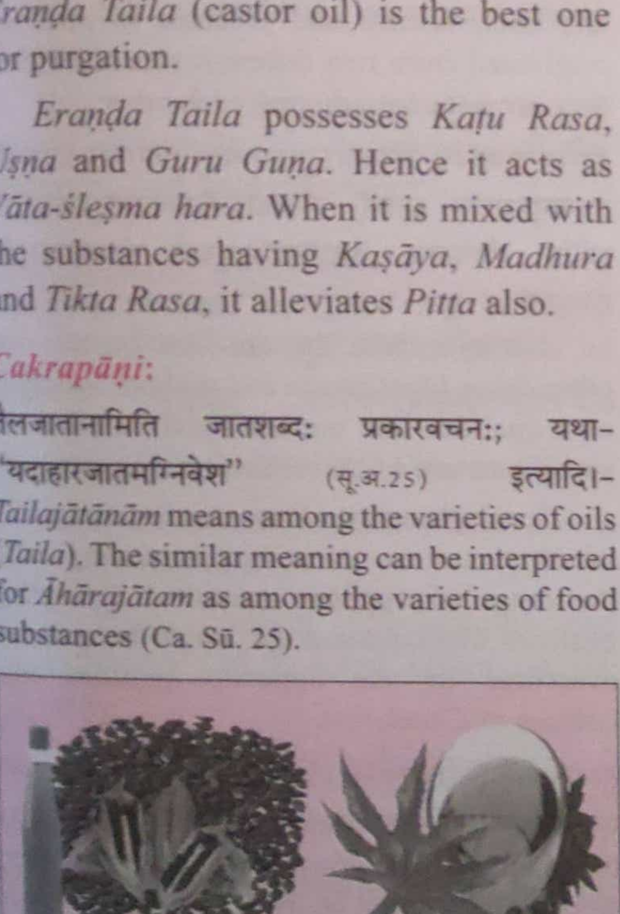
सर्वेषां तैलजातानां तिलतैलं विशिष्यते।
बलार्थे स्नेहने चाग्र्यमैरण्डं तु विरेचने॥12॥
(कटूष्णं तैलमैरण्डं वातश्लेष्महरं गुरु ।
कषायस्वादुतिक्तैश्च योजितं पित्तहन्त्रपि ॥1॥)।

Among all the oily substances *Tila Taila* (gingili oil) is the best one to bestow strength as well as for oleation and *Eraṇḍa Taila* (castor oil) is the best one for purgation.

Eraṇḍa Taila possesses *Kaṭu Rasa*, *Uṣṇa* and *Guru Guṇa*. Hence it acts as *Vāta-śleṣma hara*. When it is mixed with the substances having *Kaṣāya*, *Madhura* and *Tikta Rasa*, it alleviates *Pitta* also.

Cakrapāṇi:

तैलजातानामिति जातशब्दः प्रकारवचनः; यथा- "यदाहारजातमग्निवेश" (सू.अ.25) इत्यादि।- *Tailajātānām* means among the varieties of oils (*Taila*). The similar meaning can be interpreted for *Āhārajātam* as among the varieties of food substances (Ca. Sū. 25).



Tila Taila Eraṇḍa Taila

अत्र यद्यपि योगात्तिलभवमेव तैलं, तथाऽपि रूढ्येह सर्व एव स्थावरस्नेहास्तैलमित्युच्यन्ते। यदुक्तं सुश्रुते- "निष्पत्तेस्तद्गुणत्वाच्च तैलत्वमितरेष्वपि" (सु.सू.अ.45) इति।- To be frankly speaking the word '*Taila*' refers to the oil obtained from the seeds of *Tila* i.e. sesamum. But it denotes all the varieties of oils because of the similar method of extraction and properties vide reference cited in the 45th chapter of *Suśruta Saṃhitā Sūtrasthāna*.

विशिष्यते अतिरिच्यते।- *Viśiṣyate* refers to the best among others.

अग्र्यमित्यैरण्डेन संबध्यते।।- Here the word *Agrya* pertaining to *Eraṇḍa*. Hence it should be understood as *Eraṇḍa Taila* is the best one among all the oils for purgation.

Types of Sneha Dravya [13]

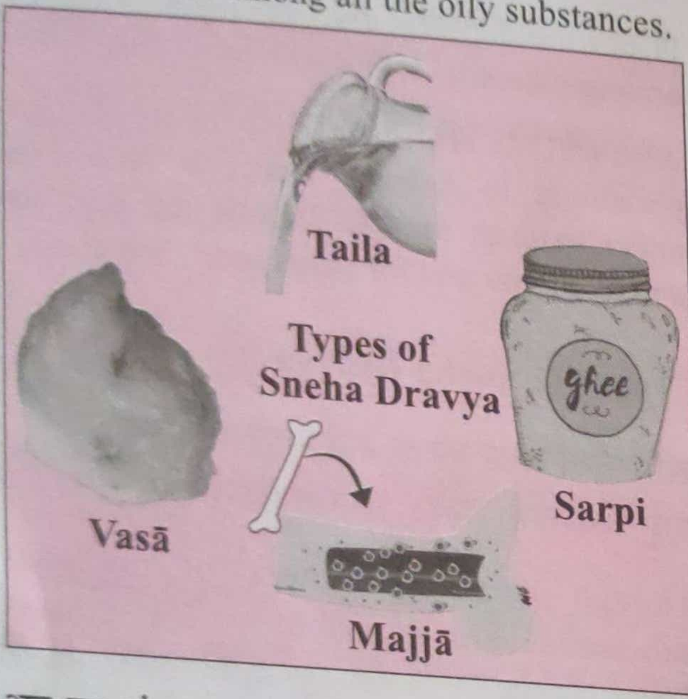
सर्पिस्तैलं वसा मज्जा सर्वस्नेहोत्तमा मताः।
एषु चैवोत्तमं सर्पिः संस्कारस्यानुवर्तनात्॥13॥

Though many a number of unctuous substances are available in the nature, *Sarpi* (ghee), *Taila* (gingili oil), *Vasā* (muscle fat) and *Majjā* (bone marrow) are being considered as the best among them. Among these four, ghee is par-excellence because it can assimilate the properties of other substances.

Cakrapāṇi:

सर्वस्नेहोत्तमा इत्यत्र सर्वशब्देन दधिक्षीरादयो गृह्यन्ते; सर्वस्नेहोत्तमत्वं च सर्पिरादीनां स्नेहगुणप्रकर्षवत्त्वेन। संस्कारो गुणान्तरारोपणं, तस्यानुवर्तनमनुविधानं स्वीकरणमिति यावत्। एतदुक्तं भवति- यत्- न तथा तैलादयो द्रव्यान्तरसंस्कृताः संस्कारगुणान् वहन्ति यथा सर्पिरिति। अत एवोक्तं- "नान्यः स्नेहस्तथा कश्चित् संस्कारमनुवर्तते। यथा सर्पिरतः सर्पिः सर्वस्नेहोत्तमं मतम्" (नि. अ.1)।- The word '*Sarva*' refers to curd, milk and other oleating substances mentioned

as above. Among all those substances *Sarpi*, *Taila*, *Vasā* and *Majjā* are considered as the best because of their excelling in qualities. *Saṃskāra* means addition of another or better quality. *Tasya Anuvartanāt* means being carry forward the additional quality along with the own quality. That means no other substance can be able to withhold its own quality along with the additional one, when being processed except ghee. Hence ghee is being considered as the best one among all the oily substances.



अत एव संस्कारकद्रव्यचित्रकादिगुणानुविधानेऽपि सर्पिर्न स्वगुणान् स्नेहशैत्यादीन् जहाति, किंच स्वगुणान् तद्गुणांश्च वहति, यतोऽनुशब्देन पश्चाद्वाचिना स्वगुणवर्तनस्य पश्चात् संस्कारकगुणवर्तनमुच्यते।– Therefore when ghee is processed with *Citraka*, without losing its own properties like unctuousness and coldness, it acquires the qualities of hotness and pungent taste also. '*Anu*' refers to the meaning afterwards. By keeping the original quality and by assimilating another property after processing is known as '*Saṃskāraka-guṇa-vartanam*'.

अत एवोक्तं– "स्नेहाद्वातं शमयति पित्तं माधुर्यशैत्यतः। घृतं तुल्यगुणं दोषं संस्कारात्तु जयेत् कफम्" (नि. अ.1) इति।– Hence ghee alleviates *Vāta* due to its *Sneha Guṇa; Pitta* is alleviated due to its *Madhura rasa* and *Śīta Guṇa*. Though both ghee and *Kapha* possess similar qualities; *Kapha* is being alleviated by processing the ghee with the drugs having the opposite properties of *Kapha*.

न च वाच्यं रूक्षोष्णचित्रकादिसंस्काराद्रूक्षोष्णं सर्पिर्भवति, ततश्च सर्पिषः स्नेहशैत्ये तद्विरुद्धे कथं तिष्ठतः? इति; यतः सर्पिःसंबद्धचित्रकावयवानुगतं हि रूक्षोष्णत्वं, सर्पिर्गते च स्नेहशैत्ये इति भिन्नाश्रयत्वान्न विरोधः;– By processing the ghee with *Citraka* and others it acquires *Rūkṣa* and *Uṣṇa Guṇa*. But, how *Sneha* and *Saitya Guṇās* can exists within the ghee along with *Rūkṣa* and *Uṣṇa Guṇa* which are opposite to each other? The doubt has been clarified by the commentator as under.

The qualities like roughness and hotness of *Citraka* imbibed in ghee due to processing and unctuousness and coldness of ghee are originated from two different sources. Hence they are not contradicting each other.

इदमेव च सर्पिषः संस्कारानुवर्तनं यत्- स्वगुणविरुद्धस्यापि तस्यानुपघातेन धारणं; संस्कारकचित्रकादिगुणवहनेऽपि सर्पिषः शैत्यादयः कदाचिदभिभूयन्ते संस्कारकगुणै-रुष्णादिभिर्न पुनः स्नेहगुणः,– Thus the ghee can be able to imbibe the opposite qualities of other drugs like *Citraka* etc. without losing its own qualities like unctuousness etc. due the specific nature of '*Saṃskārasya Anuvartanāt*'.

Hence ghee never loses its primary quality of unctuousness even by processing with the drugs of opposite qualities. Secondary qualities like coldness etc. might be at times overcome by the opposite qualities like hotness of *Citraka* etc.

तस्य स्नेहेषु सर्वात्मना व्यवस्थितस्य प्रबलत्वात्; अत एव सर्पिरादयः स्नेहप्रधानत्वात् 'स्नेहा' इत्युच्यन्ते।– As the quality of unctuousness is more prevalent among all it cannot be overcome by any other quality. Thus ghee and others possess *Sneha* quality. Thus ghee and others possess *Sneha Guṇa* predominantly, all are known as *Sneha dravya*.

अन्ये तु संस्कारानुवर्तनं स्वगुणोपघातेन संस्कारकगुणवहनं ब्रुवते, एतच्च तैले तिष्ठति न सर्पिषीति वदन्ति; सर्पिषि तु संस्कारानुवर्तनमुक्तं यत् तत् सर्पिषि सर्वथा कस्यचिद्गुणस्य संस्कारगुणेनानुपघाताद्भवति ; तथाहि- दाहप्रशमनार्थं ज्वरे चन्दनादिशीतद्रव्यसाधिततैलमुक्तं, यतः शीतेन साधितं तैलमुष्णमपि स्वभावाच्छीतमेव भवतीति।।- Others interpreted '*Saṃskārasya Anuvartanāt*' as attaining the qualities of processed drugs and by losing its own qualities. This attribute exists in oil only but not in ghee. Whereas ghee retain its own qualities along with the qualities acquired by processing. Hence to relieve the burning sensation in fever, it is advised to administer the oil processed with *Candana* and the other cold substances. When the oil is processed with cold substances, it acquires coldness by losing its original quality of hotness.

Thus it is said "Even though oil possesses hotness originally, it becomes cool by processing with cold substances".

Properties of Ghṛta [14]

घृतं पित्तानिलहरं रसशुक्रौजसां हितम्।
निर्वापणं मृदुकरं स्वरवर्णप्रसादनम्।।14।।

- *Ghṛta* (ghee) alleviates *Pitta* and *Vāta*.
- It is wholesome for *Rasa Dhātu*, *Śukra Dhātu* and *Ojas*.
- It gives cooling (*Nirvāpaṇa*) and softening (*Mṛdu-kara*) effect on the body.
- It gives good voice and complexion.

Cakrapāṇi:

स्नेहगुणानभिधत्ते- घृतमित्यादि।- Beginning the verse with the word '*Ghṛtaṃ*', the author has presenented the properties of ghee.

निर्वापणं दाहप्रशमनम्।- *Nirvāpaṇa* refers to *Dāha-praśamana* i.e. which pacifies burning sensation.

Properties of Taila [15]

मारुतघ्नं न च श्लेष्मवर्धनं बलवर्धनम्।
त्वच्यमुष्णं स्थिरकरं तैलं योनिविशोधनम्।।15।।

- *Taila* (oil) alleviates *Vāta* without aggravating *Kapha.*
- It promotes body strength.
- It is conductive to healthiness of skin.
- It is hot and causes stability to the body.
- It is useful for purification of female genitalia.

Cakrapāṇi:

मारुतघ्नमित्यादि तैलगुणाः।- Beginning the verse with the word '*Mārutaghnaṃ*', the author has presenented the properties of *Taila.*

स्थिरकरम् अङ्गस्थैर्यकरम्।- *Sthirakara* means which causes stability to the body.

Properties of Vasā [16]

विद्धभग्नाहतभ्रष्टयोनिकर्णशिरोरुजि ।
पौरुषोपचये स्नेहे व्यायामे चेष्यते वसा।।16।।

- *Vasā* (muscle fat) is useful for the management of injury (*Viddha*), fractures (*Bhagna*), trauma (*Āhata*), prolapsed uterus (*Bhraṣṭa yoni*), earache (*Karṇa ruja*) and headache (*Śiroruja*).
- It is useful for the enhancement of virility.
- It acts as an oleating substance in general and especially useful for those who practices physical exercises.

Cakrapāṇi:

विद्धेत्यादि वसागुणाः।- Beginning the verse with the word '*Viddha*', the author has presenented the properties of *Vasā*.

पौरुषोपचयः शुक्रोपचयः।- *Pauruṣopacaya* means increase of *Śukra*.

स्नेहे शरीरस्नेहने कर्तव्ये। - '*Snehe*' means that which causes oleation in the body.

Properties of Majjā [17]

बलशुक्ररसश्लेष्ममेदोमज्जविवर्धनः ।
मज्जा विशेषतोऽस्थ्नां च
बलकृत् स्नेहने हितः॥17॥

- *Majjā* (bone marrow) enhances body strength (*Bala*) as well as *Śukra Dhātu*, *Rasa Dhātu*, *Śleṣma*, *Medo Dhātu* and *Majjā Dhātu*.
- It is especially useful for the strengthening of bones.
- It also acts as unctuous substance.

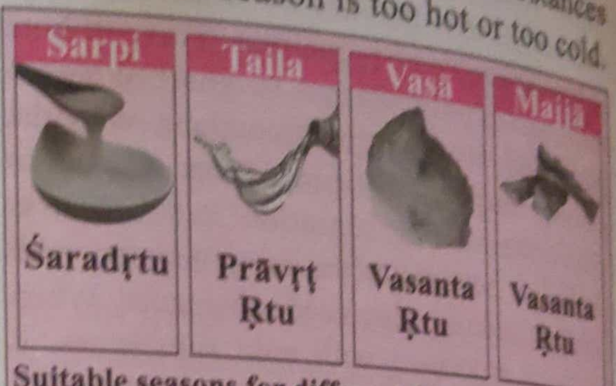
Cakrapāṇi:

बलशुक्रेत्यादि मज्जगुणाः:- Beginning the verse with the term '*Balaśukra*', the author has presenented the properties of *Majjā*.

Suitable Seasons for the Use of Different Types of Oleating Substances [18]

सर्पिः शरदि पातव्यं वसा मज्जा च माधवे।
तैलं प्रावृषि नात्युष्णशीते स्नेहं पिबेन्नरः॥18॥

- *Sarpi* (ghee) should be administered during *Śaradṛtu* (autumn i.e. in the months of *Āśvayuja - Kārtīka*).
- The ideal season for the administration of *Vasā* (muscle fat) and *Majjā* (bone marrow) is *Mādhave* i.e. *Vasanta Ṛtu* (spring i.e. in the months of *Phālguna* and *Caitra*)
- Similarly the best season for the administration of *Taila* (oil) is *Prāvṛṭ Ṛtu* (rainy season i.e. *Āṣāḍha* and *Śrāvaṇa*)
- One should not take oleating substances when the season is too hot or too cold.



Suitable seasons for different Oleating substances

Cakrapāṇi:

सर्पिरादिपानकालमाह- सर्पिः शरदीत्यादि।- In the present verse the author has described about the suitable seasons for the use of ghee and other oleating substances by starting with '*Sarpi Śaradi*'. That means ghee should be administered during *Śaradṛtu* (autumn season).

माधवे वैशाखे।- *Mādhava* means *Vaiśākha* which is the suitable season for the administration of muscle fat and bone marrow.

प्रावृडाषाढश्रावणौ, यदुक्तं- "प्रावृद् शुक्रनभौ ज्ञेयौ" (सि. अ.6) इति।- *Prāvṛṭ Ṛtu* means the months of *Āṣāḍha* and *Śrāvaṇa* which is also mentioned in *Siddhisthāna* 6th chapter as *Śukra* and *Nabha*. This is the best season for the administration of oil.

शरदि बहुपित्तत्वेन पित्तविरुद्धं घृतमेव यौगिकं, नान्यस्तैलादिः।- During *Śaradṛtu*, *Pitta* vitiates predominantly. As ghee is having opposite attributes to *Pitta*, it is more suitable for the management of *Pitta*, rather than oil and other

substances.

वसामज्ज्ञोस्तु नातिशीतोष्णत्वात् साधारणे; यतस्तयोरनुपाने शीतत्वेन वोष्णत्वेन वा निर्देशो न कृतः; "यथासत्त्वं तु शैत्यौष्ण्ये वसामज्ज्ञोर्विनिर्दिशेत्" (सू. अ.27) इति तु वचनेन शैत्यौष्ण्याभिधानं सामान्येन, तैलसर्पिर्वदौष्ण्यशैत्यानभिधानात्र प्रकर्षप्राप्तशैत्योष्णत्वप्रापकम्।- *Vasā* and *Majjā* should be administered in the normal season i.e. which should not be too cold or too hot. Hence the *Anupāna* is not specified either cold or hot for *Vasā* and *Majjā*. It is also quoted in the 27th chapter of *Sūtrasthāna* that *Vasā* and *Majjā* should not be given when the body is too hot or cold. That means *Vasā* and *Majjā* should be given in the normal seasons only, unlike *Taila* and *Ghṛta*.

अत एवोक्तं- "तैलवसामज्जसर्पिषां तु यथापूर्वं श्रेष्ठत्वं वातश्लेष्मविकारेषु भवति, यथोत्तरं पित्तविकारेषु" (वि. अ.8) इति।- *Taila*, *Vasā*, *Majjā* and *Sarpi* are considered as the best drugs of choice in their preceding order for the management of *Vāta* and *Kapha* disorders. And these are also the best drugs in their succeeding order for the management of *Pitta* disorders.

अत्रोत्तरस्य सर्पिषः शैत्यात् पित्तहरत्वं, तैलस्य तूष्णत्वाद्वातश्लेष्महरत्वं, वसामज्ज्ञोस्तु साधारणत्वेन मध्यगतत्वमिति स्थितम्।- Due to the coldness of *Ghṛta* it alleviates *Pitta*; and *Vāta* and *Kapha* are alleviated due the hotness of *Taila*. As *Vasā* and *Majjā* are not having superior role in alleviating *Doṣās*, they have been placed in between *Taila* and *Ghṛta*.

एवं वसामज्ज्ञोः साधारणत्वेन तथा बल्यत्वधातुवृद्धिकरत्वाभ्यामनतिशीतोष्णे तथा बलक्षयधातुक्षययुक्ते माधवे प्रयोगो युक्तः।- *Vasā* and *Majjā* are the general oleating substances, and causes for bestowing strength and increases body tissues, and also neither too cold nor too hot. During this period the bodily strength and tissues undergo depletion and hence it is ideal to administer them in the season of *Mādhava* (*Vaiśākha*).

चैत्रस्तु मुख्यसाधारणगुणोऽपि प्रभूतश्लेष्मतया न स्नेहविषय इत्यनुक्तः।- The month of *Caitra* even though having a moderate temperature it is not suitable for oleation therapy because of the predominance of *Kapha* during that period.

सामान्येन स्नेहोपयोगे शस्तं कालमाह- नात्युष्णेत्यादि। नात्युष्णे ग्रीष्मे, नातिशीते हेमन्ते शिशिरे च तथा वर्षजनितशैत्ये वर्षाकाले। अयं चानात्ययिकविकारे सति कालनियमो ज्ञेयः, अग्रे उष्णे शीते च काले स्नेहोपदेशात्।।- In general the ideal time for administration of unctuous substances should be neither too hot nor too cold. That means during summer, winter and rainy season oleation therapy is not suitable. One should understand that the above rule is applicable only for chronic diseases. Hence in an emergency oleation therapy can be prescribed even if it is too hot or too cold.

Time of Administration of Different Types of Oleating Substances [19]

वातपित्ताधिको रात्रावुष्णे चापि पिबेन्नरः।
श्लेष्माधिको दिवा शीते पिबेच्चामलभास्करे ॥19॥

- When *Vāta* and *Pitta* is vitiated, and during hot days, oleating substances should be administered in the evening hours generally.
- Similarly when *Kapha* is vitiated, and during cold days, oleating substances should be administered in the noon hours.

Cakrapāṇi:

कालविशेषे दोषविशेषे च पानक्रमं दर्शयति- वातेत्यादिना।- In the present verse the author has described about the time of administration of oleating substances according to *Doṣās* by

starting with '*Vātapittādhiko*'.

Time of administration of Sneha according to Doṣa

वातश्च पित्तं च वातपित्तं, तदधिको वातपित्ताधिकः।– *Vātapittaṃ* means *Vāta* and *Pitta*. *Vātapittādhikaḥ* means increased state of *Vāta* and *Pitta*.

रात्राविति सायम्।– *Rātri* means evening time.

उष्णे ग्रीष्मे।– *Uṣṇa* means *Grīṣma Kāla* i.e. summer.

श्लेष्माधिकग्रहणमत्यन्तशीतविकारगृहीतपुरुषोपलक्षणार्थं, तेन वातश्लेष्माधिकः श्लेष्माधिकश्च गृह्यते;– The word '*Śleṣmādhika*' is having been used by keeping the persons in view who are suffering from severe cold disorders. Therefore it should be considered as both *Vāta- Śleṣmādhika* and *Śleṣmādhika*.

अत एव सुश्रुतेऽप्युक्तं– "वातपित्ताधिको रात्रौ वातश्लेष्माधिको दिवा" (सु.चि.31) इति।– Hence *Suśruta* also mentioned that oleation therapy should be conducted during evening hours when there is dominancy of *Vāta* and *Pitta doṣa*; and it should be conducted during morning hours when there is dominancy of *Vāta* and *Kapha doṣa*.

केवलवाताधिकस्य तथा पित्ताधिकस्य श्लेष्माधिकस्य च साधारणे शरदादौ काले उत्सर्गसिद्ध एव पानकालो वक्ष्यमाणो भवति। वक्ष्यति हि– "पिबेत् संशमनं स्नेहमन्नकाले" इत्यादि।– In case of the vitiation of only *Vāta* or *Pitta* or *Kapha*, the unctuous substances should be administered during normal seasons like *Śaradṛtu* or the prescribed seasons for elimination of specific *Doṣās*, as explained later.

It is told that *Saṃśamana Sneha* should be given during the time of meals.

अन्ये तु ब्रुवते– वाताधिकग्रहणेन केवलवातस्यापि ग्रहणं, श्लेष्माधिकव्यपदेशाच्च वातश्लेष्म-पित्तश्लेष्मणोरपि ग्रहणमिति।– Other scholars opined that the term '*Vātādhika*' is to be taken as vitiation of *Vāta doṣa* only; whereas '*Śleṣmādhika*' should be considered as vitiation of both *Vāta-Śleṣma* as well as *Pitta-Śleṣma*.

शीते हेमन्तादौ।– *Śīte* refers to *Hemanta* and other cold seasons.

अमलः प्रबलरश्मिर्यस्मिन् दिनस्य भागे भास्करः सोऽमलभास्करो मध्याह्न इति यावत्।।– *Amala Bhāskara* means the point of time of the day when the sun shines brightly i.e. noon hours.

Complications due to Untimely Administered Oleating Substances [20-21]

अत्युष्णे वा दिवा पीतो वातपित्ताधिकेन वा।
मूर्च्छां पिपासामुन्मादं कामलां वा समीरयेत्॥20॥
शीते रात्रौ पिबन् स्नेहं नरः श्लेष्माधिकोऽपि वा।
आनाहमरुचिं शूलं पाण्डुतां वा समृच्छति॥21॥

- Due to the administration of oleating substances during daytime for the persons suffering from *Vāta* and *Pitta* disorders, complications like *Mūrcchā* (fainting), *Pipāsā* (thirst), *Unmāda* (insanity) or *Kāmalā* (jaundice) may arise.
- Similarly by the administration of oleating substances during nighttime for the persons suffering from *Kapha* disorders, complications like *Ānāha*

(constipation), *Aruci* (anorexia), *Śūla* (colic) or *Pāṇḍu* (anemia) may arise.

Cakrapāṇi:

उक्तकालनियमविपर्यये दोषमाह- अत्युष्णे वेत्यादि।- In the present verse the author has described the complications that arise due to improper time of administration of oleating substances by starting with '*Atyuṣṇe*'.

अत्युष्णे काले दिवा पीतः स्नेहः श्लैष्मिकस्यापि यथोक्तविकारकरः, तथा वातपित्ताधिकेन पीतः शीतकालेऽपि यथोक्तविकारकरः; एवं निशापानेऽपि वाक्यार्थः; परं निषिद्धस्य कालस्य दोषस्य च मेलकेऽत्यये चोक्तविकारप्रकर्षाप्रकर्षौ तर्कणीयौ।।- Though it is a *Kapha* disorder, administration of oleating substances in the daytime during summer results in complications like *Mūrcchā* (fainting), *Pipāsā* (thirst) etc.

Similarly administration of oleating substances in the nighttime during winter in case of *Vāta* and *Pitta* disorders also causes complications like *Mūrcchā* (fainting), *Pipāsā* (thirst) etc.

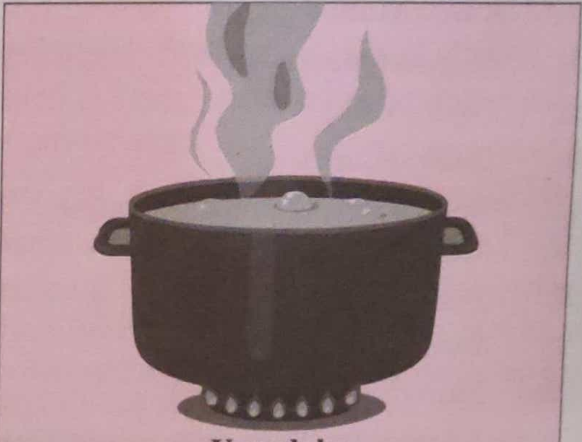
The seriousness and triviality of these complications mentioned above would depend upon the time of administration of unctuous substances as well as the vitiation of *Doṣās*. For example: If a person is suffering from *Kapha* disorder is given unctuous substance in the nighttime during winter is more susceptible for *Ānāha* (constipation).

Anupāna for Different Types of Oleating Substances [22]

जलमुष्णं घृते पेयं यूषस्तैलेऽनु शस्यते।
वसामज्ज्ञोस्तु मण्डः स्यात् सर्वेषूष्णमथाम्बु वा॥22॥

The following *Anupāna* (post-prandial drink) is advised for different types of oleating substances.

S.N.	Name of the Oleating Substance	Anupāna
1.	*Ghṛta* (ghee)	*Uṣṇa jala* (hot water)
2.	*Taila* (oil)	*Yūṣa* (soup)
3.	*Vasā* (muscle fat) & *Majjā* (bone marrow)	*Maṇḍa* (thin gruel)
4.	All the oleating substances in general	*Uṣṇa jala* (hot water)



Uṣṇodaka

Cakrapāṇi:

अनुपानमाह- जलमित्यादि।- In the present verse the author has described the *Anupāna* (postprandial drink) by starting with '*Jalam*'.

तैलेऽन्विति अनुपाने।- *Taile Anu* means after the administration of *Taila; Yūṣa* should be given as *Anupāna*.

अनुपानपरिमाणं तु सम्यग्भेषजपाकार्थं क्रियमाणं भेषजावैकारिकपाकेनैवोन्नेयं, वृद्धवैद्यव्यवहाराच्च।।- The proper quantity of *Anupāna* is that which helps for proper digestion of the drug administered. The dosage of *Anupāna* may be determined by its nonoccurrence of diseases due to unctuous substances or by the experience of elderly physicians.

24 Types of Sneha Vicāraṇa [23-25]

ओदनश्च विलेपी च रसो मांसं पयो दधि।
यवागू:सूपशाकौ च यूष:काम्बलिक:खड:॥23॥
सक्तवस्तिलपिष्टं च मद्यं लेहास्तथैव च।
भक्ष्यमभ्यञ्जनं बस्तिस्तथा चोत्तरबस्तय:॥24॥
गण्डूष: कर्णतैलं च नस्त:कर्णाक्षितर्पणम्।
चतुर्विंशतिरित्येता: स्नेहस्य प्रविचारणा: ॥25॥

S. No.	Sneha Vicāraṇa
1.	*Odana* (Cooked rice)
2.	*Vilepī* (Gruel prepared with 4 times water)
3.	*Rasa* (Mutton soup)
4.	*Māṃsa* (Meet)
5.	*Paya* (Milk)
6.	*Dadhi* (Curd)
7.	*Yavāgū* (Gruel prepared with 6 times water)
8.	*Sūpa* (Dal)
9.	*Śāka* (Curry)
10.	*Yūṣa* (Vegetable soup)
11.	*Kāmbalika* (Sour milk mixed with whey)
12.	*Khaḍa* (Buttermilk boiled with sour vegetables)
13.	*Saktu* (Barley flour initially fried and then ground)
14.	*Tila Piṣṭa* (Pastry of sesamum)
15.	*Madya* (Alcohol)
16.	*Leha* (Linctus's)
17.	*Bhakṣya* (Intake of food by mastication)
18.	*Abhyañjana* (Massage)
19.	*Vasti* (Enema)
20.	*Uttaravasti* (Douche)
21.	*Gaṇḍūṣa* (Gargles)
22.	*Karṇa Taila* (Ear drops)
23.	*Nasya* (Nasal administration)
24.	*Akṣitarpaṇa* (Satiating therapies to the eyes)

Cakrapāṇi:

विचारणा: संख्यया स्वरूपेण चैकग्रन्थेनाह- ओदनश्चेत्यादि।- In the present verse the author has enumerated 24 *Vicāraṇa* along with their nature by starting with '*Odanaśca*'.

विलेपी विरलद्रवा यवागूर्बहुसिक्थसमन्विता ज्ञेया।- *Vilepī* is gruel prepared with rice or other grains having moderate quantity of solid and less liquid.

If the gruel is prepared with more solid it is called *Yavāgū*.

सशाकपल्लवेन कृतो यूष: खड:।- The soup when prepared with leafy vegetables it is called *Khaḍa*.

काम्बलिको दधिलवणस्नेहतिलादिकृत ईषदम्ल:।- *Kāmbalika* is prepared by cooking *Dadhi*, *Lavaṇa*, *Sneha*, *Tila* etc. It is slightly sour in taste.

एतयोरुदाहरणं यथा- "तक्रे कपित्थचाङ्गेरीमरिचाजाजि- चित्रकै:। सुपक्व: खडयूषोऽयमयं काम्बलिको मत:॥ दध्यम्लो लवणस्नेहतिल- माषान्वित: शृत:" इति।-

Examples for *Khaḍa* and *Kāmbalika* are given as under.

Khaḍa: It is the soup prepared by boiling *Takra* after adding *Kapittha*, *Cāṅgerī*, *Marica*, *Ajāji* and *Citraka*.

Kāmbalika: The soup prepared by boiling with *Amla Dadhi*, *Lavaṇa*, *Sneha*, *Tila* and *Māṣa* is known as *Kāmbalika*.

लेहः शर्करादीनां पाकात् कृतः; लिह्यत इति लेहः।- '*Leha*' is the substance prepared by boiling the drugs with sugar. As it is taken by licking it is called *Leha*.

प्रविचार्यते अवचार्यतेऽनुकल्पेनोपयुज्यतेऽनयेति प्रविचारणा ओदनादयः; ओदनादयश्च स्नेहप्रविचारणायां स्नेहयुक्ता एव बोद्धव्याः;- Administration of primary unctuous substance by mixing with other substance is known as *Pravicāraṇā*. Hence unctuous substances are mixed with *Odana* (rice) etc. and then administered internally.

अभ्यञ्जनादयस्तु यद्यपि शुद्धस्नेहसंपाद्यास्तथाऽपि जङ्गराग्निसंबन्धे न व्याप्रियन्त इति तन्त्रे विचारणाशब्देनोच्यन्ते।।- Though pure oils are used in *Abhyañjana* etc. they are included under *Vicāraṇa*, because the oils used are not having direct contact with *Jaṭharāgni*.

Importance of Acchapeya [26]

अच्छपेयस्तु यः स्नेहो न तामाहुर्विचारणाम्।
स्नेहस्यसभिषग्दृष्टःकल्पःप्राथमकल्पिकः।।26।।

Intake of pure unctuous substance should not be considered as *Vicāraṇa*. This is known as *Acchapeya* and is the first and best form of administration of oleating substances.

Cakrapāṇi:

केवलस्नेहपानं तु स्नेहने शक्त्यतिशयवत्त्वेन न विचारणासंज्ञयोच्यते, एतदेवाह- अच्छपेय इत्यादि। अच्छश्च पेयश्च अच्छपेयः, ओदनाद्यसंबन्धे सति पेय इत्यर्थः।- Intake of pure unctuous substance without mixing with any other substance and is having excellent power it is known as *Acchapeya*; and hence it is not called as *Vicāraṇa*.

Accha means pure. *Peya* means can be taken internally. That means without mixing *Odana* etc. whatever pure unctuous substance can be taken internally is known as *Acchapeya*.

न तामाहुर्विचारणामिति वचनेन वैद्यपरम्परासिद्धोऽयं व्यवहार इति दर्शयति।- *Acchapeya* is not included in the category of *Vicāraṇa* because it is being accepted since generations by physicians.

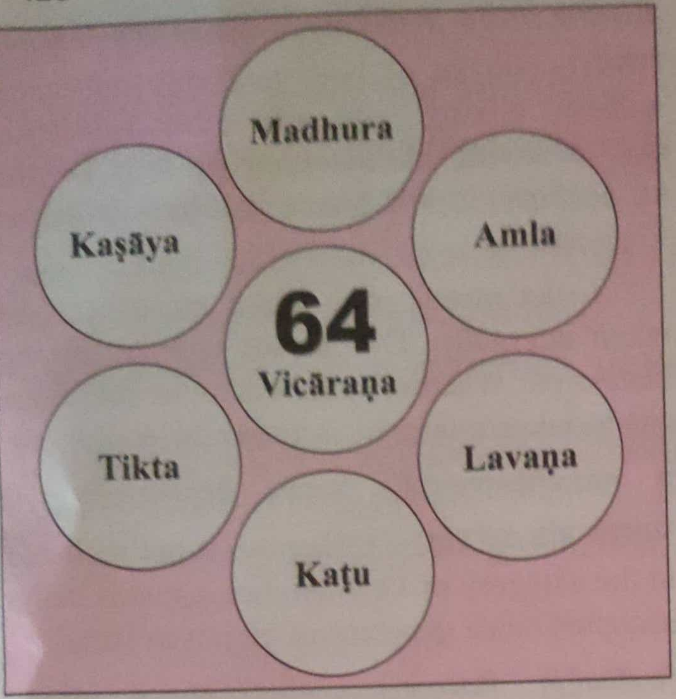
भिषग्भिर्दृष्टो भिषग्दृष्टः।- *Bhiṣagdṛṣṭaḥ* means which is being observed or having understood by physicians.

प्रथमे श्रेष्ठे कल्पे पक्षे भवतीति प्राथमकल्पिकः, श्रेष्ठ इत्यर्थः।।- *Prathama* means *Śreṣṭha* i.e. the best one. As *Acchapeya* is the best method of administration of unctuous substances, it is known as *Prathama Kalpa* or *Pradhāna Kalpa*.

64 Types of Vicāraṇa [27-28]

रसैश्चोपहितः स्नेहः समासव्यासयोगिभिः।
षड्भिस्त्रिषष्टिधा संख्यां प्राप्नोत्येकश्च
केवलः।।27।।
एवमेताश्चतुःषष्टिः स्नेहानां प्रविचारणा।
ओकर्तुव्याधिपुरुषान्प्रयोज्या जानता भवेत्।।28।।

The six tastes with their combination and permutations will be formed sixty three types. Hence the types of *Vicāraṇa* are also 63 types basing on the tastes. Together with the unmixed one the total number becomes 64. Thus a wise physician should administer these types of *Vicāraṇa* with due consideration of habit, season, disease and the individual's eligibility.



Cakrapāṇi:

प्रकारान्तरेण विचारणाभेदमाह- रसैश्चेत्यादि।- In the present verse the author has enumerated another version of 64 *Vicāraṇa* by starting with '*Rasaiśca*'.

समासो रसानामन्योन्यमेलकः, व्यासोऽमेलकः; समासव्यासवद्भिः षड्भी रसैरोदनादिगतैरुपहितो युक्तः सन् स्नेहस्त्रिषष्टिसंख्यां प्राप्नोति। एकश्च केवल इत्यच्छपेयं वर्जयित्वाऽभ्यञ्जनादिप्रयोज्यः।- By the combination and permutation of all the six tastes by mixing with *Odana* etc. the number of *Rasa* combinations becomes 63. The other one is *Acchapeya*, used for the purpose of *Abhyañjana* etc.

त्रिषष्ठी रसभेदा आत्रेयभद्रकाप्यीये "स्वादुरम्लादिभिर्योगं" (सू.अ.26) इत्यादिवाक्ये वक्ष्यमाणा बोद्धव्याः।- It is clearly mentioned that the number of *Rasa* combinations are 63 in the 26th chapter of *Sūtrasthāna* entitled *Ātreya-Bhadrakāpyīya*.

एवं स्नेहानां रसयुक्तानां चतुःषष्टिः प्रविचारणा भवन्ति।- These 63 by combining with *Acchapeya* the total number of *Vicāraṇa* according to *Rasa bheda* becomes 64.

चतुःषष्टिरिति स्नेहानामित्यनेन संबध्यते, तेन प्रविचारणेत्येकवचनमुपपन्नं भवति।- It is known that all these 64 types are linked with only one *Sneha*. Hence it is ideal to be called with singular number form as "*Pravicāraṇa*".

न सर्वविचारणा सर्वत्र कर्तव्या, किन्तु सात्म्यर्तुव्याधिदोषपुरुषान् परीक्ष्य या यत्र युज्यते सा तत्र कर्तव्येत्याह- ओकर्त्वित्यादि।- All the 64 *Vicāraṇa* cannot be used everywhere. Specific preparations are to be administered according to the need of the individual with due regard to habit (*Sātmya*), the season (*Ṛtu*), the disease (*Vyādhi*) and habitat of the person (*Puruṣa*).

ओकः अभ्यासः।- *Oka* refers to habit of taking regularly.

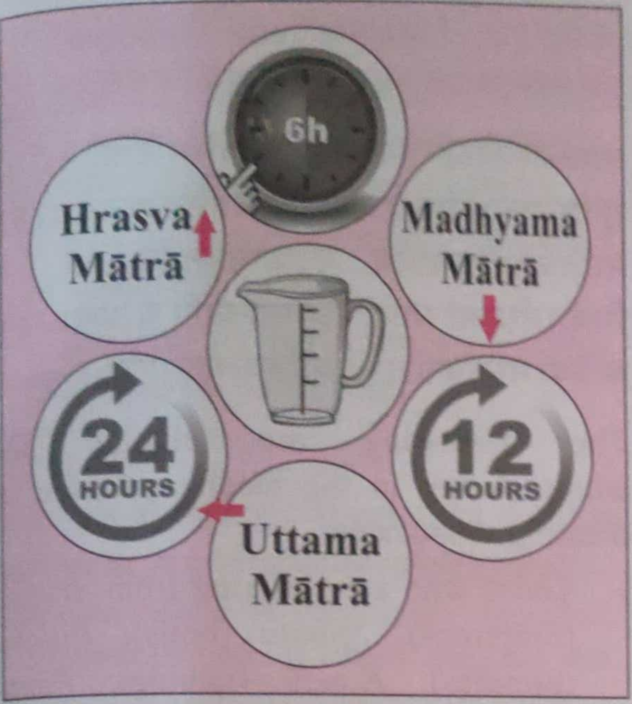
पुरुषग्रहणेन कस्मिन् देशेऽयं पुरुषो वर्तत इति परीक्ष्या देशोऽप्यवरुद्धो बोद्धव्यः, वयोबलप्रभृतयश्च बोद्धव्याः।।- *Puruṣa* refers to the person belongs to which region. Along with these entire aspects one should also examine the age, strength etc. while conducting oleation therapy.

Sneha Mātrā [29]

अहोरात्रमहः कृत्स्नमर्धाहं च प्रतीक्षते।
प्रधाना मध्यमा ह्रस्वा स्नेहमात्रा जरां प्रति॥29॥

Basing on the time taken to digest the oleating substance the dosage is of 3 types as mentioned under.

S. No.	Type of Mātrā	Time taken to digest the oleating substance
1	*Uttama Mātrā*	*Ahorātri* (24 hours)
2	*Madhyama Mātrā*	*Aha* (12 hours)
3	*Hrasva Mātrā*	*Artha-Aha* (6 hours)



Cakrapāṇi:

मात्राया: संख्यां प्रमाणं चाह- अहोरात्रमित्यादि।- In the present verse the author has enumerated number and measurement of *Sneha Mātrā* by starting with '*Ahorātra*'.

अहोरात्रशब्दोऽष्टप्रहरोपलक्षण:, एवमह:शब्दार्धाहशब्दौ चतु:प्रहरद्विप्रहरोपलक्षणौ,- The word '*Ahorātra*' represents the time period of 8 *Prahara* (One *Prahara* is equivalent to 3 hours).

Similarly the words *Aha* and *Artha-Aha* denote 4 *Prahara* and 2 *Prahara* respectively.

तेन प्रहराद्यतीतेऽप्यहनि पीता मात्रा यथोक्तप्रहरकालप्राप्त्या दिनान्तरे रात्रौ वा जीर्यमाणा मन्तव्या; अन्ये त्वहोरात्रशब्देन न्यूनेनाप्यह्ना युक्ता रात्रिरहोरात्रशब्देनोच्यते , कृत्स्नार्धाहौ तु प्रहरोपलक्षणाविति वदन्ति।- Even if the unctuous substance digests after one *Prahara* either in the day or night also should be considered as usual. Some others consider *Ahorātrī* refers to the period of day and night when the day is slightly shorter than night. The period of the day is calculated according to *Prahara*.

इति तिस्र: समुद्दिष्टा मात्रा: स्नेहस्य मानत:।
तासां प्रयोगान् वक्ष्यामि पुरुषं पुरुषं प्रति॥30॥

These are the 3 types of *Sneha Mātrā* and should be administered to different persons according to the necessity.

Eligible Patients and Diseases for Uttama Sneha Mātrā [31-32]

प्रभूतस्नेहनित्या ये क्षुत्पिपासासहा नरा:।
पावकश्चोत्तमबलो येषां ये चोत्तमा बले॥31॥
गुल्मिन: सर्पदष्टाश्च विसर्पोपहताश्च ये।
उन्मत्ता: कृच्छ्रमूत्राश्च गाढवर्चस एव च॥32॥

The following are eligible for administering in the maximum dosage of oleating substances.

- Who are habituated in taking high quantity of unctuous substances (*Prabhūta Sneha nityā*)
- Who can be able to tolerate hunger and thirst (*Kṣut-Pipāsā sahā narāḥ*)
- Whoever has strong digestive power (*Pāvakaśca Uttama bala*)
- Who are suffering from abdominal tumor (*Gulminaḥ*)
- Whoever had been affected by snakebite (*Sarpadaṣṭā*)
- Who are suffering from *Visarpa* (erysipelas), *Unmatta* (insanity), *Kṛcchra-mūtra* (*dysuria*) and *Gāḍha-varcas* (hard stools)

Cakrapāṇi:

अत्र यदा अहोरात्रपरिणामिनी मात्रा क्रियते, तदा तदहराहारो न कर्तव्य:; अत एवैतत्पानं पुरुषविशेषविषयकथने उक्तं- "क्षुत्पिपासासहानरा:" इति।- Those who have consumed *Uttama Mātrā* of unctuous substance (which can be digested in one day and night) should not be given food. This is clearly mentioned in the context of eligible

persons for *Uttama Sneha Mātrā* as who can tolerate hunger and thirst.

प्रभूतस्नेहनित्याः प्रभूतस्नेहसात्म्याः।- *Prabhūta Sneha nitya* means those who are habituated in taking high quantity of unctuous substances.

Advantages of Uttama Sneha Mātrā [33-34]

पिबेयुरुत्तमां मात्रां तस्याः पाने गुणाञ्छृणु।
विकाराञ्छमयत्येषां शीघ्रं सम्यक्प्रयोजिता॥33॥
दोषानुकर्षिणी मात्रा सर्वमार्गानुसारिणी।
बल्या पुनर्नवकरी शरीरेन्द्रियचेतसाम्॥34॥

The following are the advantages of administering in the maximum dosage of oleating substances.

- Subsides the diseases very quickly (*Śīghraṃ vikārān śamayati*).
- Moves in the three pathways of diseases and subsides the *Doṣās* (*Sarvamārgānusāriṇī Doṣānukarṣiṇī*).
- Bestows strength (*Balya*).
- Rejuvenates the body, senses and mind (*Punarnavakarī Śarīra Indriya Cetasām*).

Cakrapāṇi:

सम्यग्यो जितेतिवचनेन महाव्यापत्तित्वमस्याः सूचयति।- The use of the word *Samyakyojitā* infers the severe adverse effects caused due to *Asamyak Yojanā* of maximum dosage of unctuous substances.

सर्वमार्गाः कोष्ठसन्धिमर्मशाखाः।- *Sarvamārga* means all the three pathways of the diseases such as *Koṣṭha, Sandhi-Marma* and *Śākhā*.

पुनर्नवकरी निःशेषदोषहरत्वेन।- *Punarnavakarī* refers to alleviation of vitiated *Doṣās* completely.

Eligible Patients and Diseases for Madhyama Sneha Mātrā [35-36]

अरुष्कस्फोटपिडकाकण्डूपामाभिरर्दिताः।
कुष्ठिनश्च प्रमीढाश्च वातशोणितिकाश्च ये॥35॥
नातिबह्वाशिनश्चैव मृदुकोष्ठास्तथैव च।
पिबेयुर्मध्यमां मात्रां मध्यमाश्चापि ये बले॥36॥
मात्रैषा मन्दविभ्रंशा न चातिबलहारिणी। (Repeat)

The following are eligible for administering in the medium dosage of oleating substances.

- Those who are suffering from *Aruṣka* (eruptions), *Sphoṭa* (boils), *Pidakā* (pimples), *Kaṇḍū* (itching), *Pāmā* (scabies), *Kuṣṭha* (shin disorders), *Pramīḍhā* (urinary disorders) and *Vātaśoṇita* (gout).
- Who are not taking much food (*Na ati bahu aśina*).
- Those who are having soft bowels (*Mṛdu-Koṣṭha*) and medium strength (*Madhyama Bala*).

Cakrapāṇi:

अरुष्केत्यादि मध्यममात्रागुणः; अरुष्का अरूंषिका।- The present verse is started with *Aruṣka* etc. which represents the eligible patients and diseases for *Madhyama Mātrā*.

Aruṣka means *Arūṃṣikā* i.e. furunculosis of scalp.

Advantages of Madhyama Sneha Mātrā [37]

मात्रैषा मन्दविभ्रंशा न चातिबलहारिणी।
सुखेन च स्नेहयति शोधनार्थे च युज्यते॥37॥

The following are the advantages of administering in the medium dosage of

oleating substances.

- Less complicated (*Manda Vibhraṃśā*).
- It doesn't reduce the strength excessively (*Na ca ati bala hāriṇī*).
- It does unction comfortably (*Sukhena ca snehayati*).
- It is useful for purificatory measures (*Śodhanārthe ca yujyate*).

Cakrapāṇi:

शोधनार्थ इति शोधनार्थ(ङ्ग)स्नेहकरणे; एतेन उत्तममात्रा संशमने एव परं, न तु शोधनाङ्गस्नेहे कर्तव्येति दर्शयति।- *Madhyama Mātrā* is specifically indicated for *Śodhana* purpose. It clearly suggests that *Uttama Sneha Mātrā* is not advised for *Śodhana* purpose and is the best one for *Śamana Sneha*.

Eligible Patients and Diseases for Hrasva Sneha Mātrā [38-39]

ये तु वृद्धाश्च बालाश्च सुकुमाराः सुखोचिताः।
रिक्तकोष्ठत्वमहितं येषां मन्दाग्नयश्च ये॥३८॥
ज्वरातीसारकासाश्च येषां चिरसमुत्थिताः।
स्नेहमात्रां पिबेयुस्ते ह्रस्वां ये चावरा बले॥३९॥

The following are eligible for administering in the minimum dosage of oleating substances.

- Minimum dosage of *Sneha* is indicated for old persons (*Vṛddha*), children (*Bāla*), delicate persons (*Sukumāra*) and those who are accustomed to comforts (*Sukhocitā*).
- Those who are feeling of discomfort due to empty stomach (*Riktakoṣṭhatvamahitaṃ*).
- Those who had less digestive power (*Mandāgni*).
- Those who are suffering from chronic fever, diarrhea and cough (*Cira samutthitā Jvara, Atisāra* and *Kāsa*).
- Those who are very weak (*Avara bala*).

Cakrapāṇi:

ये त्वित्यादि ह्रस्वमात्रागुणः।- In the present verse the author has described eligible persons and diseases for *Hrasva Sneha Mātrā* by starting with '*Ye tu*'.

Advantages of Hrasva Sneha Mātrā [40]

परिहारे सुखा चैषा मात्रा स्नेहनबृंहणी।
वृष्या बल्या निराबाधा चिरं चाप्यनुवर्तते॥४०॥

The following are the advantages of administering in the minimum dosage of oleating substances.

- Minimum dosage of *Sneha* is having fewer precautions and can be followed easily (*Parihāre sukhā*).
- It is useful for both oleation and nourishment (*Snehana* and *Bṛṃhaṇa*).
- It acts as aphrodisiac (*Vṛṣya*) and gives strength (*Balya*).
- It is harmless (*Nirābādhā*) and can be used for a long period (*Ciraṃ anuvartate*).

Cakrapāṇi:

परिहारे सुखेति अल्पपरिहारत्वेन।।- *Parihāre Sukha* means the period of restrictions is less in *Hrasva Mātrā Snehapāna* in comparison with the other two dosages.

Indications for the Administration of Ghṛta [41-43]

वातपित्तप्रकृतयो वातपित्तविकारिणः।

चक्षुःकामाः क्षताः क्षीणा वृद्धा
बालास्तथाऽबलाः॥41॥
आयुःप्रकर्षकामाश्च बलवर्णस्वरार्थिनः।
पुष्टिकामाः प्रजाकामाः
सौकुमार्यार्थिनश्च ये॥42॥
दीप्त्योजःस्मृतिमेधाग्निबुद्धीन्द्रियबलार्थिनः।
पिबेयुः सर्पिरार्ताश्च दाहशस्त्रविषाग्निभिः॥43॥

The following are indicated for the administration of *Ghṛta* (ghee).

- Whose constitution is dominated by *Vāta* and *Pitta* (*Vāta pitta prakṛtayo*).
- Whoever is suffering from *Vāta* and *Pitta* disorders (*Vāta Pitta Vikāriṇaḥ*).
- Whoever is desirous for good vision (*Cakṣuḥ Kāma*).
- Whoever is injured and debilitated (*Kṣatāḥ Kṣīṇāḥ*).
- Aged, children and weak (*Vṛddha*, *Bāla* and *Abala*).
- Whoever is desirous for longevity (*Prakarṣa Āyuḥ Kāma*).
- Those who are desirous for body strength, complexion and voice (*Bala-varṇa-svarārdhinaḥ*)
- Those who are desirous for nourishment (*Puṣṭi*), progeny (*Praja*) and tenderness (*Saukumārya*)
- Those who are desirous for luster (*Dīpti*), *Ojas*, memory (*Smṛti*), intelligence (*Medhā*), digestive power (*Agni*), intellectual faculty (*Buddhi*) and proper functioning of senses (*Indriya bala*).
- Whoever is afflicted with injuries due to burns (*Dāha*), weapons (*Śastra*), poisons (*Viṣa*) and fire (*Agni*).

Cakrapāṇi:

यः स्नेहो यत्र कार्यस्तमाह- वातपित्तेत्यादि।- Beginning the verse with the word '*Vātapitta*', the author is going to present different types of *Sneha dravyas* which are specifically useful in various disease conditions.

वातपित्तविकारग्रहणेनैव वातपित्तप्रकृतिषु लब्धेषु पुनस्तदभिधानं वातपित्तप्रकृतीनां स्तोकश्लेष्मविकारेऽपि घृतपानोपदेशार्थम्; एवं वातव्याधिभिराविष्टा वातप्रकृतयश्च य इत्यत्र व्याख्येयम्।- In general it can be understood that the persons who are suffering from *Vāta* and *Pitta* disorders may be having the dominancy of *Vāta* and *Pitta* constitution. Thus there is not necessary to mention the words '*Vātapitta Prakṛtayo*' and '*Vātapitta Vikāriṇaḥ*' separately. But this was mentioned with a definite purpose in view. *Ghṛtapāna* is also indicated to the persons of *Vāta* and *Pitta* constitutional persons those who are suffering from the diseases due to slightly *Kapha* vitiation. Similarly persons of *Vāta* constitution afflicted with diseases of *Vāta* origin should be understood.

बलार्थिन इत्यत्र बलशब्दः स्मृत्यादिभिः संबध्यते।- In the compound word '*Balārthinaḥ*', the term *Bala* is related to *Smṛti*, *Medhā*, *Agni*, *Indriya* also.

आर्ताः पीडिताः, दाहादिभिरिति संबन्धः।।- The term '*Ārtāḥ*' means afflicted and it it is also related to *Dāha*, *Śastra*, *Viṣa* and *Agni* also.

Indications for the Administration of Taila [44-46]

प्रवृद्धश्लेष्ममेदस्काश्चलस्थूलगलोदराः।
वातव्याधिभिराविष्टा वातप्रकृतयश्च ये॥44॥
बलं तनुत्वं लघुतां दृढतां स्थिरगात्रताम्।
स्निग्धश्लक्ष्णतनुत्वक्तां ये
च काङ्क्षन्ति देहिनः॥45॥

कृमिकोष्ठाः क्रूरकोष्ठास्तथा नाडीभिरर्दिताः।
पिबेयुः शीतले काले तैलं तैलोचिताश्च ये॥46॥

The following are indicated for the administration of *Taila* (oil).

- Excessively aggravated state of *Kapha* and *Medas* (*Pravṛddha Śleṣma* & *Medas*)
- Whose throat and abdomen are loose and fleshy (*Cala Sthūla Gala-Udara*)
- Whoever is suffering from *Vāta* disorders and dominated by *Vāta* constitution (*Vāta Vyādhibhirāviṣṭā Vāta prakṛtayaśca*)
- Whoever is desirous for strength (*Bala*), slimness (*Tanutva*), lightness (*Laghutā*), firmness (*Dṛḍhatā*), steadiness of the body (*Sthira gātratā*) and tenderness and smoothness of skin (*Snigdha Ślakṣṇa Tanu*)
- Whoever is suffering from worm infestation (*Kṛmi-Koṣṭha*)
- Those who are having costive bowels (*Krūra-Koṣṭha*)
- Whoever is suffering from sinus (*Nāḍīvraṇa*)
- During cold season (*Śītala Kāla*)
- Those who are habituated to take oil (*Tailocitā*)

Cakrapāṇi:

तैलविषयमाह- प्रवृद्धेत्यादि।- Beginning the verse with the word '*Pravṛddha*', the author has presented the indications for administration of *Taila*.

शीतले काल इति तैलस्योष्णत्वेन शीतलेऽपि काल इत्यर्थः; तेन सामान्यप्रतिषेधः 'नात्युष्णशीते स्नेहं पिबेन्नरः' इति न विरुध्यते; यदि वा सर्पिःपानकालापेक्षया शीतत्वं बोद्धव्यम्॥- As *Taila* possess *Uṣṇa Guṇa*, it is indicated in cold seasons. This is not contradicting the general statement of unctuous substances should not be administered during too cold and too hot seasons. Or it can be understood that the season of administration of oil is much colder than the season of administration of ghee.

Indications for the Administration of Vasā [47-49]

वातातपसहा ये च रूक्षा भाराध्वकर्शिताः।
संशुष्करेतोरुधिरा निष्पीतकफमेदसः॥47॥
अस्थिसन्धिसिरास्नायुमर्मकोष्ठमहारुजः ।
बलवान्मारुतो येषां खानि चावृत्य तिष्ठति॥48॥
महच्चाग्निबलं येषां वसासात्म्याश्च ये नराः।
तेषां स्नेहयितव्यानां वसापानं विधीयते॥49॥

The following are indicated for the administration of *Vasā* (muscle fat).

- Whoever can be able to tolerate by exposing to wind and sun (*Vātātapa sahā*)
- Those having roughness in the skin (*Rūkṣā*)
- Those who became emaciated due to carrying heavy loads and by excessive walking (*Bhārādhva Karśītāḥ*)
- Those having depleted semen and blood (*Saṃśuṣka Reto-Rudhirā*)
- Those having below the normal level of *Kapha* and *Medas* (*Niṣpīta Kapha Medasaḥ*)
- Those suffering from severe pain in the bones (*Asthi*), joints (*Sandhi*), veins (*Sirā*), ligaments (*Snāyu*), vital organs (*Marma*) and viscera (*Koṣṭha*).
- Those whose channels are obstructed

by strong *Vāta* (*Balavān Māruto yeṣāṃ khāni ca āvṛtya tiṣṭhati*)

- Those having strong power of digestion (*Mahaccāgni Balaṃ*)
- Those who are habituated to take muscle fat (*Vasā Sātmya*)

Cakrapāṇi:

वसाविषयमाह- वातातपेत्यादि।- Beginning the verse with the word '*Vātātapa*', the author has presented the indications for administration of *Vasā.*

संशुष्कनिष्पीतशब्दौ क्षीणार्थाविव।- Both the terms '*Saṃśuṣka* and '*Niṣpīta*' refers to markedly deficient.

महारुज इत्यस्थ्यादिभिः संबध्यते।- The term *Mahāruja* means severe pain and it is also related to *Asthi*, *Sandhi*, *Sirā*, *Snāyu*, *Marma*, *Koṣṭa* etc.

खानि स्रोतांसि।।- *Khāni* means *Srotas* (channels).

Indications for the Administration of Majjā [50]

दीप्ताग्नयः क्लेशसहा घस्मराः स्नेहसेविनः।
वातार्ताः क्रूरकोष्ठाश्च स्नेह्या मज्जानमाप्नुयुः ॥50॥
येभ्यो येभ्यो हितो यो यः स्नेहः स परिकीर्तितः।

The following are indicated for the administration of *Majjā* (bone marrow).

- Those having strong digestive power (*Dīptāgni*)
- Those can tolerate difficult situations (*Kleśa-sahā*)
- Those can take large quantity of food (*Ghasmarā*)
- Those habituated to take unctuous substances (*Sneha sevinaḥ*)
- Those suffering from *Vātik* disorders (*Vātārtā*)
- Those who are having costive bowels (*Krūra-Koṣṭha*)

This is however to be administered for the requirement of oleation therapy.

Thus the indications of different types of unctuous substances useful for different persons are explained.

Cakrapāṇi:

दीप्ताग्नय इत्यादि मज्जपानविषयः।- Beginning the verse with the word '*Dīptāgnyaḥ*', the author has presented the indications for administration of *Majja.*

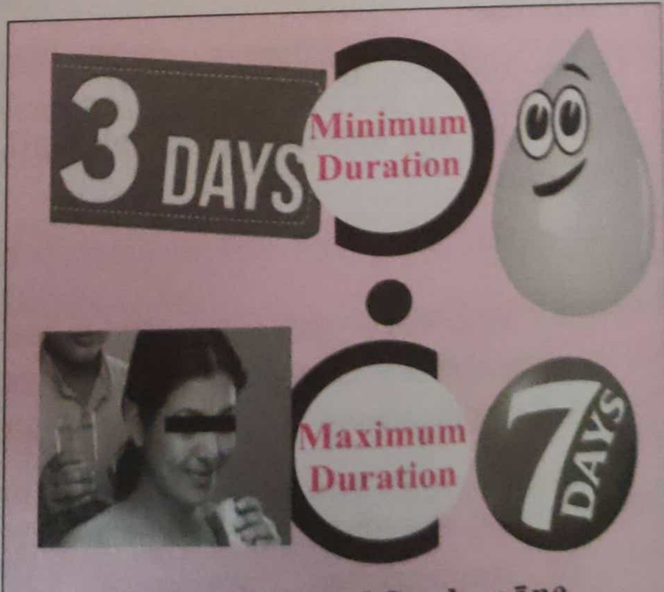
घस्मरा बहुभक्षकाः।- *Ghasmarā* means glutton.

आप्नुयुः उपयुञ्जीरन्।।- *Āpnuyu* means to be useful.

Duration of Snehapāna [51]

स्नेहनस्य प्रकर्षौ तु सप्तरात्रत्रिरात्रकौ ॥51॥

Snehapāna should be conducted for a maximum period of 7 days and a minimum period of 3 days only.



Duration of Snehapāna

Cakrapāṇi:

प्रकर्षाविति अल्पप्रकर्षभूय:प्रकर्षौ; तेन, अल्पत्वेन त्रैरात्रिक: प्रकर्ष:, भूयस्त्वेन साप्तरात्रिक इति च भवति।- *Prakarṣa* means length of time. The word '*Prakarṣau*' refers to both *Alpa Prakarṣa* (minimum period) and *Bhūyaḥ Prakarṣa* (maximum period). The minimum period of *Snehapāna* is mentioned as 3 days and the maximum period is 7 days.

एतच्च वक्ष्यमाणसद्य:स्नेहप्रयोगातिरिक्तप्रयोगे बोद्धव्यं; यदि वा, सद्य:स्नेहप्रयोगा अपि त्र्यहेणैव स्नेहयन्ति, स्तुत्यर्थं तु तेषु सद्य इत्युक्तम्। यदुक्तं- "त्र्यहावरं सप्तदिनं परं तु स्निग्धो नर: स्वेदयितव्य इष्ट:। नात: परं स्नेहनमादिशन्ति सात्म्यीभवेत् सप्तदिनात् परं तु" (सि.अ.1.) इति॥- The above mentioned period of *Snehapāna* is apart from instant oleation therapy. Or instant oleation therapy also should be conducted for a period of 3 days to get the desired effects. To praise its efficacy it is so named as '*Sadya*'. It can also be understood the duration of *Snehapāna* is in between 3 to 7 days by the reference quoted by the author in the 1st chapter of *Siddhisthāna*.

Hence the oleation therapy which is said to get unctuousness instantaneously may also take 3 days to obtain desired effects. It is also being mentioned that oleation therapy should not be conducted for more than 7 days because it is going to become habituated and will cease to produce the desired effects.

General Indications for Oleation Therapy [52]

स्वेद्या: शोधयितव्याश्च रूक्षा वातविकारिण:।
व्यायाममद्यस्त्रीनित्या: स्नेह्या: स्युर्ये च चिन्तका:॥52॥

The following are indicated for oleation therapy:

- Persons to whom sudation and purificatory therapies are to be administered (*Svedya* and *Śodhayitavya*)
- Those having roughness in the skin (*Rūkṣa*)
- Those suffering from *Vāta* disorders (*Vāta Vikāriṇaḥ*)
- Those who indulge more in wine, women and exercise (*Vyāyāma madya strī nityāḥ*)
- Those who worried too much (*Cintakāḥ*)

Cakrapāṇi:

सामान्येन स्नेह्यानाह- स्वेद्या इत्यादि।- Beginning the verse with the word '*Svedyāḥ*', the author has presented the general indications for oleation therapy.

स्वेद्या: स्वतन्त्रस्वेदसाध्या वातरुगार्तादय:, शोधनाङ्गस्वेदसाध्यानां तु शोधयितव्या इत्यनेनैव गृहीतत्वात्।- *Svedya* means those diseases which can be managed only by sudation therapy such as *Vāta roga* etc.

Śodhayitavya: The sudation being the preoperative procedure of elimination therapy is automatically incorporated in the 'statement' to be evacuated.

चिन्तका इति चिन्ताबहुला:॥- *Cintakā* means individuals who think very much and are greatly worried.

Contraindications for Oleation Therapy [53-56]

संशोधनादृते येषां रूक्षणं संप्रवक्ष्यते।
न तेषां स्नेहनं शस्तमुत्सन्नकफमेदसाम्॥53॥
अभिष्यण्णाननगुदा नित्यमन्दाग्नयश्च ये।
तृष्णामूर्च्छापरीताश्च गर्भिण्यस्तालुशोषिण:॥54॥

अन्नद्विषश्छर्दयन्तो जठरामगरार्दिताः।
दुर्बलाश्च प्रतान्ताश्च स्नेहग्लाना मदातुराः॥55॥
न स्नेह्या वर्तमानेषु न नस्तो बस्तिकर्मसु।
स्नेहपानात् प्रजायन्ते तेषां रोगाः सुदारुणाः॥56॥

The following are contraindicated for oleation therapy:

- Those are eligible only dry therapy without purificatory measures (*Śodhanādṛte yeṣāṃ Rūkṣaṇaṃ sampravakṣyate*).
- Those in whom *Kapha* and *Medas* are aggravated (*Utsanna kapha medasām*).
- Those having secretions from the mouth and anus (*Abhiṣyaṇṇa anana gudā*).
- Those have less power of digestion continuously (*Nitya Mandāgnyaśca*).
- Those who are suffering from thirst and fainting (*Tṛṣṇā Mūrcchā parītāśca*).
- Those are pregnant (*Garbhiṇi*).
- Those suffering from dryness of the palate (*Tāluśoṣa*).
- Those having aversion to food (*Anna dviṣa*).
- Those suffering from vomiting (*Chardayanto*); abdominal disorders (*Jaṭharāmāyā*); *Āmadoṣa*; artificial poisoning (*Garaviṣa*); weakness (*Durbala*); emaciated (*Pratānta*); aversion in taking unctuous substances (*Sneha-glānā*); intoxicated (*Madāturā*).
- Those who have just undergone *Nasya* and *Vasti* therapies.
- If oleation therapy is done for the contraindicated persons, number of severe complications may arise.

Cakrapāṇi:

अस्नेह्यानाह- संशोधनादृत इत्यादि।- In the present verse the author has presented contraindications for oleation therapy by starting with the word "*Saṃśodhanādṛta*".

येषां रूक्षणं वक्ष्यते लङ्घनबृंहणीये- "अभिष्यन्दा महादोषा मर्मस्था व्याधयश्च ये। ऊरुस्तम्भप्रभृतयो रूक्षणीया निदर्शिताः" (सू. अ.22) इत्यनेन,- Those eligible for *Rūkṣaṇa* (dry therapy) are explained in the chapter *Laṅghana-Bṛṃhaṇīya Adhyāya* viz; *Abhiṣyandā* (diseases caused by blockage of channels), *Mahā-doṣa* (in the state of excessively aggravated *Doṣās*), *Marmasthā Vyādhi* (diseases occurs in the vital parts of the body) and *Ūrustambha* (stiffness of thighs).

तेषां शोधनादृते स्नेहनं न शस्तं, यदा तु शोधनेन विरूक्ष्यन्ते तदा परं शोधनाङ्ग(र्थ)स्तत्र स्नेहः कर्तव्य इति भावः।- That means *Snehana* should not be done in the above conditions without making their body rough by means of *Śodhana*.

उत्सन्नो वृद्धः कफो मेदश्च येषां ते तथा; एतच्च विशेषणं विरूक्षणीया एवंभूता एव भवन्तीति दर्शयति।- *Utsanna* means excessively aggravated. Those in whom *Kapha* and *Medas* are excessively aggravated, they also contraindicated for *Sneha* directly. Hence those persons also should undergo *Rūkṣaṇa* therapy initially and then administer *Sneha*.

अभिष्यण्णः द्रवप्रधानश्लेष्मविकारी।- *Abhiṣyaṇṇa* means liquid dominated *Kapha* disorders.

गरः कृत्रिमं विषम।- *Gara* means artificial poisoning.

अतिप्रतान्तः अतिक्षीणद्रवधातुः।- *Atipratānantaḥ* means great depletion of fluid tissues.

वर्तमानेषु क्रियमाणेष्वित्यर्थः।।- *Vartamāneṣu* means during the course of other therapeutic procedures such as *Vastikarma*, *Nasyakarma* etc.

Features of Proper, Improper and Excessive Oleation Therapy [57-59]

पुरीषं ग्रथितं रूक्षं वायुरप्रगुणो मृदुः।
पक्ता खरत्वं रौक्ष्यं च गात्रस्यास्निग्धलक्षणम् ॥57॥
वातानुलोम्यं दीप्तोऽग्निर्वर्चः स्निग्धमसंहतम्।
मार्दवं स्निग्धता चाङ्गे स्निग्धानामुपजायते॥58॥
पाण्डुता गौरवं जाड्यं पुरीषस्याविपक्वता।
तन्द्रीररुचिरुत्क्लेशः स्यादतिस्निग्धलक्षणम्॥59॥

The following are the features of improper, proper and excessive oleation therapy.

Features of		
Improper Oleation	**Proper Oleation**	**Excessive Oleation**
Hard and dry stools (*Grathita Rūkṣa Purīṣa*)	Downward movement of *Vāta* (*Vātānulomatā*)	Paleness (*Pāṇḍutā*)
Impaired functions of *Vāta* (*Apraguṇo Vāyu*)	Increased power of digestion (*Agni dīpti*)	Heaviness (*Gaurava*)
Weak digestive fire (*Mṛdu paktā*)	Oily and soft stools (*Snigdha & Asaṃhata Varco*)	Dullness (*Jāḍya*)
Roughness and dryness of the skin (*Gātrasya Kharatvaṃ Raukṣyaṃ ca*)	Softness and oily skin (*Mārdava & Snigdhānga*)	Stools with undigested material (*Apakva purīṣa*)
		Drowsiness (*Tandrā*)
		Anorexia (*Aruci*)
		Nausea (*Utkleśa*)

***Cakrapāṇi*:**

अस्निग्धलक्षणमाह- पुरीषमित्यादि।- Beginning the verse with the word '*Purīṣaṃ*', the author has presented the features of improperly conducted oleation therapy.

मृदुरिति पक्तुर्विशेषणम्।- Here the term '*Mṛdu*' is the epithet related to digestive fire.

वातानुलोम्यमित्यादि स्निग्धलक्षणम्।- *Vātānuloma* etc. are the features of properly conducted oleation therapy.

पाण्डुतेत्यादि अतिस्निग्धलक्षणम्।- '*Pāṇḍutā*' etc. are the features of excessively conducted oleation therapy.

जाड्यम् इन्द्रियजडत्वम्।।- *Jāḍya* means inactivity of sense organs.

Recommended Diet the day before Snehapāna [60-61]

द्रवोष्णमनभिष्यन्दि भोज्यमन्नं प्रमाणतः।
नातिस्निग्धमसंकीर्णं श्वः स्नेहं पातुमिच्छता॥60॥
पिबेत् संशमनं स्नेहमन्नकाले प्रकांक्षितः।
शुद्ध्यर्थं पुनराहारे नैशे जीर्णे पिबेन्नरः॥61॥

The following diet is recommended before the day of *Snehapāna*.

- The diet should be liquid, hot and should not obstruct the channels (*Drava*, *Uṣṇa*, *Anabhiṣyandi*).
- It should be given in proper quantity (*Pramāṇataḥ*).

- It should not be too unctuous (*Na ati snigdha*).
- It should not be mixed with the substances having opposite qualities (*Asaṅkīrṇaṃ*).
- Whenever the person feels hungry, *Śamana Sneha* should be administered (*Saṃśamanaṃ Annakāle Prakāṅkṣita*).
- *Śodhana Sneha* should be given after the completion of the digestion of the food taken in the previous day only (*Śuddhyarthaṃ punaḥ āhāre naiśe jīrṇo pibet naraḥ*).

Cakrapāṇi:

स्नेहात् पूर्वं यत् पथ्यं तदाह- द्रवोष्णमित्यादि।- Beginning the verse with the word '*Dravoṣṇaṃ*', the author has presented the wholesome food recommended before oleation therapy.

असङ्कीर्णम् अविरुद्धवीर्यम्।- *Asaṅkīrṇa* means non contrary in potency

श्व इत्यागामिदिने।- *Śva* means the next coming day i.e. tomorrow.

अन्नकाले द्विप्रहरादिलक्षणे बुभुक्षा कदाचिन्न स्यादपि तदर्थं विशेषणं- प्रकाङ्क्षित इति।- In general it is suggested to administer *Śamana Sneha* during *Annakāla* i.e. noon hours. Do at times the individuals may not be having hunger; hence *Sneha* should not be administered at that particular point of time. Thus the word *Prakāṅkṣita* is used to specify the time of administration of *Śamana Sneha.*

Therefore after digesting the food taken in the morning hours, when the person feels hungry, *Śamana Sneha* should be administered in the afternoon hours.

शुद्ध्यर्थं तु स्नेहं नैशे दिनान्तरकृते आहारे जीर्ण एव प्रातरेव पिबेदित्यर्थः।- After completion of the digestion of the food consumed in the previous day night, *Śodhana Sneha* should be administered early in the morning.

संशमनार्थस्नेहो यदि जरणान्ते प्रातरेव क्रियते तदा कोष्ठोपलेपकदोषस्याक्षयात्तेन दोषेण संबद्धो दोषोत्क्लेशं कुर्यान्न संशमनं, संशोधनार्थस्तु दोषोत्क्लेशं करोतीत्यपेक्षणीय एवेति भावः।- The *Śamana Sneha* which is administered early in the morning even after digestion the food taken in the previous day night is unable to pacify the *Doṣās*. Moreover it aggravates *Doṣās* by besmearing the gastrointestinal tract.

But *Śodhana Sneha* causes the excitement of *Doṣās*, so as to eliminate from the body by means of *Vamana*, *Virecana* etc.

एतच्च कालकथनमुत्सर्गेण, तेन "वातपित्ताधिको रात्रौ" इत्युक्तकालविरोधो न भवति।।

Post-operative Care [62-64]

उष्णोदकोपचारी स्याद्ब्रह्मचारी क्षपाशयः।
शकृन्मूत्रानिलोद्गारानुदीर्णांश्च न धारयेत्।।62।।
व्यायाममुच्चैर्वचनं क्रोधशोकौ हिमातपौ।
वर्जयेदप्रवातं च सेवेत शयनासनम्।।63।।
स्नेहं पीत्वा नरः स्नेहं प्रतिभुञ्जान एव च।
स्नेहमिथ्योपचाराद्धि जायन्ते दारुणा गदाः।।64।।

The following regimen is to be followed during the course of oleation therapy and also even after completion of the course. Otherwise serious complications may arise.

- One should use hot water for drinking as well as bathing (*Uṣṇodakopacārī*).
- One should maintain celibacy (*Brahmacārī*).
- One should sleep during night time

only (*Kṣapāśaya*).

- One should not suppress the urges like stools (*Śakṛt*), urine (*Mūtra*), flatus (*Anila*), belching (*Udgāra*) whenever they are ready to evacuate (*Udīrṇāṃ ca na dhārayet*).
- One should avoid physical exercises (*Vyāyāma*), speaking loudly (*Uccairvacanaṃ*), anger (*Krodha*), grief (*Śoka*), exposing to cold (*Hima*) and sunlight (*Ātapa*).
- One should reside or sleep in a place protected from strong breeze (*Apravātaṃ ca seveta Śayana āsanam*).

Cakrapāṇi:

क्षपायामेव स्वपितीति क्षपाशयः।- '*Kṣapāśaya*' means sleep only in the nighttime.

अप्रवातं चेति शयनासनविशेषणम्।- '*Apravāta*' is pertaining to *Śayana* and *Āsana*. That means one should not expose to strong breeze while sitting or sleeping.

स्नेहं प्रतिभुञ्जान इति स्नेहे जीर्णेऽपि स्नेहप्रयोगानुगुणमन्यस्नेहमविरुद्धवीर्यादिगुणयुक्तं भुञ्जानः।- *Snehaṃ Pratibhuñjāna:* The person who might have consume another homologous unctuous substance after the digestion of primary oleating substance also should follow the above regimen. Otherwise he also will be a victim of serious complications.

एतेन स्नेहे पीते जीर्णे किंच हिताहितमिति प्रश्नद्वयस्योत्तरमिदम्- उष्णोदकोपचारी स्यादित्यादि भवति।।- In the above verse the preceptor has answered both the queries viz. the wholesome and unwholesome diet and regimen immediately after *Snehapāna* and also after the digestion of unctuous substances by quoting "*Uṣṇodakopacārīsyāt*" etc.

Mṛdu Koṣṭha-Krūra Koṣṭha [65]

मृदुकोष्ठस्त्रिरात्रेण स्निह्यत्यच्छोपसेवया।
स्निह्यति क्रूरकोष्ठस्तु सप्तरात्रेण मानवः।।65।।

- The person having *Mṛdu Koṣṭha* will be properly oleated within 3 days, whereas it will took 7 days for *Krūra Koṣṭha*.

Cakrapāṇi:

मृदुकोष्ठादिलक्षणमाह- मृद्वित्यादि।- Beginning the verse with the word '*Mṛdu*', the author has presented the features of different types of *Koṣṭha* such as *Mṛdu* etc.

Mṛdu Koṣṭha Lakṣaṇa [66-67]

गुडमिक्षुरसं मस्तु क्षीरमुल्लोडितं दधि।
पायसं कृशरां सर्पिः काश्मर्यत्रिफलारसम्।।66।।
द्राक्षारसं पीलुरसं जलमुष्णमथापि वा।
मद्यं वा तरुणं पीत्वा मृदुकोष्ठो विरिच्यते।।67।।

Jaggery (*Guḍa*), sugarcane juice (*Ikṣu rasa*), whey (*Mastu*), milk (*Kṣīra*), cream of curd (*Ulloḍita*), curd (*Dadhi*), milk pudding (*Pāyasa*), gruel made from sesamum (*Kṛśarā*), ghee (*Sarpi*),

Kāṣmarya Rasa, *Triphalā Rasa*, *Drākṣā Rasa*, *Pīlu Rasa*, hot water (*Uṣṇa jala*) or fresh wine (*Taruṇa Madya*).

Intake of anyone of the above substances serves as purgative, it can be considered as *Mṛdu Koṣṭha*.

Cakrapāṇi:

अभ्यर्हितत्वात् कोष्ठज्ञानस्यान्यथाऽपि तल्लक्षणमाह- गुडमित्यादि।- Here the author has presented the assessment of various types of *Koṣṭa* based on the features obtained due to the consumption of *Guḍa* etc.

उल्लोडितं दधिसरः।- *Ulloḍita* means *Dadhisara* i.e. supernatant fatty layer of curd.

कृशरा तिलतण्डुलमाषकृता यवागूः; वचनं हि- "तिलतण्डुलमाषैस्तु कृशरा त्रिसरेति च"।- *Kṛśarā* is the gruel prepared from *Tila*, *Taṇḍula* and *Māṣa*. It is also called as *Trisara*. In the present days it is familiar in the name of '*Khiciḍi*'

Krūra Koṣṭha Lakṣaṇa [68-69]

विरेचयन्ति नैतानि क्रूरकोष्ठं कदाचन।
भवति क्रूरकोष्ठस्य ग्रहण्यत्युल्बणानिला॥68॥

But the above substances cannot produce purgative effect for those having *Krūra Koṣṭha*, because their *Grahaṇī* is dominated by *Vāta* excessively.

Cakrapāṇi:

क्रूरकोष्ठाविरेचनहेतुमाह- भवतीत्यादि।- Beginning the line with the word '*Bhavati*', the author has presented the factors responsible for not getting the laxative effect by the consumption of *Guḍa* etc in *Krūra Koṣṭha*.

उदीर्णपित्ताऽल्पकफा ग्रहणी मन्दमारुता।
मृदुकोष्ठस्य तस्मात् स सुविरेच्यो नरः स्मृतः॥69॥

In *Mṛdu Koṣṭha*, the above drugs producing purgative effect easily because their *Grahaṇī* is dominated by more *Pitta* and least affected by *Kapha* and *Vāta*.

Cakrapāṇi:

ग्रहणी कोष्ठस्थाग्न्यधिष्ठानभूता नाडी; यदुक्तम्- "अग्न्यधिष्ठानमन्नस्य ग्रहणाद्ग्रहणी मता" (चि.अ.15) इति।- *Grahaṇī* is the tract and is the seat for *Jaṭharāgni*. It is also mentioned in the 15th chapter of *Cikitsā Sthāna* as follows. It is the seat of *Agni* and it receives the ingested food material and hence it is named as *Grahaṇī*.

उदीर्णपित्तेत्यादि मृदुकोष्ठस्वरूपकथनम्।- Beginning the verse with the word '*Udīrṇa*', the author has presented the features of *Mṛdu-Koṣṭa*.

क्रूरकोष्ठस्य ग्रहणीगतो वायुर्गुडादीनां सरत्वं प्रतिबध्नाति, मृदुकोष्ठस्य हि ग्रहण्यां विरोधको वायुर्नास्ति, स्तम्भकोऽपि श्लेष्माऽल्पः, उद्भूतसरत्वगुणं च पित्तं प्रबलं; तेन गुडादिभिः सुखं विरेचनं भवतीति भावः॥- In *Krūra-Koṣṭha* the above substances such as *Guḍa* etc. are unable to produce the laxative effect, because the *Grahaṇī* is obstructed by the predominance of *Vāta*. While in *Mṛdu-Koṣṭha*, the *Vāyu* is not present in *Grahaṇī* to create obstruction; resisting *Kapha* is also trivial; *Pitta* in propelling property is stronger and hence it is easy for *Guḍa* etc. to exhibit their laxative effect.

Sneha Vyāpath [70-72]

उदीर्णपित्ता ग्रहणी यस्य चाग्निबलं महत्।
भस्मीभवति तस्याशु स्नेहः पीतोऽग्नितेजसा॥70॥
स जग्ध्वा स्नेहमात्रां तामोजः प्रक्षारयन् बली।
स्नेहाग्निरुत्तमां तृष्णां सोपसर्गामुदीरयेत्॥71॥
नालं स्नेहसमृद्धस्य शमायान्नं सुगुर्वपि।
स चेत् सुशीतं सलिलं नासादयति दह्यते।
यथैवाशीविषः कक्षमध्यगः स्वविषाग्निना॥72॥

- The *Sneha dravya* taken by a person

having the dominance of *Pitta* in the *Grahaṇī*, and who is having strong digestive fire gets digested the oils quickly by its power.

- The strong digestive fire after digesting the oleating substances displaces *Ojas* and produces severe thirst along with complications.
- In such circumstances even heavy food substances also can't pacify the digestive fire excited by *Sneha dravya*.
- Thus he should be given cold water to subside the aggravated digestive fire; otherwise he will die similar to a serpent lying in the middle of a heap of wood with the fire of its own poisonous breath.

Cakrapāṇi:

संप्रति स्नेहव्यापदो दर्शयति- उदीर्णेत्यादि।- Now the author is going to present the complications of oleation therapy by starting the verse with the word '*Udīrṇa*'.

ओजः सर्वधातुसारभूतं हृदि स्थितं, प्रक्षारयन् स्थानाद्भ्रंशयन् क्षपयंश्च।- *Ojas* is the essence of all the bodily tissues and is present in the heart. *Prakṣārayan* means it is being displaced and decreased.

बलीत्यनेन स्नेहेन्धनो वह्निर्नितरां बलवान् भवतीति दर्शयति। वचनं हि- "नालं स्नेहसमृद्धस्य शमायात्रं सुगुर्वपि" इति।- *Balī* means the *Agni* is becoming more powerful by means of ingested unctuous substance as it acts as fuel. Thus it is not possible to pacify the increased digestive fire even with most hard food substances also.

उत्तमां महतीं मात्राम्।- *Uttama* means the maximum dosage.

सोपसर्गां सोपद्रवाम्।- *Sopasargā* means associated with complications.

कक्षः काष्ठसमूहः।- *Kakṣa* means cluster of timber.

Management of Tṛṣṇā [73-74]

अजीर्णे यदि तु स्नेहे तृष्णा स्याच्छर्दयेद्भिषक्।
शीतोदकं पुनः पीत्वा भुक्त्वा
रूक्षान्नमुल्लिखेत् ॥73॥

- If the patient gets thirst due to improper digestion of *Sneha dravya*, he should be made vomiting by the physician.
- Afterwards he should be given cold water followed by administering *Rūkṣa Āhāra* and then induce vomiting again.

Cakrapāṇi:

छर्दयेदिति प्रथमं स्नेहमेव तृष्णाकारकं छर्दयित्वा पुनः शीतोदकं पीत्वा रूक्षान्नं च भुक्त्वा उल्लिखेदिति योजनीयम्।- *Chardayet iti*: This is to be understood as mentioned under.

Initially, the ingested unctuous substance should be made vomit, because it is the cause for the thirst.

Then he should give cold water and dry food (*Rūkṣa Āhāra*). Afterwards again made him to vomit.

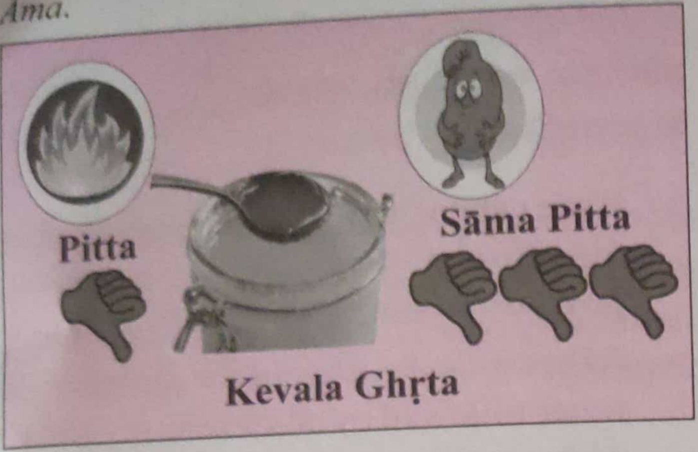
न सर्पिः केवलं पित्ते पेयं सामे विशेषतः।
सर्वं ह्यनुरजेद्देहं हत्वा संज्ञां च मारयेत्॥74॥

- In the event of the dominancy of *Pitta* and especially when *Pitta* is associated with *Āma*, one should not administer the ghee alone. Because of the *Tīkṣṇa Guṇa* of *Pitta*, it spreads all over the body and results in yellow coloration of the body and may prove to be fatal by impairing the consciousness.

Cakrapāṇi:

In the present verse the author has presented

different views about contradiction of administration of pure ghee (i.e. without processed) in case of *Pitta* associated with *Āma*.



न सर्पिरित्यादि।- न सर्पिः सामे पित्ते पेयं, केवलं त्वसंस्कृतं विशेषतो न पेयं सामपित्त एवेति योजना; एवं मन्यते- संस्कृतं तिक्तकादिभिर्युतं सामे पित्ते तिक्तकादिपाचनगुणानुयोगाद्योग्यं कदाचिद्भवत्यपि , असंस्कृतं तु सर्वथा विरुद्धमेव; यदिवा, केवलमसंस्कृतं सर्पिः पित्ते सामान्येन सामे निरामे वा न पेयं, सामे पित्ते विशेषत इति योजना।- *Kevalaṃ* means *Asaṃskṛtaṃ* i.e. without processed.

Pure ghee (*Kevala Sarpi*) should not be administered especially in the state of *Pitta* associated with *Āma* (*Same Pitte*). That means after processing with bitter substances it can be used because the bitter substances possess the property of *Āmapācana*. But the unprocessed ghee is totally unwholesome.

It can be also interpreted that pure ghee should not be administered in *Pitta* in general and *Sāmā-Pitta* in particular.

एतेन, यत्रापि सामान्येन घृतं विहितं, यथा- "अत ऊर्ध्वं कफे मन्दे वातपित्तोत्तरे ज्वरे। परिपक्वेषु दोषेषु सर्पिःपानं यथाऽमृतम्" (चि.अ.3) इत्यादौ, तत्राप्युचितभेषजसंस्कृतमेव बोद्धव्यम्।- Thus whenever *Ghṛtapāna* is indicated it should be administered only after processing with proper drugs.

It is also mentioned in the 3rd chapter of *Cikitsāsthāna* as under.

Ghṛtapāna acts like ambrosia in case of fever having mild *Kapha* and severe *Vāta Pitta* as well as *Doṣās* are in *Pakva* state. Here also it should be understood that the ghee is to be administered only after being processed with appropriate drugs.

यदिवा, न केवलं पित्ते सामे सर्पिर्विशेषतो न पेयं, किंतर्हि तैलादीन्यपि वातश्लेष्मविहितानि तयोः सामयोर्न पेयानीत्यर्थः।- This condition is not only limited to *Pitta* but also applicable to *Vāta* and *Kapha* when they are associated with *Āma*. That means when *Vāta* and *Kapha* are associated with *Āma*, unctuous substances like *Taila* and *Vasā* & *Majjā* also should have been processed with appropriate drugs and then only to be administered internally.

अस्मिन् व्याख्यानेऽपेयमित्यकारप्रश्लेषो द्रष्टव्यः। अनुरजेत् पित्तवर्णं कुर्यात्। संज्ञा स्मृतिः, तद्धननं चेह व्याधिप्रभावात्।- Here "*Pitte Peyaṃ*" should be read as "*Pitte Apeyaṃ*". *Anurajet* means bestows the color of *Pitta* i.e. yellowish in color. Loss of consciousness is because of the specific effect of the disease.

Sneha Vyāpath (Complications of Oleation Therapy) [75-76]

तन्द्रा सोत्क्लेश आनाहो ज्वरः स्तम्भो विसंज्ञता।
कुष्ठानि कण्डूः पाण्डुत्वं
शोफार्शांस्यरुचिस्तृषा ॥75॥
जठरं ग्रहणीदोषाः स्तैमित्यं वाक्यनिग्रहः।
शूलमामप्रदोषाश्च जायन्ते स्नेहविभ्रमात्॥76॥

The following are the complications of oleation therapy (*Sneha Vyāpath*):

- Stiffness (*Stambha*), Unconsciousness (*Visañjñatā*), Skin disorders (*Kuṣṭha*), Pruritus (*Kaṇḍū*), Anemia (*Pāṇḍu*), Oedema (*Śopha*), Hemorrhoids (*Arśas*), Anorexia (*Aruci*), Thirst

(*Tṛṣṇā*), Abdominal disorders (*Jaṭhara*), *Grahaṇī doṣa*, Absence of motion (*Staimitya*), Restraining of speech (*Vākya-nigraha*),Colic (*Śūla*) and *Āmadoṣa* etc.

Cakrapāṇi:

स्तैमित्यम् आर्द्रवस्त्रागुण्ढ्गितत्वमिव।- *Staimitya*: It is a feeling like the body is being covered with moist cloth.

आमप्रदोषा अलसकविसूचिकादयः।- *Āmapradoṣā* refers to the diseases like *Alasaka*, *Visūcikā* etc.

Management of the Complications [77-78]

तत्राप्युल्लेखनं शस्तं स्वेदः कालप्रतीक्षणम्।
प्रति प्रति व्याधिबलं बुद्ध्वा स्रंसनमेव च॥77॥
तक्रारिष्टप्रयोगश्च रूक्षपानान्नसेवनम्।
मूत्राणां त्रिफलायाश्च स्नेहव्यापत्तिभेषजम्॥78॥

The complications of oleation therapy (*Sneha Vyāpath*) should be managed with the following measures.

- *Emesis* (*Ullekhana*).
- *Sudation* therapy (*Svedakarma*)..
- To wait for the digestion of the unctuous substance (*Kāla pratīkṣaṇa*).
- Purgation therapy according to the strength of the disease (*Sraṃsana*).
- Internal administration of *Takrāriṣṭa.*
- Intake of un-unctuous foods and drinks (*Rūkṣa Annapāna*).
- Intake of eight types of urine (*Mūtra sevana*).
- Intake of *Triphalā.*

Cakrapāṇi:

कालप्रतीक्षणं स्नेहजनितदोषक्षयं यावदभोजनम्।- *Kālapratīkṣaṇa*: Being waiting without taking any food till the disappearance of symptoms produced by the intake of unctuous substances.

तक्रस्यारिष्टानां च चिकित्सावक्ष्यमाणानां प्रयोगः।- *Takrāriṣṭa* which is going to be explained in *Cikitsāsthāna* is useful for the management of complications of oleation therapy.

मूत्राणां त्रिफलायाश्च सेवनमिति संबन्धः॥- Here the words *Mūtra* and *Triphalā* are interrelated. Hence both these drugs (*Mūtra* and *Triphalā*) should be administered together.

Reasons for Complications [79]

अकाले चाहितश्चैव मात्रया न च योजितः।
स्नेहो मिथ्योपचाराच्च व्यापद्येतातिसेवितः॥79॥

The following are the probable reasons for arising complications during oleation therapy.

- Intake of unctuous substance in the inappropriate time (*Akāla Snehapāna*).
- Administration of unctuous substances to the improper persons (*Ahita*).
- Intake of inadequate or excessive quantity of unctuous substance.
- Due to improper regimen (*Mithyopacāra*).

Cakrapāṇi:

मिथ्योपचारात् यथोक्तविध्यननुष्ठानात्।- *Mithyopacārāt* means not following the prescribed regimen.

अतिसेवितः कालप्रकर्षेण सेवितः॥- *Atisevita* means intake of oleating substances more than the prescribed period.

Virecana after Snehapāna [80]

स्नेहात् प्रस्कन्दनं जन्तुस्त्रिरात्रोपरतः पिबेत्।
स्नेहवद्द्रवमुष्णं च त्र्यहं भुक्त्वा रसौदनम्॥80॥

After the completion of *Snehapāna*, *Virecana* (*Praskandana*) should be conducted after 3 days. During this period he should be given unctuous, liquid and hot diet along with mutton juice.

Cakrapāṇi:

संशोधनस्नेहपाने वृत्तिप्रचारमाह- स्नेहादित्यादि।- In the present verse the author has explained the schedule for *Śodhana Sneha* by starting with the word '*Snehāt*'.

स्नेहात् स्नेहप्रयोगात्। - *Snehāt* means after the administration of unctuous substances.

त्रिरात्रोपरतः त्रिरात्रं परित्यक्तस्नेहपान इत्यर्थः।- *Trirātroparataḥ* means 3 days after the completion of oleation therapy, the individual should be given rest without giving any more oils.

प्रस्कन्दनं विरेचनम्।- *Praskandana* means *Virecana* i.e. purgation therapy.

स्नेहोपरमत्रिरात्र एव भोजनं दर्शयति- स्नेहवदित्यादि। रसप्रधानमोदनं रसौदनम्॥- After completion of *Snehapāna*, he should be given specific diet as mentioned above such as liquid, warm and light diet etc. for a period of 3 days.

Rasaudana means the diet which contains mainly mutton juice.

Vamana after Snehapāna [81]

एकाहोपरतस्तद्वद्भुक्त्वा प्रच्छर्दनं पिबेत्।

After the completion of *Snehapāna*, *Vamana* (*Pracchardanaṃ*) should be conducted after 1 day. During this period he should be given the same diet as mentioned above.

Cakrapāṇi:

वमने स्नेहवृत्तिमाह- एकेत्यादि।- Beginning the verse with the word '*Eka*', the author has presented the schedule of *Vamana* after *Snehapāna*.

एकाहोपरतः स्नेहादिति योजना।- *Ekāhoparataḥ* means one day after the completion of oleation therapy.

तद्वदिति स्नेहवद्द्रवमुष्णं च रसौदनं स्नेहोपरमदिवस एव॥- Similar to the above mentioned schedule the individual should be given specific diet such as liquid, warm and light diet, which predominantly contains mutton juice for one day only.

स्यात्त्वसंशोधनार्थीये वृत्तिः स्नेहे विरिक्तवत्॥81॥

The regimen which is prescribed after *Virecana Karma* is holds good even after oleation therapy.

Cakrapāṇi:

संशमनविधिमाह- स्यात्त्वित्यादि।- Beginning the line with the word '*Syāt*', the author has presented the schedule of *Saṃśamana Vidhi*.

असंशोधनार्थीये संशमने।- *Asaṃśodhana* means *Saṃśamana*.

वृत्तिः उपचारः।- *Vṛtti* means *Upacāra* i.e. regimen.

विरिक्तवदित्यनेनागतावेक्षणेनोपकल्पनीयवक्ष्यमाणं "सम्यग्विरिक्तं चैनं" (सू. अ.15) इत्यादिग्रन्थप्रतिपादनीयमुपचारमाह, नतु पेयादिक्रममात्रम्।- *Viriktavat* means similar to *Virecana*. The regimen should be taken as prescribed after *Virecana* "*Samyak Viriktaṃ cainaṃ*" which is explained in the chapter *Upakalpanīya Adhyāya*. But one should not to be taken *Peyādi krama*.

यद्यपि वमनोक्ता एव तत्रोच्चैर्भाष्यादयो विरेचनवृत्तावप्यतिदिष्टास्तथाऽपीह वमनविधि परित्यज्य

विरेचनविध्यतिदेशो धूमपानप्रतिषेधार्थः, विरेचने हि तत्र "धूमपानवर्जं" (सू. अ.15) इति कृतं, स्नेहपाने च धूमपानं निषिद्धं मात्राशितीये- "न मद्यदुग्धे पीत्वा च न स्नेहं" (सू. अ.5) इत्यादिना।।- The regimen prescribed in *Vamana* such as '*Uccairbhāṣyāṃ*' etc. should also be followed along with all other post-operative measures except *Dhūmapāna*. In *Virecana*, *Dhūmapāna* is contraindicated. Similarly *Dhūmapāna* is contraindicated in *Snehapāna* which is already quoted in the 5th chapter of *Sūtrasthāna*. Thus the regimen whatever is prescribed after *Virecana* is also indicated after *Snehapāna*.

Indications for Sneha Vicāraṇa [82-88]

स्नेहद्विषः स्नेहनित्या मृदुकोष्ठाश्च ये नराः।
क्लेशासहा मद्यनित्यास्तेषामिष्टा विचारणा॥82॥

The following are eligible for *Vicāraṇīya Sneha*.

- Whoever is having aversion towards unctuous substances (*Sneha dviṣa*).
- Those who are habituated in taking unctuous substances (*Sneha Nityā*).
- Those having laxed bowels (*Mṛdu Koṣṭha*).
- Those cannot tolerate difficult situations (*Kleśa-asahā*).
- Those who are habituated in taking alcoholic beverages (*Madya Nityā*).

Cakrapāṇi:

विचारणाविषयमाह- स्नेहद्विष इत्यादिना।- In the present verse the author has explained *Sneha Vicāraṇa* by starting with the word '*Snehadviṣa*'.

लावतैत्तिरमायूरहांसवाराहकौक्कुटाः ।
गव्याजौरभ्रमात्स्याश्च रसाः स्युः स्नेहने हिताः॥83॥
यवकोलकुलत्थाश्च स्नेहाः सगुडशर्कराः।
दाडिमं दधि सव्योषं रससंयोगसंग्रहः॥84॥

The meat juice of *Lāva* (common quail), *Tittiri* (black partridge), *Māyūra* (peacock), *Haṃsa* (swan), *Vārāha* (boar), *Kukkuṭa* (cock), *Gavya* (cow), *Aja* (goat), *Aurabhra* (sheep) and *Matsya* (fish) is useful for *Snehapāna* (oleation therapy).

Yava (barley), *Kola* (*Badara*), *Kulattha* (horsegram), *Guḍa* (jaggery), *Śarkarā* (sugar), *Dāḍima* (pomegranate), *Dadhi* (curd) and *Vyoṣa* (*Trikaṭu*) etc. are the drugs required to mix with the meat juice.

Cakrapāṇi:

लावादिरसानामुक्तानां संस्कारमाह- यवेत्यादि।- The meat juices of *Lāva*, *Tittiri* etc. should be processed with the drugs *Yava*, *Kola*, *Kulattha* etc. and then administer as oleating substances.

रसे स्नेहार्थोक्तरस उचितः संयोगो येषां ते रससंयोगाः, तेषां संग्रहणं संग्रहः।- *Rase* means *Māṃsārasa*. For the sake of oleation therapy the appropriate drugs should be mixed in *Māṃsārasa* in the required quantity and it should be understood by the word "*Rasa-saṃyoga-saṅgrahaḥ*".

स्नेहयन्ति तिलाः पूर्वं जग्धाः सस्नेहफाणिताः।
कृशराश्च बहुस्नेहास्तिलकाम्बलिकास्तथा॥85॥

- *Tila* (sesamum) with *Sneha dravya*
- *Phāṇita* (half boiled molasses) with *Sneha dravya*
- *Kṛśarā* (dish consisting of sesamum and grain) prepared with more unctuous substances and *Tila-Kāmbalika*

The above 3 recipes are useful for oleation if taken before meals.

Cakrapāṇi:

पूर्वमिति भोजनात् पूर्वम्।- The word '*Pūrvam*' refers to *Bhojanāt Pūrvam* i.e. before meals.

तिलप्रधानः काम्बलिकस्तिलकाम्बलिकः।- *Kāmbalika* prepared with more quantity of *Tila*, it is called *Tila-Kāmbalika*.

फाणितं शृङ्गवेरं च तैलं च सुरया सह।
पिबेद्रूक्षो भृतैर्मांसैर्जीर्णेऽश्नीयाच्च भोजनम्॥86॥

Intake of *Phāṇita* (half boiled molasses), *Śṛṅgavera* (dry ginger) and *Taila* (oil) mixed with *Surā* (alcoholic preparation) acts as oleating recipe for the persons having dryness. After the completion of the digestion of the unctuous substance he should be given roasted meat in the meal.

Cakrapāṇi:

फाणितमित्यादौ शृङ्गवेरमिति शृङ्गवेररसम्।- *Śṛṅgavera* means *Śṛṅgavera Rasa* i.e. juice of ginger.

In this recipe ginger juice is mixed in *Phāṇita* along with *Taila* and *Surā* and then administer internally for oleation.

भृतैः भटित्रीकृतैः।- *Bhṛtaiḥ* means roasted in a furnace.

तैलं सुराया मण्डेन वसां मज्जानमेव वा।
पिबन् सफाणितं क्षीरं नरः स्निह्यति वातिकः॥87॥

Intake of *Taila*, *Vasā* or *Majjā* along with *Surāmaṇḍa*; (or) milk added with *Phāṇita* acts as oleating recipe for the persons of *Vāta Prakṛti*.

धारोष्णं स्नेहसंयुक्तं पीत्वा सशर्करं पयः।
नरः स्निह्यति पीत्वा वा सरं दध्नः सफाणितम्॥88॥

Intake of *Dhāroṣṇa Paya* (immediately after mulching) mixed with unctuous substances and sugar; (or) *Dadhi sara* (cream of curd) with *Phāṇita* acts as oleating recipe.

Pāñcaprasṛtakī Peyā [89-90]

पाञ्चप्रसृतिकी पेया पायसो माषमिश्रकः।
क्षीरसिद्धो बहुस्नेहः स्नेहयेदचिरान्नरम्॥89॥
सर्पिस्तैलवसामज्जातण्डुलप्रसृतैः शृ(कृ)ता।
पाञ्चप्रसृतिकी पेया पेया स्नेहनमिच्छता॥90॥

Intake of *Pāñca Prasṛtakī Peyā* (or) the milk pudding prepared with black gram and high quantity of unctuous substance acts as instant oleating recipes.

Pāñca Prasṛtakī Peyā: *Catuḥ Sneha* i.e. *Sarpi* (ghee), *Taila* (oil), *Vasā* (muscle fat) and *Majjā* (bone marrow) and *Taṇḍula* (rice) one *Prasṛta* each.

Preparation of thin gruel by adding one *Prasṛta* each of the above five substances i.e. 4 types of *Sneha* plus rice is known as *Pañca Prasṛta Peyā*.

This is prescribed for instant oleation.

Cakrapāṇi:

पाञ्चप्रसृतिकी अग्रे वक्ष्यमाणा।- Here the author is about to be described *Pañcaprasṛtakī Peyā* initially.

माषमिश्रको माषतण्डुलकृतमन्नम्।- *Māṣa-Miśraka* means the food prepared by cooking the rice mixed with black gram.

पेया पातव्या।।- *Peyā* refers to drinkable or potable.

(शौकरो वा रसः स्निग्धः सर्पिर्लवणसंयुतः।
पीतो द्विर्वासरे यत्नात् स्नेहयेदचिरान्नरम्॥1॥)

The meat juice of a boar mixed with ghee and rock salt and to take twice a day for instant oleation.

Contraindicated Substances in Certain Diseases [91-94]

ग्राम्यानूपौदकं मांसं गुडं दधि पयस्तिलान्।
कुष्ठी शोथी प्रमेही च स्नेहने न प्रयोजयेत्॥91॥

In the diseases like *Kuṣṭha* (skin disorders), *Śotha* (oedema) and *Prameha* (urinary disorders) one should not use the drugs such as *Grāmya*, *Ānūpa* and *Udaka Māṃsa rasa* (meat juice of domestic, marshy and aquatic animals), *Guḍa* (jaggery), *Dadhi* (curd), *Paya* (milk) and *Tila* (sesamum) for the purpose of oleation.

स्नेहैर्यथार्हं तान् सिद्धैः स्नेहयेदविकारिभिः।
पिप्पलीभिर्हरीतक्या सिद्धैस्त्रिफलयाऽपि वा॥92॥

If essential those diseases should be managed by the administration of the oleating substances processed with the suitable drugs which should not cause any complications.

(Or)

The oils processed with *Pippalī*, *Harītakī* and *Triphalā* can be used for oleation in the above diseases *Kuṣṭha* (skin disorders), *Śotha* (oedema) and *Prameha* (urinary disorders) respectively.

Cakrapāṇi:

यथार्हमिति यो यत्र स्नेहो युज्यते सर्पिरादिः।- '*Yathārhaṃ*' means whichever oily substance is suitable to which condition. For example: ghee etc.

सिद्धैरिति पिप्पलीभिस्तथा हरीतक्या तथा त्रिफलया चेति पृथग्योजनीयं; पिप्पल्यादिसिद्धस्नेहश्च कुष्ठादिषु यथासंख्यमिति केचित्।- *Siddhairiti : Pippalī*, *Harītaki* and *Triphalā* should be processed separately and they will be useful for *Kuṣṭha*, *Śotha* and *Prameha* in the similar order.

द्राक्षामलकयूषाभ्यां दध्ना चाम्लेन साधयेत्।
व्योषगर्भं भिषक् स्नेहं पीत्वा स्निह्यति तं नरः॥93॥

The oil processed with the paste of *Trikaṭu* and the liquid substances like *Drākṣā Rasa*, *Āmalakī Rasa* and sour curd is useful for oleation.

Cakrapāṇi:

यूषशब्दः क्वाथवचनः।- In the present context the word '*Yūṣa*' refers to *Kvātha*.

व्योषगर्भं व्योषकल्कम्।- *Vyoṣagarbha* means the paste of *Trikaṭu*.

अत्र त्रिभिर्द्रव्यैर्मिलित्वा चातुर्गुण्यम्।- Here all the three drugs such as *Drākṣā Kvātha*, *Āmalakī Kvātha* and *Amla Dadhi* should be jointly taken 4 times more to ghee while processing.

यवकोलकुलत्थानां रसाः क्षारः सुरा दधि।
क्षीरसर्पिश्च तत् सिद्धं स्नेहनीयं घृतोत्तमम्॥94॥

The ghee (obtained directly from milk) prepared by processing with the decoction of *Yava*, *Kola*, *Kulattha* and *Kṣāra*, *Surā* and *Dadhi* is the best one for oleation.

Cakrapāṇi:

यवकोलादौ षड्द्रव्याणि स्नेहसमानि।- The six drugs such as *Yava*, *Kola* etc. should be taken equal quantity to ghee.

क्षारो यवक्षारः कल्कः॥- *Kṣāra* means the paste of *Yavakṣāra*.

Sneha Dravya for Yoni Doṣa & Śukra Doṣa [95]

तैलमज्जवसासर्पिर्बदरत्रिफलारसैः।
योनिशुक्रप्रदोषेषु साधयित्वा प्रयोजयेत्॥95॥

The unctuous substance prepared with *Taila*, *Majjā*, *Vasā*, *Sarpi* and the decoctions of *Badara* and *Triphalā* is

useful for the management of *Yoni Doṣa* and *Śukra Doṣa*.

Cakrapāṇi:

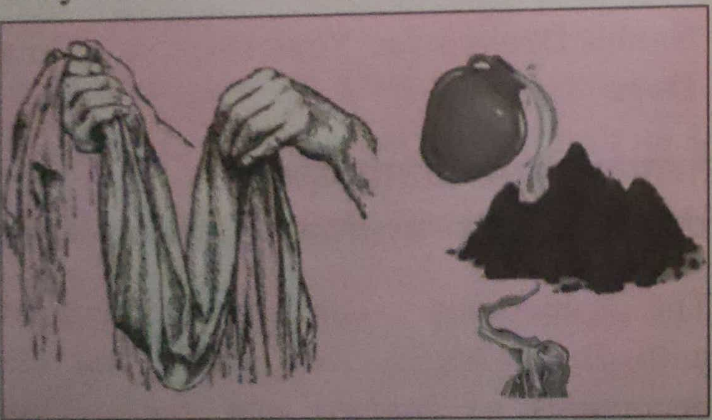
तैलमज्जेत्यादि। चतुःस्नेहोऽकल्क एव, तैलमज्जवसा-सर्पिरित्येकवद्भावादिद्वितीयान्तः प्रयोगः।।- As all the four oleating substances viz. *Taila, Majjā, Vasā* and *Sarpi* are having one common feature of unctuousness; and hence it has been represented by '*Dvitīya vacana anta*'.

Simile Regarding the Effect of Instant Oleation [96-97]

गृह्णात्यम्बु यथा वस्त्रं प्रस्रवत्यधिकं यथा।
यथाग्निजीर्यतिस्नेहस्तथास्रवतिचाधिकः।।96।।
यथा वाऽऽक्लेद्य मृत्पिण्डमासिक्तं त्वरया जलम्।
स्रवति स्रंसते स्नेहस्तथा त्वरितसेवितः।।97।।

A piece of cloth absorbs water as much as it can be and leaves off the excess water. Similarly the body can digest the ingested unctuous substances according to its digestive power and the rest of the substances are being expelled from the body.

When water is poured quickly on a clod of earth, it oozes out without wetting properly. Similarly instant oleating substances also expel quickly from the body without oleating the body properly.



Cakrapāṇi:

संप्रति स्नेह उपयुक्तो यथा शरीरं सस्नेह्याधिको दृश्यते, तदाह- गृह्णातीत्यादि।- Now the author has presented the features of excessively oleated persons in the form of a simile by starting the verse with the word "*Gṛhṇāti*".

तच्च शिष्येणाध्यायादावपृष्टमपि शिष्यहिततयाऽभिधीयते।- Even though this was not enquired in the beginning of the chapter, the preceptor has been revealed the above information for the benefit of the disciples.

यथाग्नीति अग्न्यनधिक इत्यर्थः।- '*Yathāgni*' means more than the capacity of the power of digestion.

That means the excess of the quantity of oils ingested without consulting the individual's digestive power.

नन्वग्न्यधिकश्चेत् स्रवति, तदवधि च स्नेहलक्षणमुक्तं, यदुच्यते- "अधस्तात् स्नेहदर्शनम्" इति,- The oil which is ingested more than the digestive power will oozes out from the body. It is also mentioned as one of the features of excessive oleation. The excessive oil will be oozing out from the lower part of body means through anus.

तेनैकदिन एवाधिकस्नेहपानं क्रियतामित्याह- यथा चेत्यादि।- Here the author has presented the details about the consequences arise due to ingestion of excessive oils for getting instant oleation in one day only in the form of a simile by starting the verse with the word '*Yathā*'.

आक्लेद्य ईषत्क्लेदयित्वा। त्वरितसेवितः स्नेहो धातूनस्नेहयित्वैव स्रंसतेऽधो याति यावान्, न तावता स्नेहनं भवतीति भावः।।- *Ākledya* means slightly to be wetted. That means instant oleating substance can't be oleated the tissues properly and oozes out from the anus. It also suggests that the oily substance is unable to be oleated as it is supposed to do.

Advantage of Salt in Oleation [98]

लवणोपहिताः स्नेहाः स्नेहयन्त्यचिरान्नरम्।
तद्ध्यभिष्यन्द्यरूक्षं च सूक्ष्ममुष्णं व्यवायि च॥98॥

Intake of unctuous substances along with rock salt is beneficial for oleating the body quickly because it possess the qualities like *Abhiṣyandi*, *Arūkṣa*, *Sūkṣma*, *Uṣṇa* and *Vyavāyi*.

Cakrapāṇi:

स्नेहने सर्वस्नेहेषु लवणप्रयोगमाह- लवणोपहिता इत्यादि।- In the present verse the author has presented the necessity of adding rock salt in all the oily substances by starting with the word '*Lavaṇopahitā*' .

Rock Salt

तदिति लवणम्।- Here the word '*Tat*' refers to rock salt.

अभिष्यन्दि दोषसङ्घातविच्छेदकम्।- *Abhiṣyandi* means breaks up the cluster of morbid *Doṣās*.

व्यवायि अखिलदेहव्याप्तिपूर्वकपाकगामि।।- *Vyavāyi* means which spreads all over the body initially and undergoes digestion later.

स्नेहमग्रे प्रयुञ्जीत ततः स्वेदमनन्तरम्।
स्नेहस्वेदोपपन्नस्य संशोधनमथेतरत्॥99॥

It is mandatory to conduct *Snehakarma* (oleation therapy) initially followed by *Svedakarma* (sudation therapy), before going to proceed for *Śodhana* therapies.

Cakrapāṇi:

अतो वक्ष्यमाणस्वेदोपकल्पनाध्याययोः संबन्धसूचकं स्वेदादिषु स्नेहस्य प्राग्भावमाह- स्नेहमित्यादि।।- The verse is intended to show the relation of *Sneha* with the subsequent chapters like *Svedādhyāya* and *Upakalpaṇīya Adhyāya*. It is also can be understood that *Sneha* should be conducted prior to *Sveda* and other purificatory measures.

To Sum Up [100]

तत्र श्लोकः-
स्नेहाः स्नेहविधिः कृत्स्नव्यापत्सिद्धिः सभेषजा।
यथाप्रश्नं भगवता व्याहृतं चान्द्रभागिना॥100॥

In this chapter Lord *Punarvasu* (*Cāndrabhāgī*) has described in response to *Agniveśa* various types of Oleating substances - Procedure for Oleation - Complications - Their Management in a lucid manner.

Cakrapāṇi:

चान्द्रभागी पुनर्वसुः।।- The epithet '*Cāndrabhāgī*' refers to *Punarvasu Ātreya*.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने स्नेहाध्यायो नाम त्रयोदशोऽध्यायः॥13॥

Thus ends the thirteenth chapter of *Ślokasthāna* entitled *Snehādhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

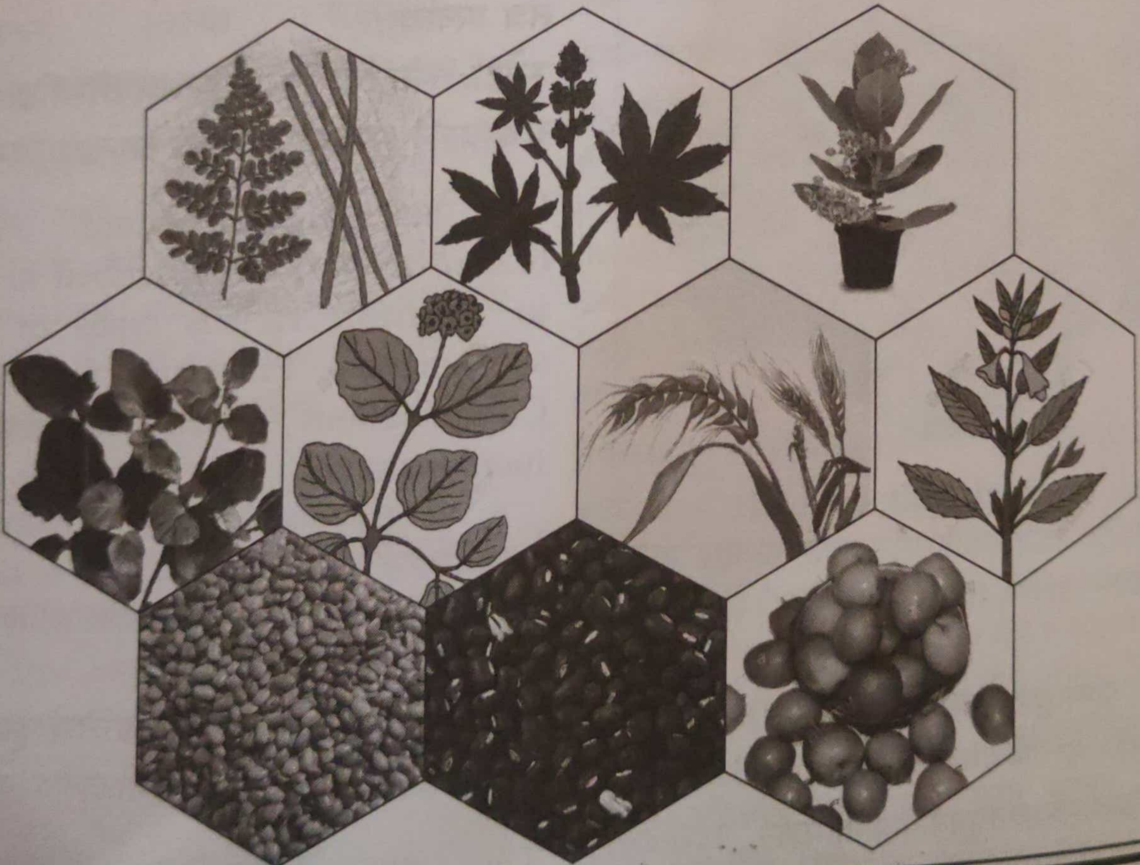
***

Svedopaga Daśemāni

शोभाञ्जनकैरण्डार्कवृश्चीरपुनर्नवायवतिलकुलत्थमाषबदराणीति
दशेमानि स्वेदोपगानि भवन्ति

- *Ca. Su. 4/13*

Śobhāñjana (Śigru), Eraṇḍa, Arka, Vṛścīra (Sveta-Punarnavā), Punarnavā (red variety), Yava, Tila, Kulattha, Māṣa and Badara are the 10 drugs which constitute Svedopaga Mahākaṣāya.



14

CHAPTER

Svedādhyāya

स्वेदाध्यायं

Advantages of Sveda 451

Advantages of Sveda after Snehakarma 451

Simile Regarding the Efficacy of Svedakarma 452

Factors involved in Effective Sudation Therapy 452

Three Types of Sudation Therapy 452

Snigdha Sveda & Rūkṣa Sveda 453

Time to Stop Sudation Therapy 455

Signs & Symptoms of Excessive Sudation Therapy & Its Management 455

Contraindications for Svedakarma 456

Indications for Svedakarma 458

Drugs Useful for Piṇḍasveda & Prastara Sveda 459

Material Required for Jentāka Sveda 460

Drugs Useful for Nāḍī Sveda 460

Drugs Useful for Avagāha Sveda 461

Drugs & Material Useful for Upanāha Sveda 462

13 Types of Agni Sveda 463

Saṅkara Sveda 463

Prastara Sveda 464
Nāḍī Sveda 464
Pariṣeka Sveda 466
Avagāha Sveda 467
Jentāka Sveda 467
Aśmaghana Sveda 469
Karṣū Sveda 470
Kuṭī Sveda 470
Bhū Sveda 471
Kumbhī Sveda 471
Kūpa Sveda 472
Holāka Sveda 473
10 Types of Niragni Sveda 473
Classification of Sveda 474
Regimen for Sudation 475
To Sum Up 476

Chapter 14

Svedādhyāya

स्वेदाध्यायं

अथातः स्वेदाध्यायं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Snehādhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Svedādhyāya*, as taught by Lord *Ātreya*.

Cakrapāṇi:

स्नेहपूर्वकत्वात् स्वेदस्य स्वेदाध्यायोऽभिधीयते। स्वेदप्रतिपादकोऽध्यायः स्वेदाध्यायः॥- In the previous chapter the details about *Sneha* have discussed and the present chapter is going to deal with *Svedakarma*. According to the serial order mentioned in the scriptures also *Svedakarma* should be conducted immediately after *Snehakarma*. As the present chapter is dealing with *Sveda*, the chapter is so named as *Svedādhyāya*.

Advantages of Sveda [3]

अतः स्वेदाः प्रवक्ष्यन्ते यैर्यथावत्प्रयोजितैः।
स्वेदसाध्याः प्रशाम्यन्ति गदा वातकफात्मकाः॥3॥

Now it is going to be explained all about *Sveda*. If the sudation therapy (*Svedakarma*) is conducted properly, it will cure the diseases manageable by *Sveda* which are manifested by the vitiated *Vāta* and *Kapha*.

Cakrapāṇi:

वातकफात्मका असंसृष्टवातकफजाः, वातकफजत्वेऽप्युदरादयः स्वेदेन न शाम्यन्ति, अत आह- स्वेदसाध्याः; एतेनोदरादयोऽस्वेद्या व्यावर्त्यन्ते।- '*Vātakaphātmakā*' means the diseases which are manifested by the vitiation of *Vāta* and *Kapha* only; but not combined with other *Doṣās* i.e. *Pitta*. Hence generally *Svedakarma* is indicated for the management of *Vāta* disorders, *Kapha* disorders and *Vāta-kapha* disorders only; but not for *Pitta* disorders. It is also mentioned that *Svedakarma* is contraindicated in the diseases of abdomen even though they are manifested by the involvement of *Vāta* and *Kapha*. For which the author has specifically used the word *Sveda-sādhya* to show the limitation of the utility of *Svedakarma*.

Advantages of Sveda after Snehakarma [4]

स्नेहपूर्वं प्रयुक्तेन स्वेदेनावजितेऽनिले।
पुरीषमूत्ररेतांसि न सज्जन्ति कथंचन॥4॥

If *Svedakarma* is conducted after *Snehakarma*, it will be useful to facilitate the elimination of urine (*Mūtra*), faeces (*Purīṣa*) and semen (*Retas*) by controlling *Vāta*. Thus the question of blockage of those elements does not arise.

Cakrapāṇi:

स्नेहपूर्वमिति क्रियाविशेषणम्।- '*Snehapūrvaṃ*' is the word particularizes to *Sveda*. That means the *Sneha* should be conducted before *Sveda* and then only one can get all the aforesaid benefits.

न सज्जन्ति अप्रवृत्तानि न भवन्ति।- *Na Sajjanti* means

Na-Apravṛtti i.e. *Pravṛtti*. Due to the control of *Vāta* by means of *Sveda*, elimination of *Purīṣa* etc. takes place without any obstruction.

Simile Regarding the Efficacy of Svedakarma [5]

शुष्काण्यपि हि काष्ठानि स्नेहस्वेदोपपादनैः।
नमयन्ति यथान्यायं किं पुनर्जीवतो नरान्॥5॥

If it is being possible to bend the dry stick into different shapes after applying oil and contacting with fire it is very much possible to bring back the normalcy of the paralyzed parts of human beings with the help of oleation and sudation therapies.

Cakrapāṇi:

यथान्यायं यथागमम्, एतच्च स्नेहस्वेदोपपादनैरित्यनेन संबध्यते; यदि वा यथान्यायं यथासहजं नमयन्तीति संबन्धः।– *Yathā Nyāyaṃ* means which is told the scriptures. Here this word is related to *Sneha* and *Sveda* or it may be applicable to naturally. If it is possible to bend the nonliving wooden stick according to the choice of the individual after applying oil and heat; why can't it possible in case of living beings? Naturally it is very much possible. The same principle which is in common practice is also applicable here to understand the efficacy of these therapies.

Factors involved in Effective Sudation Therapy [6]

रोगर्तुव्याधितापेक्षो नात्युष्णोऽतिमृदुर्न च।
द्रव्यवान् कल्पितो देशे स्वेदः कार्यकरो मतः॥6॥

The sudation therapy which is being conducted by preparing with the drugs having not too much hot and too much soft by considering the disease, the season, the patient and the part of the body yields the desired effects certainly.

Cakrapāṇi:

रोगमृतुं व्याधितं च बलवत्त्वादिनाऽपेक्षत इति रोगर्तुव्याधितापेक्षः।– '*Rogam-Ṛtum-Vyādhitam-Apekṣaḥ*' means sudation therapy should be conducted by observing the strength of the disease, the strength of the season and the strength of the patient.

नात्युष्णो नातिचण्डतापः।– *Na-Atyuṣṇa* means not to be intolerably hot.

द्रव्यवानिति स्निग्धरूक्षादिद्रव्यवान्।– *Dravyavān* means the drugs such as moist and dry drugs.

कल्पित इति रोगादीनपेक्ष्य यथोचितेन द्रव्येण देशे चामाशयादौ यथायोग्यतया संपादित इति मन्तव्यम्॥– *Kalpita* means to select and prepare the suitable drugs useful for different diseases, seasons, patients and the sites for conduction of sudation therapy.

Three Types of Sudation Therapy [7]

व्याधौ शीते शरीरे च महान् स्वेदो महाबले।
दुर्बले दुर्बलः स्वेदो मध्यमे मध्यमो हितः॥7॥

If the patient is strong and suffering from diseases of cold by nature and when body is cold, he is eligible for *Mahā Sveda.*

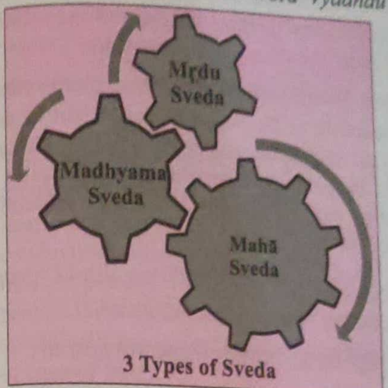
If the patient is weak and the other conditions are also less, he is eligible for *Mṛdu Sveda.*

When the patient is having medium strength and the other factors are also in medium position he is eligible for *Madhyama Sveda.*

Cakrapāṇi:

रोगाद्यपेक्षयोक्तकल्पनां दर्शयति- व्याधावित्यादि।– In the present verse the author has presented the

type of *Sveda* useful in the specific disease condition by starting with the word '*Vyādhau*'.



3 Types of Sveda

व्याधौ महाबले तथा शीते कालकृते महाबले।– If the patient is strong, the disease is strong by nature and it becomes further strong by the favorable season and hence *Mahā Sveda* is indicated in those persons.

महानिति चण्डताप एव पुनः पुनः क्रियमाणत्वेन मृदुस्वेदापेक्षयाऽधिकतापत्वेन ज्ञेयः।– *Mahān* means conduction of sudation repeatedly with the substances having high temperature. It is to be understood that the temperature should be more in *Mahā Sveda* in comparison with *Mṛdu Sveda.*

दुर्बल इति तथा मध्यम इति च व्याध्यादिषु पूर्ववद्योजनीयम्।– *Durbala* and *Madhyama* type of diseases and the relevant therapies also should be understood similar to the *Mahān.*

Snigdha Sveda & Rūkṣa Sveda [8-12]

वातश्लेष्मणि वाते वा कफे वा स्वेद इष्यते।
स्निग्धरूक्षस्तथा स्निग्धो रूक्षश्चाप्युपकल्पितः ॥8॥

If the patients are suffering from *Vāta-kapha* disorders or suffering from only *Vāta* disorders or suffering from only *Kapha* disorders, they should be given *Snigdha-Rūkṣa Sveda, Snigdha Sveda* and *Rūkṣa Sveda* respectively.

Cakrapāṇi:

स्निग्धरूक्षद्रव्यकृतः स्निग्धरूक्षः, स्निग्धरूक्षद्रव्यादयो वातश्लेष्मादिषु यथासंख्यं मन्तव्याः; एतच्च स्निग्धरूक्षादिकथनं द्रव्यापेक्षकल्पनोदाहरणं; वाते स्निग्धः, कफे रूक्षः।।– *Snigdha-Rūkṣa* means conduction of sudation with unctuous and dry substances. The unctuous and dry drugs should be used for sudation therapy in the management of *Vāta* and *Kapha* disorders respectively. Here the mention of *Snigdha* and *Rūkṣa dravya* is for the sake of example. That means *Snigdha Sveda* is meant for *Vāta* and *Rūkṣa Sveda* is for *Kapha.*

आमाशयगते वाते कफे पक्वाशयाश्रिते।
रूक्षपूर्वो हितः स्वेदः स्नेहपूर्वस्तथैव च॥9॥

If *Vāta* occupies in *Āmāśaya*, one has to conduct dry sudation (*Rūkṣa Sveda*) initially, and then conduct moist sudation (*Snigdha Sveda*).

Similarly if *Kapha* occupies in *Pakvāśaya* conduct moist sudation (*Snigdha Sveda*) at first and then conduct dry sudation (*Rūkṣa Sveda*).

Cakrapāṇi:

तं देशविशेषसंबन्धेन व्यभिचारयन् देशापेक्षां कल्पनामाह- आमाशयेत्यादि।– In the present verse the author has explained to conduct specific type of sudation therapy according to the shelter of the *Doṣās* by starting with the word '*Āmāśaya*'

आमाशयगते वाते रूक्षपूर्वः स्थानापेक्षया पूर्वं रूक्षं कृत्वा पश्चाद्वातापेक्षः स्निग्धः कार्यः, एवं पक्वाशयगते कफे स्नेहपूर्वो व्याख्येयः;– Based on the shelter, *Rūkṣa Sveda* is prescribed for *Vāta Doṣa* when it is located in *Āmāśaya* initially and is followed by *Snigdha Sveda* to treat the actual vitiated *Doṣa*

i.e. Vāta. Similarly when Kapha is located in Pakwāśaya one has to conduct Snigdha Sveda initially and it is followed by Rūkṣa Sveda.

आमाशयशब्देन कफस्थानं ज्ञेयं, कफस्थानापेक्षया हि प्रथमं रूक्षः क्रियते, यदुक्तं- "स्थानं जयेद्धि पूर्वं तु स्थानस्थस्याविरुद्धतः" इति।।- Mentioning the word 'Āmāśaya' should be understood as the shelter for Kapha. Based on Kapha Sthāna it should be conducted Rūkṣa Sveda first even though it is antagonist to Vāta.

After controlling the Sthānika Doṣa initially and then treat the Doṣa which occupies the other's shelter. The same is also stated in the verse "Sthānaṃ Jayet……".

वृषणौ हृदयं दृष्टी स्वेदयेन्मृदु नैव वा।
मध्यमं वंक्षणौ शेषमङ्गावयवमिष्टतः।।10।।

Generally fomentation (Svedakarma) should not be conducted in the region of testes (Vṛṣaṇa), heart (Hṛdaya) and eyes (Dṛṣṭi). If it is essential mild sudation can be conducted.

In the groin region (Vaṅkṣaṇa) it is advised to go for medium type of fomentation only and at the remaining parts of the body sudation can be conducted according to the desire and necessity.

Cakrapāṇi:

मृदु नैव वेति स्वेदैकसाध्ये वृषणादिगते व्याधौ मृदुस्वेदः, स्वेदव्यतिरिक्तोपायान्तरसंभवे तु न वेति बोद्धव्यम्।- "Mṛdu naiva vā" It clearly suggests that if the diseases pertaining to testes, heart and eyes are manageable by only by means of sudation therapy, then only one has to conduct mild sudation. If there are other measures are available for treating those disorders, sudation therapy should not be conducted.

इष्टत इत्यातुरेच्छातो वैद्येच्छातश्च।- 'Iṣṭata' means according to the desire of the patient as well as the physician. Hence the sudation therapy can be conducted according to the desire of the patient and the physician in the remaining parts of the body.

इष्टत इति भावक्तादिच्छावचनः।।- 'Iṣṭata' means according to one's wish or desire.

सुशुद्धैर्नक्तकैः पिण्ड्या गोधूमानामथापि वा।
पद्मोत्पलपलाशैर्वा स्वेद्यः संवृत्य चक्षुषी।।11।।

During sudation therapy the eyes should be covered with a clean piece of cloth, lump of wheat flour or with the leaves of Padma, Utpala or Palāśa.

Cakrapāṇi:

स्वेदे क्रियमाणे चक्षुषः स्वेदपरिहारोपायमाह- सुशुद्धैरित्यादि।- In the present verse the author has presented the material useful for protecting the eyes from heat produced during the course of sudation therapy by starting with the word 'Su śuddhai'.

नक्तकः कर्पटावयवः।।- Naktaka means a piece of cloth.

मुक्तावलीभिः शीताभिः शीतलैर्भाजनैरपि।
जलार्द्रैर्जलजैर्हस्तैः स्विद्यतो हृदयं स्पृशेत्।।12।।

Similarly the heart should be protected during sudation therapy by the application of cold substances, by wearing pearl garlands or lotus flower garlands and by means of touch with moist cold hands.

Cakrapāṇi:

स्वेदे क्रियमाणे हृदयरक्षणार्थमाह- मुक्तावलीभिरित्यादि।- In the present verse the author has presented the material useful for protecting the heart from heat produced during the course of sudation therapy by starting with the word 'Muktāvalībhiḥ'.

जलजानि पङ्कजादीनि।- Jalaja means lotus flowers etc.

एवमस्वेद्यत्वसामान्यत्वाद्वृषणरक्षाऽप्युन्नेतव्या, प्राधान्या- द्धृदयचक्षुःपालनमुक्तम्।।- Similar to eyes and heart, one has to protect the testes while conducting sudation therapy. As the eyes and heart are more important the measures to protect them during the course of sudation are specifically mentioned but it was not happened in case of testes.

Time to Stop Sudation Therapy [13]

शीतशूलव्युपरमे स्तम्भगौरवनिग्रहे।
संजाते मार्दवे स्वेदे स्वेदनाद्विरतिर्मता।।13।।

After obtaining the following signs and symptoms one has to stop for conducting sudation therapy.

- Complete relief from coolness (Śīta) and pain (Śūla).
- Relieved from stiffness (Stambha) and heaviness (Gaurava).
- Appearance of tenderness (Mārdavāta) and sweating (Sveda).

Cakrapāṇi:

शीतशूलेत्यादि।- In the present verse the author has presented the proper signs and symptoms of sudation therapy by starting with the word 'Śīta-Śūla' etc.

स्वेद इति स्वेदभवे घर्मे।- Sveda means inducing sweating by means of heat produced during sudation therapy.

स्वेदनाद्विरतिर्मतेत्युपदिशन् शीतादिव्युपरमे सति स्वेदो निवर्तनीयः,शीताद्यनुपरमे चस्वेदः कर्तव्यइतिद्वयमुपदिशति; ततश्च इत एव स्वेदनिवृत्तिविषयशीतादिव्युपरमोत्पादः स्वेदस्य सम्यग्योगलक्षणं तथा शीतादिव्युपरमानुत्पादश्च स्वेदानिवृत्तिविषयोऽयोगलक्षणमुक्तं भवतीति नायोगलक्षणानभिधानमुद्भावनीयम्।।- 'Svedanāt-viratirmatā' means one has to stop in continuing sudation therapy immediately after observing the relief from coldness, pain etc.

Thus it infers that sudation therapy is to be continued if the coldness, pain etc. are not relieved.

That means after getting the relief from coldness, pain, stiffness and heaviness and by the appearance of sweating, the sudation therapy should be stopped because the individual gets the proper signs and symptoms (Samyakyoga). Similarly if the individual is not relieved from the symptoms like pain, coldness etc. and sweat is not appeared it suggests the signs and symptoms of improper sudation therapy (Ayoga). Though Ayoga Lakṣaṇa are not mentioned separately, it can be inferred by knowing Samyakyoga Lakṣaṇa.

Signs & Symptoms of Excessive Sudation Therapy & Its Management [14-15]

पित्तप्रकोपो मूर्च्छा च शरीरसदनं तृषा।
दाहः स्वराङ्गदौर्बल्यमतिस्विन्नस्य लक्षणम्।।14।।
उक्तस्तस्याशितीये यो ग्रैष्मिकः सर्वशो विधिः।
सोऽतिस्विन्नस्य कर्तव्यो मधुरः स्निग्धशीतलः।।15।।

The following are the signs and symptoms of excessive sudation therapy.

- Aggravation of Pitta (Pitta Prakopa)
- Fainting (Mūrcchā)
- Exhaustion of the body (Śarīra-Sadana)
- Thirst (Tṛṣṇā)

- Burning sensation (*Dāha*)
- Feebleness in the voice (*Svara Daurbalya*)
- Weakness in the body organs (*Aṅga Daurbalya*)

Management:

- The above complications should be managed by adopting the entire regimen prescribed for *Grīṣma Ṛtu* as mentioned in the chapter *Tasyāśitīya Adhyāya*.
- And to be given sweet, unctuous and cold substances also.

Cakrapāṇi:

अतिस्विन्नचिकित्सितमाह- उक्त इत्यादि।- In the present verse the author has presented the management of *Sveda Atiyoga* by starting with the word '*Ukta*' etc.

ग्रैष्मिको विधिरित्यनेन लब्धे पुनर्मधुरः स्निग्धशीतल इत्यादिवचनं "मद्यमल्पं न वा पेयं" (सू.अ.6) इत्यत्रोपदिष्टमद्यपानस्य प्रतिषेधार्थं, मधुरशीतादियोगविशेषविधानार्थं च।।- It is mentioned in the above verse that the regimen prescribed during summer season is also holds good to relieve the complications arise by the excessive conduction of sudation therapy. However to exclude the intake of alcoholic beverages, the author has specifically mentioned the sweet and cold liquids separately. This clearly suggests that for the management of *Sveda Atiyoga Lakṣaṇa*, one has to take sweet and cold liquid substances and follow the entire *Gṛṣma Ṛtu Caryā* excluding *Madyapāna*.

Contraindications for Svedakarma [16-19]

कषायमद्यनित्यानां गर्भिण्या रक्तपित्तिनाम्।
पित्तिनां सातिसाराणां रूक्षाणां मधुमेहिनाम्।।16।।
विदग्धभ्रष्टब्रध्नानां विषमद्यविकारिणाम्।
श्रान्तानां नष्टसंज्ञानां स्थूलानां पित्तमेहिनाम्।।17।।
तृष्यतां क्षुधितानां च क्रुद्धानां शोचतामपि।
कामल्युदरिणां चैव क्षतानामाढ्यरोगिणाम्।।18।।
दुर्बलातिविशुष्काणामुपक्षीणौजसां तथा।
भिषक् तैमिरिकाणां च न स्वेदमवतारयेत्।।19।।

The following are contraindicated for sudation therapy:

- Who consume alcohol and astringent substances regularly (*Kaṣāya-Madya Nityānāṃ*).
- Pregnant women (*Garbhiṇi*).
- Who are suffering from hemorrhagic disorders (*Raktapittināṃ*).
- Who are having *Pitta* constitution or who are suffering from *Pitta* disorders (*Pittināṃ*).
- Who are suffering from diarrhea (*Atisārānāṃ*).
- Who are having dry skin (*Rūkṣāṇāṃ*).
- Who are suffering from diabetes (*Madhumehināṃ*).
- Who are suffering from inflammation and prolapse of the rectum (*Vidagdha Bhraṣṭa Bradhnānāṃ*).
- Those who are suffering from the complications of the poisonous substances and alcoholic beverages (*Viṣa-madya vikāriṇāṃ*).
- Those who are tired (*Śrāntānāṃ*).
- Those who are unconscious (*Naṣṭa-sañjñānāṃ*).
- Those who are obese (*Sthūlānāṃ*).
- Those who are suffering from *Pitta* dominant obstinate urinary disorders (*Pitta-mehināṃ*).
- Those who are thirsty and hungry (*Tṛsyatāṃ Kṣudhitānāṃ ca*).
- Those who are angry and grief (*Kruddhānāṃ Śocitam Api*).
- Those who are suffering from jaundice and abdominal disorders (*Kāmala-Udariṇāṃ*).
- Those who are suffering from consumption (*Kṣatānāṃ*) and gout (*Āḍhyarogī* i.e. *Vātarakta*).
- Those who are suffering from severe weakness (*Durbala*), excessively emaciated (*Ati viśuṣkāṇāṃ*), markedly decreased *Ojas* (*Upakṣīṇa Ojasāṃ*) and defective vision (*Taimira*).

Cakrapāṇi:

अस्वेद्यानाह- कषायेत्यादि।- Beginning the verse with the word '*Kaṣāya*' the author has presented the list of persons ineligible for sudation therapy.

कषायद्रव्यकृतं मद्यं कषायमद्यं; किंवा कषायशब्दोऽमधुरवचनः, न तेन यदुच्यते- कषायनित्यस्य वातप्रधानता स्यात् कषायस्य वातकारित्वात्, वाते च स्वेदो विहित एव, तत् कथं कषायनित्यं प्रति स्वेदनिषेध इति, तन्निरस्तं भवति। किंवा, कषायनित्या रूक्षातिस्तब्धगात्रा भवन्ति, कषायस्य विरूक्षकस्तम्भकत्वेन; ततश्च तेषां स्वेदः पर्वभेदमावहतीत्यतः कषायनित्यनिषेधः।- *Kaṣāya-Madyaṃ* means the alcoholic beverage prepared by astringent substances. The word *Kaṣāya* also refers to not a sweet substance. Regular intake of the alcoholic beverage containing astringent in taste leads to vitiation of *Vāta* because *Kaṣāya Rasa* possesses *Vāta* dominancy. In general *Sveda* is indicated in *Vāta* disorders but the reason for contraindication of sudation therapy in this condition is as follows. Those who have taken *Kaṣāya Madya* regularly become their body exceedingly rough and stiff. If *Sveda* is done for such persons it might lead to violent pain in the joints (*Parvabheda*). Hence *Sveda* is contraindicated in *Kaṣāya Madya Nityānāṃ*.

रक्तपित्तिनामविधानादेव स्वेदे निषिद्धे, पुनः स्वेदनिषेधो रक्तपित्तिनां यद्यन्योऽपि स्वेदसाध्यो वातश्लेष्मजो विकारो भवति तत्रापि स्वेदनिषेधार्थं, तथा रक्तपित्तिनां वमनविरेचनाङ्गतया प्राप्तस्वेदप्रतिप्रसवनिषेधार्थं च, एवं पित्तमेहिकामल्यादिष्वपि व्याख्येयम्।- The disease *Raktapitta* itself is non-curable by means of sudation therapy. The patients of *Raktapitta* might have suffering from other ailments of *Vāta* or *Kapha* predominance is also contraindicated for sudation. *Sveda* is also contraindicated in *Raktapitta* even it is a part of *Vamana* and *Virecana*. Similarly *Sveda* is never to be administered to the persons suffering from *Pitta* disorders, *Meha*, *Kāmalā* etc.

पित्तिनामिति पित्तप्रकृतीनाम्।- *Pittināṃ* means those who are having *Pitta* constitution.

मधुमेहशब्देन सर्वं एव मेहा गृह्यन्ते, मधुमेहशब्दो हि सर्वेष्वेव मेहेषु वर्तत इति कियन्तःशिरसीये दर्शनीयं, मेहेषु च सर्वेष्वेव शरीरशैथिल्यप्रवृत्तेषु विशेषतः शरीरशैथिल्यहेतुत्वेन स्वेदो न युज्यते; पित्तमेहिनामिति तु पुनरभिधानं पित्तसंबन्धेन विशेषप्रतिषेधतादर्शनार्थम्।- The word '*Madhumeha*' refers to all the types of *Meha* as mentioned in the chapter of *Kiyantaḥ Śirasīya Adhyāya*. In all types of *Meha* the body becomes flaccid and hence *Sveda* is contraindicated, especially in *Pitta Meha*.

ब्रध्नः गुदः।- *Bradhna* means *Guda* i.e. rectum.

मद्यविकारिणामिति मद्यनित्यस्य वातकफजमदात्यये स्वेदनिषेधार्थम्।- '*Madyavikāriṇām*' means those suffering from *Vātaja* or *Kaphaja Madātyaya* due to regular intake of alcoholic beverages. Those persons are also contraindicated for sudation therapy.

भूयोविरोधेस्वल्पमन्याय्यम्

Bhūyovirodhe Svalpamat Nyāya

This *Nyāya* has used by the commentator to support the application of *Sveda* even in contraindicated conditions.

Here a list of contraindications for *Sveda* is described by the author and also given the rational explanation for the proposition.

In general *Sveda* should not be conducted in the conditions like *Kaṣāya-Madya Nityānām*, *Garbhinī*, *Raktapitta*, *Madhumeha* etc., because it leads to complications.

But when a serious disease which can be managed only by means of sudation such as *Sanyāsa* is attacked to any one of the above mentioned patients, he may be given sudation therapy according to *Bhūyovirodhe Svalpamat Nyāya*. As it has been stated "A smaller abnormality is welcome if it helps to eradicate a greater one".

आढ्यरोगीह वातरक्ती।- '*Āḍhyarogī*' refers to the person suffering from *Vātarakta*.

एषु चास्वेदविषयेषु यदि स्वेदैकसाध्यः संन्यासादिर्भवति तदा महाप्रत्यवायभयादल्पप्रत्यवायमुपेक्ष्यापि स्वेदो विधेय इति न्यायसिद्धमेव; यदाहुर्न्यायविदः- "भूयोविरोधे स्वल्पमन्याय्यम्" इति।।- In all the above conditions *Sveda* is not to be given generally. But when a serious disease which can be managed only by means of sudation such as *Sannyāsa* is attacked to any one of the above mentioned patients, he may be given sudation therapy. As it has been stated "A smaller anomaly is welcome if it helps to eradicate a greater one"

Indications for Svedakarma [20-24]

प्रतिश्याये च कासे च हिक्काश्वासेष्वलाघवे।
कर्णमन्याशिरःशूले स्वरभेदे गलग्रहे।।20।।
अर्दितैकाङ्गसर्वाङ्गपक्षाघाते विनामके।
कोष्ठानाहविबन्धेषु मूत्राघाते विजृम्भके।।21।।
पार्श्वपृष्ठकटीकुक्षिसंग्रहे गृध्रसीषु च।
मूत्रकृच्छ्रे महत्त्वे च मुष्कयोरङ्गमर्दके।।22।।
पादजानूरुजङ्घार्तिसंग्रहे श्वयथावपि।
खल्लीष्वामेषु शीते च वेपथौ वातकण्टके।।23।।
संकोचायामशूलेषु स्तम्भगौरवसुप्तिषु।
सर्वाङ्गेषु विकारेषु स्वेदनं हितमुच्यते।।24।।

The following are indicated for sudation therapy:

- Those who are suffering from coryza (*Pratiśyāya*), cough (*Kāsa*), hiccup (*Hikkā*) and dyspnea (*Śvāsa*).
- Those who are feeling heaviness in the body (*Alāghave*).
- Those who are suffering from earache (*Karṇaśūla*), neck pain (*Manyāśūla*), headache (*Śirahśūla*), hoarseness of voice (*Svarabheda*) and compression of the throat (*Galagraha*).
- Those who are suffering from bell's palsy (*Ardita*), monoplegia (*Ekāṅga Vāta*), paraplegia (*Sarvāṅga Vāta*), hemiplegia (*Pakṣāghāta*) and bending of the body (*Vināmaka*).
- Those who are suffering from distension of abdomen (*Koṣtha Anāha*), constipation (*Vibandha*), retention of urine (*Mūtrāghāta*) and yawning (*Vijṛmbhaka*).
- Those who are suffering from stiffness in the flanks (*Pārśva*), back (*Pṛṣṭha*), waist (*Kaṭī*) and abdomen (*Kukṣi*); sciatica (*Gṛdhrasī*), dysuria (*Mūtrakṛcchra*), enlargement of scrotum (*Mahattve ca Muṣkayo*) and body pains (*Aṅgamarda*).
- Those who are suffering from stiffness and pain in the feet (*Pāda*), knees (*Jānu*), thighs (*Ūru*) and legs (*Jaṅghā*); oedema (*Śvayathu*), neuralgia of upper and lower extremities (*Khallī*), improper digestion (*Āmadoṣa*), coldness (*Śīta*), tremors (*Vepathu*) and affliction of ankle joint by *Vāta* (*Vātakaṇṭaka*).
- Those who are suffering from contraction (*Saṅkoca*), extension (*Āyāma*), sharp pain (*Śūla*), stiffness (*Stambha*), heaviness (*Gaurava*), numbness (*Supti*) and the diseases afflicting whole the body (*Sarvāṅga Vikāra*).

Cakrapāṇi:

प्रतिश्याये चेत्यादिना स्वेद्यान् दर्शयति।- Beginning the verse with the word '*Pratiśyāye*' the author has presented the list of persons eligible for sudation therapy.

विनामकः शरीरविनमनकारी वातः।- *Vināmaka* is the bending of the body due to vitiated *Vāta*.

विजृम्भको बहिरायामः, जृम्भाबहुत्वं वा।- *Vijṛmbha* means either *Bahirāyāma* (bending of the body backwards) or excessive yawning.

पादजानूरुजङ्घाभिरर्तिः संग्रहश्च पृथक् संबध्यते।- Here the word '*Arti*' refers to pain and stiffness to all the parts of the body such as *Pāda*, *Jānu*, *Ūru* and *Jaṅghā* separately.

खल्ली हस्तपदावमोटनम्।- *Khallī* means shooting pain in both upper and lower limbs.

वातकण्टको गुल्फाश्रितो वातः।- *Vātakaṇṭaka* means affliction of ankle joint by *Vāta*.

अलाघव इति पूर्वमुक्तेऽपि पुनर्गौरववचनमङ्गानां गुरुतरत्वप्रतिपादनार्थम्, अलाघववचनं तु लाघवप्रतिषेधमात्रप्रयोजनं नातिगुरुत्वं ब्रूते, यतः सर्वत्र नञ् विरुद्धे न वर्तते, यथा "अरूक्षमनभिष्यन्दि त्वासीनप्रचलायितम्" (सू.अ.21) इत्यत्र न ह्यरूक्षशब्देन स्निग्धत्वमभिप्रेतं, किं तर्हि रूक्षताप्रतिषेधमात्रमेव।- Though the word '*Alāghava*' is used earlier in the present verse, again the word '*Gaurava*' is specifically used to stress heaviness in the body. *Alāghava* refers to not possessing lightness in the body and also not too much heaviness. Similarly the word '*Arūkṣa*' should not be understood as *Snigdha* but it can understand as not having dryness as mentioned in the 21st chapter of *Sūtrasthāna*.

Drugs Useful for Piṇḍasveda & Prastara Sveda [25-27]

तिलमाषकुलत्थाम्लघृततैलामिषौदनैः।
पायसैः कृशरैर्मांसैः पिण्डस्वेदं प्रयोजयेत्।।25।।
गोखरोष्ट्रवराहाश्वशकृद्भिः सतुषैर्यवैः।
सिकतापांशुपाषाणकरीषायसपूटकैः।।26।।
श्लैष्मिकान् स्वेदयेत् पूर्वैर्वातिकान् समुपाचरेत्।
द्रव्याण्येतानि शस्यन्ते यथास्वं प्रस्तरेष्वपि।।27।

Piṇḍasveda is of two types viz. *Snigdha Piṇḍasveda* and *Rūkṣa Piṇḍasveda* and which are useful for the management of *Vāta* and *Kapha* disorders respectively.

Snigdha Piṇḍasveda:

- A bolus prepared with *Tila* (sesamum

seeds), *Māṣa* (blackgram), *Kulattha* (horsegram), *Amla dravya* (*Cāngerī* etc.), *Ghṛta* (ghee), *Taila* (oil), *Āmiṣaudana* (rice cooked with meet), *Pāyasa* (milk pudding), *Kṛśarā* (*Khichidi*) and *Māṃsa* (meet) is useful for the management of *Vāta* disorders.

Rūkṣa Piṇḍasveda:

- A bolus prepared with the dung of cow, donkey, camel, boar and horse (*Go-khara-uṣṭra-varāha-aśva Śakṛt*) along with husk (*Tuṣa*), barley (*Yava*), sand (*Sikatā*), dust (*Pāṃśu*), stone (*Pāṣāṇa*), dried cow dung powder (*Karīṣa*) and iron powder (*Ayas*) is useful for the management of *Kapha* disorders.
- The above drugs are also useful for *Prastara Sveda*.

Cakrapāṇi:

वक्ष्यमाणानां सङ्करादिस्वेदानां द्रव्याण्याह- तिलमाषेत्यादि।- Beginning the verse with the term '*Tilamāṣa*', the author has presented the drugs useful for different types of sudation therapies such as *Saṅkara sveda*, *Prastara sveda* etc.

पिण्डरूपः स्वेदः पिण्डस्वेदः।- *Piṇḍa Sveda* means conduction of sudation by means of round bolus.

करीषः शुष्कगोमयः;- *Karīṣa* means dried cow dung.

आयसः अयोविकारः, स चेह पुटकरणयोग्यो बोद्धव्यः।- *Āyasa* means *Ayo-vikāra* i.e. modified form of iron which will be useful for conducting *Piṇḍa Sveda*, ideally the powder form.

पूर्वैरिति तिलमाषादिभिः। यथास्वमित्यनेन तिलमाषादयो वाते, गोखरादिग्रन्थोक्ताश्च श्लेष्मणि, प्रस्तरस्वेदे कर्तव्या इति दर्शयति।- *Pūrvokta* means whatever is being told earlier such as *Tila*, *Māṣa* etc. *Piṇḍasveda* conducted with *Tila*, *Māṣa* etc. are useful for the management of *Vāta* disorders and the recipe of *Go-Kharādi* is useful for the management of *Kapha* disorders.

Material Required for Jentāka Sveda [28]

भूगृहेषु च जेन्ताकेषूष्णगर्भगृहेषु च।
विधूमाङ्गारतप्तेषु स्वभ्यक्तः स्विद्यते सुखम्॥२८॥

Initially select an underground cellar (*Bhū Gṛha*) or *Jentāka* type of room or warm enclosed central room (*Uṣṇa Garbha-Gṛha*) and make it warmth by igniting firewood and see that the chamber is devoid of smoke. Then the patient is anointed with suitable oil and makes him perspire by keeping him in that chamber comfortably.

Cakrapāṇi:

भूगृहेष्विति भूस्वेदार्थेषु गृहेषु।- *Bhūgṛheṣu* means the cabin built in the cellar useful for sudation therapy.

उष्णगर्भगृहेष्विति कुटीस्वेदं दर्शयति।- *Uṣṇagarbha Gṛha* means the cottage without windows and is built for conducting *Kuṭī Sveda*.

स्वभ्यक्त इति सम्यगभ्यक्तः।- *Svabhyakta* means properly oleated.

Drugs Useful for Nāḍī Sveda [29-33]

ग्राम्यानूपौदकं मांसं पयो बस्तशिरस्तथा।
वराहमध्यपित्तासृक् स्नेहवत्तिलतण्डुलाः॥२९॥
इत्येतानि समुत्क्वाथ्य नाडीस्वेदं प्रयोजयेत्।
देशकालविभागज्ञो युक्त्यपेक्षो भिषक्तमः॥३०॥
वारुणामृतकैरण्डशिग्रुमूलकसर्षपैः ।
वासावंशकरञ्जार्कपत्रैरश्मन्तकस्य च ॥३१॥
शोभाञ्जनकसैरेयमालतीसुरसार्जकैः ।
पत्रैरुत्क्वाथ्य सलिलं नाडीस्वेदं प्रयोजयेत्॥३२॥
भूतीकपञ्चमूलाभ्यां सुरया दधिमस्तुना।
मूत्रैरम्लैश्च सस्नेहैर्नाडीस्वेदं प्रयोजयेत्॥३३॥

The physician who is well versed the habitat and season and by having the sense of rationality should conduct *Nāḍī Sveda* with the following drugs.

- The decoction prepared with the meat of domesticated animals, animals residing in the marshy land and aquatic animals (*Grāmya-ānūpa-udaka Māṃsa*); milk (*Paya*); head of a goat (*Basta Śiras*); blood, bile and flesh of middle part of a boar (*Varāha madhya pitta asṛk*); castor seeds etc., sesamum seeds and rice (*Snehavat Tila Taṇḍula*). Conduction of *Nāḍī Sveda* (sudation by means of a tube) with the above drugs is useful for the management of *Vāta* disorders.
- The decoction prepared with the leaves of *Varuṇa*, *Amṛtā*, *Eraṇḍa*, *Śigru*, *Mūlaka*, *Sarṣapa*, *Vāsā*, *Vaṃśa*, *Karañja*, *Arka*, *Aśmantaka*, *Śobhāñjana*, *Saireya*, *Mālatī*, *Surasā* and *Arjaka* is useful for the management of *Kapha* disorders, when used for *Nāḍī Sveda*.
- The decoction prepared with *Bhūtīka*, *Bṛhat Pañcamūla*, alcoholic beverage (*Surā*), curd (*Dadhi*), whey (*Mastu*), eight types of urine (*Mūtraiḥ*), sour substances (*Amlaiḥ*) and 4 types of unctuous substances (*Snehaiḥ*) is useful for the management of *Vāta-kapha*. disorders, when used for *Nāḍī Sveda*.

Cakrapāṇi:

बस्तशिरः छागमस्तकम्।- *Basta-śiraḥ* means the head of a goat.

स्नेहवन्तश्चैरण्डबीजादयः तिलाश्च तण्डुलाश्च स्नेहवत्तिलतण्डुलाः।- '*Snehavat-tila-taṇḍula*' means oil yielding seeds such as *Eraṇḍa*, *Tila* etc.

ग्राम्येत्यादिना वातापहो नाडीस्वेद उक्तः, वारुणेत्यादिना कफापहः, भूतीकेत्यादिना वातश्लेष्मापहः।- The drugs such as *Grāmya-ānūpa-udaka Māṃsa* etc. are useful to conduct *Nāḍī Sveda* for the management of *Vāta* disorders; similarly *Varuṇa* etc. are useful in *Kapha* disorders and *Bhūtīka* etc. for the management of *Vāta-kapha* disorders.

वारुणो वरुणः अमृतका गुडूची, सर्षपैरित्यत्र पत्रैरिति संबध्यते।- The word *Patra* is related to *Varuṇa*, *Guḍūcī*, *Sarṣapa* etc. That means one should take the leaves of all the above drugs for the purpose of fomentation.

वंशो वेणुः।- *Vaṃśa* means *Veṇu* i.e. bamboo.

पुनः शोभाञ्जनग्रहणाद्द्वितीयो विटपशोभाञ्जनो गृह्यते, सैरेयः झिण्टी।- In the above verse two drugs i.e. *Śigru* and *Śobhāñjana* are mentioned. Hence *Śobhāñjana* should be considered as *Viṭapa Śobhāñjana*. *Saireya* means *Jhiṇṭī*.

Drugs Useful for Avagāha Sveda [34]

एत एव च निर्यूहाः प्रयोज्या जलकोष्ठके।
स्वेदनार्थं घृतक्षीरतैलकोष्ठांश्च कारयेत्॥३४॥

- The above mentioned 3 types of decoctions also can be used as *Avagāha Sveda* after filling them in a big tub (*Jala-Koṣṭhaka*) for the management of *Vāta*, *Kapha and Vāta-kapha* disorders respectively.

- Similarly this kind of tubs such *Ghṛta Koṣṭha, Kṣīra Koṣṭha* and *Taila/ Koṣṭha* also can be fabricated and used for *Avagāha Sveda.*

Cakrapāṇi:

एत एवेति नाडीस्वेदोक्तास्त्रयोऽपि।- *Eta Eva* means the three groups of drugs also which are mentioned in *Nāḍī Sveda.*

जलकोष्ठः अवगाहार्थं कृतं महज्जलपात्रम्; एवं घृतक्षीरतैलकोष्ठाश्च व्याख्याताः।।- *Jalakoṣṭha* means the big tub which is being *useful for conducting Avagāha Sveda. In the similar fashion one has to understand other Koṣṭha useful for Avagāha Sveda being conducted with Ghṛta, Taila and Kṣīra.*

Drugs & Material Useful for Upanāha Sveda [35-38]

गोधूमशकलैश्चूर्णैर्यवानामम्लसंयुतैः ।
सस्नेहकिण्वलवणैरुपनाहः प्रशस्यते॥३५॥
गन्धैः सुरायाः किण्वेन जीवन्त्या शतपुष्पया।
उमया कुष्ठतैलाभ्यां युक्तया चोपनाहयेत्॥३६॥
चर्मभिश्चोपनद्धव्यः सलोमभिरपूतिभिः।
उष्णवीर्यैरलाभे तु कौशेयाविकशाटकैः॥३७॥
रात्रौ बद्धं दिवा मुञ्चेन्मुञ्चेद्रात्रौ दिवा कृतम्।
विदाहपरिहारार्थं, स्यात् प्रकर्षस्तु शीतले॥३८॥

The following drugs are useful for *Upanāha Sveda*:

- The paste prepared with the wheat powder (*Godhūma-śakala*), barley powder (*Yava cūrṇa*), *Amla dravya* (sour substances), unctuous substances (*Sneha dravya*), yeast (*Kiṇva*) and salts (*Lavaṇa*) can be used as *Upanāha Sveda* for the management of *Vāta* disorders.
- The paste prepared with the aromatic drugs like *Candana, Aguru* etc. (*Gandha dravya*), alcoholic preparation (*Surā*), yeast (*Kiṇva*), *Jīvantī* and *Śatapuṣpa* can be used as *Upanāha Sveda* for the management of *Kapha* disorders.
- The paste prepared with the seeds of *Umā, Kuṣṭa* and *Taila* can be used as *Upanāha Sveda* for the management of *Vāta-kapha* disorders.
- After the application of the paste on the body part it should be bandaged with piece of hair containing leather (*Sa-loma carma*); and which is devoid of putrefied smell (*Apūtibhiḥ*) and possess hot potency (*Uṣṇa Vīrya*). If the leather piece is not available one can use a piece of silk cloth (*Kauśeya*) or woolen cloth (*Avi-śāṭaka*) for bandaging.
- In order to avoid burning sensation the bandage applied in the night should be removed in the morning; and the bandage applied in the morning is to be removed in the night hours generally. But the bandage may be retained for more periods during cold seasons.

Cakrapāṇi:

गोधूमशकलैः गोधूमचूर्णैः।- *Godhūma Śakala* means *Godhūma Cūrṇa* i.e. wheat powder.

किण्वः सुराबीजम्।- *Kiṇva* means *Surābīja* i.e. yeast.

उपनाहः बहलं लेपं दत्त्वा चर्मादिभिरावृत्य व्याधियुक्तस्याङ्गस्य बन्धनम्; चर्मभिश्चोपनद्धव्य इत्यत्र उपनाहोऽनग्निस्वेदो ग्राह्यः।- *Upanāha* means putting the thick paste on the diseased part and then bandaging with an animal skin or silk cloth etc. Here the affected part is being wrapped with animal skin etc. and hence it is known as '*Upanāha*' and it comes under the category of non-thermal sudation.

गन्धैः सुगन्धिद्रव्यैरुपनाहो बन्धनीयः।- '*Gandhaiḥ*' means the aromatic drugs which are useful for *Upanāha* to do bandage.

उष्णवीर्यैरिति उष्णवीर्यमृगादिप्राणिप्रभवैः।- *Uṣṇa-vīryai* means that obtained from the animals like deer etc.

आविकशाटकः कम्बलः।।- *Āvika-śāṭaka* means woolen blanket.

उपनाहस्वेदे बन्धमोक्षावधिं दर्शयति- रात्रौ बद्धमित्यादि।- By the mention of the words '*Rātrau Baddham*', the author has presented the procedure of bandaging in *Upanāhasveda.*

दिवाकृतमित्यत्र 'बन्धं' इति शेषः।- Here the word '*Bandha*' should be supplemented after the mention of *Divā kṛtam* to get the appropriate meaning.

विदाहः रक्तादिविदाहः।- *Vidāha* means burning sensation in the blood and other tissues.

शीतले इत्यत्र 'काले' इति शेषः।- *Śītale* means during cold seasons.

प्रकर्ष उक्ताद्बन्धनकालादधिककालत्वं बन्धनस्य।।- *Prakarṣa* means keeping the bandage more than the prescribed time.

13 Types of Agni Sveda [39-40]

सङ्करः प्रस्तरो नाडी परिषेकोऽवगाहनम्।
जेन्ताकोऽश्मघनः कर्षूः कुटी
भूः कुम्भिकैव च॥३९॥
कूपो होलाक इत्येते स्वेदयन्ति त्रयोदश।
तान् यथावत् प्रवक्ष्यामि सर्वानेवानुपूर्वशः॥४०॥

The following are the 13 types of *Agni Sveda*, which are being described in the same order.

- *Saṅkara Sveda* (mixed fomentation).
- *Prastara Sveda* (hot bed fomentation).
- *Nāḍī Sveda* (steam kettle fomentation).
- *Pariṣeka Sveda* (fomentation by effusion).
- *Avagāha Sveda* (fomentation by bath tub).
- *Jentāka Sveda* (sudatorium sudation).
- *Aśmaghana Sveda* (stone bed sudation).
- *Karṣū Sveda* (trench sudation).
- *Kuṭī Sveda* (cabin sudation).
- *Bhū Sveda* (ground bed sudation).
- *Kumbhī Sveda* (pitcher bed sudation).
- *Kūpa Sveda* (pit sudation).
- *Holāka Sveda* (under bed sudation).

Cakrapāṇi:

संप्रति साग्निस्वेदानां सङ्करादीनां लक्षणमभिधातुं सङ्करादीन् स्वेदान् नामतस्तावदुद्दिशति- सङ्कर इत्यादि।- Now the author is going to explain the features of *Saṅkara Sveda* and the other thermal sudations by starting the verse with the word '*Saṅkara*'.

सङ्करादिशब्दाश्चायुर्वेदपरम्परासिद्धाः; तत्र क्वचित्नाडीस्वेदादौ नाड्या प्रणीयत इत्यन्वयोऽप्यनुसरणीयः, जेन्ताकादयश्चान्वयनिरपेक्षा एव।।- The words '*Saṅkara*' etc. are popularized by tradition and are being used in technical sense. But some of them are having specific meaning derived from them such as *Nāḍī Sveda*. Here sudation is being conducted by means of a tube and hence it is called *Nāḍī Sveda*. The term *Jentāka* etc. should be understood in accordance with the name.

Saṅkara Sveda [41]

तत्र वस्त्रान्तरितैरवस्त्रान्तरितैर्वा पिण्डैर्यथोक्तै-

रूपस्वेदनं सङ्करस्वेद इति विद्यात्॥41॥

The process of conducting sudation by means of a bolus containing the drugs as mentioned above (such as *Tila, Māṣa* etc.) by wrapping or without wrapping a piece of cloth is known as *Saṅkara Sveda*.

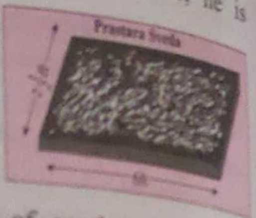
Cakrapāṇi:

पिण्डैर्यथोक्तैरिति तिलमाषादिपिण्डैस्तथा गोखरादि-ग्रन्थोक्तपुटकरूपैश्च पिण्डैः; स्वेदनमेवोपस्वेदनम्।- *Piṇḍaiḥ-yathoktaiḥ-iti'* = A bolus is prepared with the substances like *Tila, Māṣa* etc. or with the dung of cow, donkey etc. as mentioned earlier. Conduction of *Svedana* with this bolus is known as *Upasvedana*.

Prastara Sveda [42]

शूकशमीधान्यपुलाकानां वेशवारपायसकृश-रोत्कारिकादीनां वा प्रस्तरे कौशेयाविको-त्तरप्रच्छदे पञ्चाङ्गुलोरुबूकार्कपत्रप्रच्छदे वा स्वभ्यक्तसर्वगात्रस्य शयानस्योपस्वेदनं प्रस्तरस्वेद इति विद्यात्॥42॥

- Initially take the drugs like *Śūkadhānya* (cereals), *Śamīdhānya* (pulses), *Pulāka* (inferior variety of grains) and prepare pudding or take *Veśavāra* (it is a meat preparation without bones), *Pāyasa* (milk pudding), *Kṛśarā* (*Khicaḍī*), *Utkārikā* (a sort of sweetmeat) and then the pudding is made to spread on a stone having the measurement of an individual.
- Afterwards cover the pudding with a silk or woolen cloth or the leaves of *Pañcāṅgula, Urubūka* or *Arka*.
- After anointing the whole body of patient with suitable oils, he is instructed to lie down comfortably on the stone to make him perspire.



- The method of conducting sudation in the above mentioned procedure is known as *Prastara Sveda*.

Cakrapāṇi:

पुलाकः तुच्छधान्यम्।- *Pulāka* means *Tuccha Dhānya* i.e. inferior variety of grains.

उत्कारिका माषादिकृतोत्कारिकाकृतिभक्ष्यविशेषः।- *Utkārikā* is a type of *Roṭī* shaped food preparation made by *Māṣa* and other substances.

प्रस्तीर्यत इति प्रस्तरः शयनप्रमाणेन स्वेदवस्तूनां विस्तारं, तस्मिन् प्रस्तरे।- Spreading out the material which is used for sweating on a stone having the measurement of a person is known as '*Prastīryata*'.

कौशेयाविकोत्तरप्रच्छदे कौशेयाविकपिहित इत्यर्थः।- *Kauśeyāvika-uttara-pracchade* means to be covered with silk or woolen cloth.

पञ्चाङ्गुल एरण्डभेदः।- *Pañcāṅgula* means another variety of *Eraṇḍa*.

Nāḍī Sveda [43]

स्वेदनद्रव्याणां पुनर्मूलफलपत्रशुङ्गादीनां मृगशकुनपिशितशिरस्पदादीनामुष्णस्वभावानां

वा यथार्हमम्ललवणस्नेहोपसंहितानां मूत्रक्षीरादीनां वा कुम्भ्यां बाष्पमनुद्वमन्त्यामुत्क्वथितानां नाड्या शरेषीकावंशदलकरञ्जार्कपत्रान्यतमकृतया गजाग्रहस्तसंस्थानया व्यामदीर्घया व्यामार्धदीर्घया वा व्यामचतुर्भागाष्टभागमूलाग्रपरिणाहस्त्रोतसा सर्वतो वातहरपत्रसंवृतच्छिद्रया द्विस्त्रिर्वा विनामितया वातहरसिद्धस्नेहाभ्यक्तगात्रो बाष्पमुपहरेत्; बाष्पो ह्यनृजुगामी विहतचण्डवेगस्त्वचमविदहन् सुखं स्वेदयतीति नाडीस्वेदः॥43॥

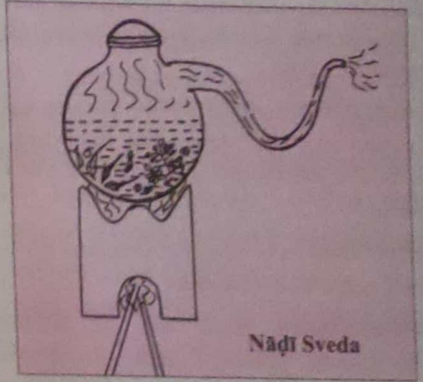
- The process of conducting sudation by means of a tube is known as *Nāḍī Sveda*.
- Initially collect the roots, fruits, leaves and leaf buds of the drugs useful for sudation; meat of animal and birds, head, legs and other body parts of animals which possess hot potency and mixed with sour substances, salts, unctuous substances, urine and milk depending upon the nature of the disease.
- Afterwards take them in an earthenware and to be boiled well and see that the vapor doesn't leak.
- Then a tube prepared with the reed of *Sara* or with the leaves of *Vaṃśa, Karañja, Arka* or similar others and should be attached to the above earthenware.
- The measurements of the tube should be as follows.

Length 1 *Vyāma* (measurement of two extended arms i.e. 6 feet) or ½ *Vyāma* (half a fathom 3 feet)

The circumference at the proximal end is ¼th *Vyāma* and at its distal end is 1/8th *Vyāma*.

It should be bent twice or thrice in a shape of elephant trunk, so as to restrict the pressure of vapor and also to prevent accidental burns or scalds.

- After anointing the body of the patient with medicated oils, *Nāḍī Sveda* should be conducted comfortably with the vapor coming out from the tube.



Cakrapāṇi:

स्वेदनेत्यादिना नाडीस्वेदमाह।- In the present verse the author has presented the details about *Nāḍī Sveda* by starting with the word '*Svedana-dravyāṇāṃ*'.

स्वेदनद्रव्याणि स्वेदोपगगणोक्तानि इह च नाडीस्वेदक्वाथार्थमुक्तानि।- Generally the word '*Svedana-dravyāṇi*' refers to the drugs mentioned in the group of adjuvants to sudation therapy. Here the drugs mentioned in the verses from 29 to 33 should be prepared in the form of decoction and used for the purpose of *Nāḍī Sveda*.

शिरःपदं मस्तकम्।- The word '*Śiraḥpada*' is taken as *Mastaka* (head) by *Cakrapāṇi*, whereas *Yogindranāth* has interpreted it as *Śira* (head) and *Pāda* (foot). *Ācārya P.V. Sharma ji*

is also opined that it should be understood as head and foot.

बाष्पमनुद्वमन्त्यामित्यनेन क्वथनकाले बाष्पो यथा न निर्याति तथा कर्तव्यमिति दर्शयति।- '*Bāṣpam-anudvamantyam*' means during the preparation of the decoction, whatever method is suitable to prevent the leakage of vapor, that method should be adopted.

उत्क्वथितानां बाष्पं स्नेहाक्तगात्रः सन् नाड्या उपहरेदिति संबन्धः।- The vapor that emits by preparing the decoction should be used for sudation purpose to the person who is anointed with oil, by means of a tube.

नाडीकरणविधिमाह- शरेषीकेत्यादि।- By mentioning *Śareṣīka* etc. the author has described the method of preparation of tube useful for *Nāḍī Sveda*.

वंशदलो वंशविदलः।- *Vaṃśa dala* means the tube being prepared by bamboo.

गजाग्रहस्तसंस्थानत्वं नाड्या अग्र एव बोद्धव्यम्।- '*Gajāgrahasta saṃsthān*' means the shape of the end part of the tube should be similar to elephant's trunk.

व्यामः तिर्यग्विस्तृतबाहुद्वयप्रमाणं; व्यामदीर्घत्वं नाड्या बहलस्वेदे कर्तव्यम्।- *Vyāma* means the measurement of two extended hands. That much length of tube is to be used for conducting *Mahā Sveda*.

व्यामचतुर्थभागेन व्यामाष्टभागेन च मूले अग्रे च यथासंख्यं मानं नाड्या वेदितव्यं; परिणाहेन वेष्टनेन स्रोतो रन्ध्रं यस्याः सा तथा।- The measurement of the base and the tip of the tube should be ¼th and 1/8th *Vyāma* respectively. That means the hole of the tube is large at the base and it should be gradually decreasing towards the tip.

यथोक्तनाडीकरणे गुणमाह- बाष्पो हीत्यादि। विहतचण्डवेगत्वं नाडीकाया दीर्घत्वेन वक्रत्वेन च बोद्धव्यम्।।- As the tube is being lengthy and is bent twice or thrice the velocity of the vapor will be restricted.

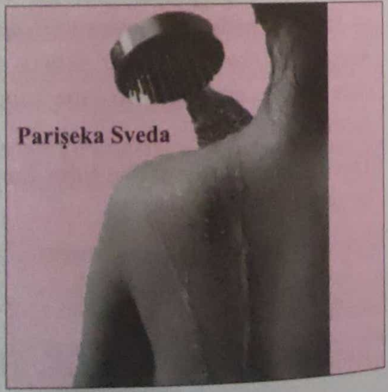
Pariṣeka Sveda [44]

वातिकोत्तरवातिकानां पुनर्मूलादीनामुत्क्वाथैः सुखोष्णैः कुम्भीर्वर्षणिकाः प्रनाडीर्वा पूरयित्वा यथार्हसिद्धस्नेहाभ्यक्तगात्रं वस्त्रावच्छन्नं परिषेचयेदिति परिषेकः॥44॥

- Initially take the roots and other parts of the drugs of *Vātahara* and *Vāta-kapha hara* and should prepare the decoction.
- Fill these decoctions into the pitchers or earthenware or tube having number of holes at the bottom. See that the decoctions should be in lukewarm condition.
- Then it is used it to sprinkle over the affected part of the body or whole body, which is already anointed with suitable oils and also being covered with a cloth.

Cakrapāṇi:

परिषेकविधिमाह- वातिकेत्यादि।- In the present verse the author has presented the procedure of *Pariṣeka Sveda* by starting with the word '*Vātikottara-vātikānāṃ*'.



Pariṣeka Sveda

वातिकानि वातहराणि, उत्तरवातिकानि उत्तरवाते प्रधानवाते वातश्लेष्मणि हितानीह ग्राह्याणि।- *Vātikāni* means *Vātaharāṇi* i.e. the drugs useful to mitigate *Vāta*.

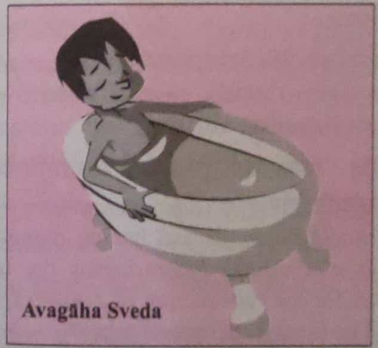
Uttaravātikānām means the drugs useful for the management of *Vāta* predominant *Vāta-kapha* ailments.

वर्षणिका अल्पघटी, 'सहस्रधारा' इत्यन्ये; प्रणाडी वेणुनलनाड्याद्याः।।- *Varṣaṇikā* means either a small pitcher or a vessel having number of holes at the bottom. *Pranāḍī* means a pipe or tube made of bamboo etc.

Avagāha Sveda [45]

वातहरोत्क्वाथक्षीरतैलघृतपिशितरसोष्णसलिलकोष्ठकावगाहस्तु यथोक्त एवावगाहः॥45॥

- After anointing the body with suitable oils, the patient is instructed to bath in a tub which is filled with the *Vātahara* decoction, milk, oil, ghee, mutton juice, hot water etc. This is called *Avagāha Sveda*.



Avagāha Sveda

Cakrapāṇi:

यथोक्त एवेति लोकप्रसिद्ध एव।- *Yathokta* means which is being popularized commonly.

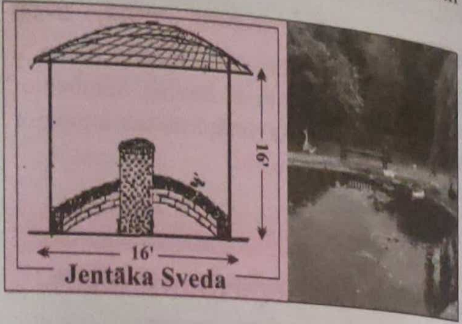
अवगाहः अवगाहस्वेदः।।- *Avagāha* means *Avagāha Sveda*.

Jentāka Sveda [46]

अथ जेन्ताकं चिकीर्षुर्भूमिं परीक्षेत- तत्र पूर्वस्यां दिश्युत्तरस्यां वा गुणवति प्रशस्ते भूमिभागे कृष्णमधुरमृत्तिके सुवर्णमृत्तिके वा परीवापपुष्करिण्यादीनां जलाशयानामन्यतमस्य कूले दक्षिणे पश्चिमे वा सूपतीर्थे समसुविभक्तभूमिभागे सप्ताष्टौ वाऽरत्नीरुपक्रम्योदकात् प्राङ्मुखमुदङ्मुखं वाऽभिमुखतीर्थं कूटागारं कारयेत्, उत्सेधविस्तारतः परमरत्नीः षोडश, समन्तात् सुवृत्तं मृत्कर्मसंपन्नमनेकवातायनम्; अस्य कूटागारस्यान्तः समन्ततो भित्तिमरत्निविस्तारोत्सेधां पिण्डिकां कारयेदाकपाटात्, मध्ये चास्य कूटागारस्य चतुष्किष्कुमात्रं पुरुषप्रमाणं मृन्मयं कन्दुसंस्थानं बहुसूक्ष्मच्छिद्रमङ्गारकोष्ठकस्तम्भं सपिधानं कारयेत्; तं च खादिराणामाश्वकर्णादीनां वा काष्ठानां पूरयित्वा प्रदीपयेत्; स यदा जानीयात् साधु दग्धानि काष्ठानि गतधूमान्यवतप्तं च केवलमग्निना तदग्निगृहं स्वेदयोग्येन चोष्मणा युक्तमिति, तत्रैनं पुरुषं वातहराभ्यक्तगात्रं वस्त्रावच्छन्नं प्रवेशयेत्, प्रवेशयंश्चैनमनुशिष्यात्- सौम्य! प्रविश कल्याणायारोग्याय चेति, प्रविश्य चैनां पिण्डिकामधिरुह्य पार्श्वापरपार्श्वाभ्यां यथासुखं शयीथाः, न च त्वया स्वेदमूर्च्छापरीतेनापि सता पिण्डिकैषा विमोक्तव्याऽऽप्राणोच्छ्वासात्, भ्रश्यमानो ह्यतः पिण्डिकावकाशाद्द्वारमनधिगच्छन् स्वेदमूर्च्छापरीततया सद्यः प्राणाञ्जह्याः, तस्मात् पिण्डिकामेनां न कथंचन मुञ्चेथाः; त्वं यदा जानीयाः- विगताभिष्यन्दमात्मानं सम्यक्प्रस्रुतस्वेदपिच्छं सर्वस्रोतोविमुक्तं लघूभूतमपगतविबन्धस्तम्भसुप्तिवेदनागौरवमिति, ततस्तां पिण्डिकामनुसरन् द्वारं प्रपद्येथाः,

निष्क्रम्य च न सहसा चक्षुषोः परिपालनार्थं शीतोदकमुपस्पृशेथाः, अपगतसन्तापक्लमस्तु मुहूर्तात् सुखोष्णेन वारिणा यथान्यायं परिषिक्तोऽश्नीयाः; इति जेन्ताकस्वेदः॥46॥

- A special cottage should be constructed for *Jentāka Sveda* and it can be called as *Jentāka Gṛha*.
- Select the good place of fertile land whose earth is blackish or golden colored and sweet and in the eastern or northern side of the village. Afterwards construct a circular cottage measuring 16 arms height and circumferences.
- See that a pond is present in front of the cottage, which is seven to eight arms distance from the cottage.
- The walls of the cottage is besmeared with mud and having many windows.
- Construct 2½ ft. width platform around and inside the cottage leaving to exit.
- A hollow pillar should be constructed in the center with many holes and a lid having the measurements of 6ft x 6ft height and circumference.
- This should be filled with firewood of *Khādira, Aśvakarṇa* and be ignited. When all the firewood is burnt and free from smoke, instruct the patient to enter into the cottage after anointing the body by giving the following instructions:
- Never leave the platform even if he gets fainted.
- After getting the symptoms of proper sudation (such as body becoming light, relieving the pain, stiffness, numbness and heaviness etc.) move towards exit following the platform only.
- Should not take cold water for drinking or bathing immediately after coming out from *Jentāka Gṛha*.
- Then advise the patient to wait for 45 minutes and then have hot water bath and light diet.



Jentāka Sveda

Cakrapāṇi:

जेन्ताकविधिमाह- अथेत्यादि।- In the present verse the author has presented the procedure of *Jentāka Sveda* by starting with the word '*Atha*'.

अथशब्दो मङ्गले आनन्तर्ये वा।- The word '*Atha*' refers to the meaning of either auspicious or afterwards.

पूर्वस्यामुत्तरस्यां वेति ग्रामाद्दोद्धव्यम्।- *Pūrvasyāṃ-uttarasyāṃ va* refers to the eastern and northern side of the village.

गुणवतीति सस्यप्ररोहादियुक्तत्वेन; प्रशस्तभूमिभागत्वं तुषाङ्गारादिरहितत्वेन।- *Guṇavatī* means the land should be fertile and having plenty of vegetation. *Praśasta Bhūmi* means the land selected for the construction of *Jentāka Gṛha* should be freed from heap of ashes.

परीवापः दीर्घिका।- *Parīvāpa* means *Dīrghikā* i.e. a long lake or pond.

सुष्ठु उप समीपे तीर्थं यस्य तस्मिन् सूपतीर्थे।- *Sūpatīrtha* means nearer to pilgrimage.

अरत्निः हस्तः।- *Aratni* means the measurement which is equivalent to one hand.

प्राङ्मुखमिति पश्चिमे, उदङ्मुखमिति दक्षिणे; एवं ह्यभिमुखं तीर्थं भवति।- The lake or pond should be opposite to the cottage so as the pond is either in the eastern of northern direction. That means the cottage is to be constructed in the western or southern direction of the pond.

कूटागारमिति वर्तुलागारम्।- *Kūṭāgāra* means a circular shaped cottage.

आकपाटादित्यनेन द्वारपर्यन्तं लक्षयति।- '*Ākapāṭāt*' means till the entry gate.

किष्कुः हस्तः।- *Kiṣku* means hands.

पुरुषप्रमाणमिति ऊर्ध्वतः।- *Puruṣa Pramāṇa* means in respect of its height.

कन्दुः कन्द्वाकाराग्निस्थानम्।- *Kandu* means the place of sphere shaped furnace.

अङ्गारार्थं कोष्ठोऽवकाशो विद्यते यस्मिन् सोऽङ्गारकोष्ठकः, स एव स्तम्भ इत्यङ्गारकोष्ठकस्तम्भः।- Where in which the space exists and useful for filling charcoal and to burn it is known as *Aṅgārakoṣṭaka* and if it is in the cylindrical pillar shape, it is called *Aṅgārakoṣṭaka sthambha*.

खादिराणामिति पूरणे षष्ठी।- The term *Khadirāṇām* refers to that the coal bunker (*Aṅgārakoṣṭi*) should be filled with the logs of *Khadira, Asvakarṇa* etc. To fill the bunker with coal wood, *Ṣaṣṭī Vibhaktī* is used here.

स इत्यत्र 'त्वं' इत्यध्याहार्यं,- With this word '*Sa*', the meaning of *Tvam* should be taken.

जानीया इत्यर्थः; किंवा, 'जानीयात्' इति पाठः, उत्तरत्रापि 'प्रवेशयेत्' इति पाठः; एवं च सुगमम्।- The term '*Jānīyāt*' should be understood as mrntionrd under. The person who is undergoing for sudation therapy should be instructed to enter into *Jentāka Gṛha*, only when the firewood is properly burnt and is freed from smoke. In this state is most suitable for the person to enter into *Jentāka Gṛha*.

पिच्छा स्वेदस्यैव पिच्छिलो भागः।- *Picchā* means the slimy or sticky part of the sweat itself.

सर्वेषु स्रोतःसु विमुक्तं सर्वस्रोतोविमुक्तम् अपगतविबन्धस्तु अपगतमलविबन्धो बोद्धव्यः।- *Sarvasroto-vimuktam* means dilatation of all the channels. *Apagata-vibandha* means the relief from the obstruction of body wastes.

चक्षुषोः परिपालनार्थमिति अत्रोपतप्तस्य सहसा शीतजलप्रवेशे शीतजलपराहत ऊष्मा नयनोपघातं करोतीत्यभिप्रायः।- Immediately after sudation therapy the individual should not splashing the eyes with cold water. Because the heat present in the body is being obstructed by the cold water and which cause harm to the eyes.

अत्र च जेन्ताके भूमिविशेषपरिग्रहजलसान्निध्यादयो मङ्गलार्थाः; जलसान्निध्यं तु स्विद्यमानस्य दर्शनेन दृष्टेः परिपालनार्थं च, तथा स्वेदातियोगप्रतिक्रियार्थं कूटागारस्य जलसान्निध्ये सुखेन करणार्थं च।- The following are the probable reasons for selecting the suitable land and pond near by the cottage are: a) For the sake of auspiciousness. b) For the sake of pleasing and soothing effect to the eyes c) For the easy management of the complications arises due to excessive sudation.

Aśmaghana Sveda [47-49]

शयानस्य प्रमाणेन घनामश्ममयीं शिलाम्।
तापयित्वा मारुतघ्नैर्दारुभिः संप्रदीपितैः॥47॥
व्यपोह्य सर्वानङ्गारान् प्रोक्ष्य चैवोष्णवारिणा।
तां शिलामथ कुर्वीत कौषेयाविकसंस्तराम्॥48॥
तस्यां स्वभ्यक्तसर्वाङ्गः
स्वपन् स्विद्यति ना सुखम्।
कौरवाजिनकौषेयप्रावाराद्यैः सुसंवृतः ॥49॥
इत्युक्तोऽश्मघनस्वेदः,

- Conducting fomentation by means of stone is known as *Aśmaghana Sveda*.

- Initially procure a slab of stone having the measurements of a normal person's sizes of length and breadth; which should be comfortable while lying down.
- Then put *Vāta-hara* herbs on the stone and ignite. Afterwards remove the ash.
- Later on sprinkle the stone slab with hot water and then cover the stone with silk or woolen cloth.
- After anointing the body of the patient with suitable oils and well covered with upper garments he is being instructed to lie down on the slab. By doing this he is comfortably fomented.

Aśmaghana Sveda

Cakrapāṇi:

कौरवं कार्पासम्।।- *Kaurava* means cotton fabrics.

Karṣū Sveda [50-51]

...कर्षूस्वेदः प्रवक्ष्यते।
खानयेच्छयनस्याधः कर्षूं स्थानविभागवित्॥50॥
दीप्तैरधूमैरङ्गारैस्तां कर्षूं पूरयेत्ततः।
तस्यामुपरि शय्यायां स्वपन् स्विद्यति ना सुखम्॥51॥

- The trench having narrow mouth and wide base is called '*Karṣū*'
- The physician who is well versed with assignment of place should dig a trench having narrow mouth and wide base below the bedstead.
- Then the trench should be filled with burning charcoal which is devoid of smoke.
- After anointing the body of the patient, he is being instructed to lie down on the bedstead comfortably till he gets the proper signs and symptoms of fomentation.

Karṣū Sveda

Cakrapāṇi:

कर्षूः अभ्यन्तरविस्तीर्णः स्वल्पमुखो गर्तः।।- *Karṣū* means the trench having wide base and narrow mouth.

Kuṭī Sveda [52-54]

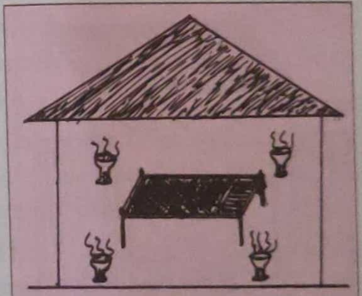
अनत्युत्सेधविस्तारां वृत्ताकारामलोचनाम्।
घनभित्तिं कुटीं कृत्वा कुष्ठाद्यैः संप्रलेपयेत्॥52॥
कुटीमध्ये भिषक् शय्यां स्वास्तीर्णामुपकल्पयेत् ।
प्रावाराजिनकौशेयकुथकम्बलगोलकैः ॥53॥
हसन्तिकाभिरङ्गारपूर्णाभिस्तां च सर्वशः।
परिवार्यान्तरारोहेदभ्यक्तः स्विद्यते सुखम्॥54॥

- The process of conducting fomentation in a cottage is known as *Kuṭī Sveda*.
- Initially construct a thick walled circular cottage which should be neither too high nor too wide. It should not be having any windows.
- Afterwards the inner walls of the cottage should be plastered with the paste of *Kuṣṭha* and others.
- Then arrange a bedstead well covered with cotton, silk or woolen cloths in the center of the cottage and it is surrounded by furnaces filled with ignited firewood of *Khādira* etc.
- After anointing the body with oil, the patient is being instructed to lie down on the bed till he gets the symptoms of proper fomentation.

Cakrapāṇi:

अनत्युत्सेधविस्तारामिति स्वल्पप्रमाणोच्छ्रायविस्ताराम्।- '*Anatyutsedha-Vistārāṃ*' refers to the cottage should be small. That means it is not having so much height and width.

अलोचनां निर्जालकाम्। - '*Alocanāṃ*' means which is devoid of windows.



Kuṭī Sveda

कुष्ठाद्यैरिति अत्रादिशब्दः प्रकारवचनः, तेनोष्णसुगन्धिद्रव्यैरिति भवति।- Here the word '*Kuṣṭha-Ādi*' refers to the drugs such as *Kuṣṭha* and the other aromatic ones which are hot in potency.

हसन्तिका अङ्गारधानि(रि)का, परिवार्येति हसन्तिकाभिरित्यनेन संबध्यते।- *Hasantikā* means the receptacle for burning charcoal. *Parivāryeti* is related to *Hasantikā*. That means the person should be away from *Hasantikā* at least 4 feet distance while conducting sudation therapy.

तामिति उपकल्पितशय्यां कुटीम्, आरोहेदिति संबन्धः।।- '*Tām*' refers the bedstead which is arranged in the center of the cottage and it is meant for the person to be lying down to conduct sudation therapy.

Bhū Sveda [55]

य एवाश्मघनस्वेदविधिर्भूमौ स एव तु।
प्रशस्तायां निवातायां समायामुपदिश्यते॥55॥

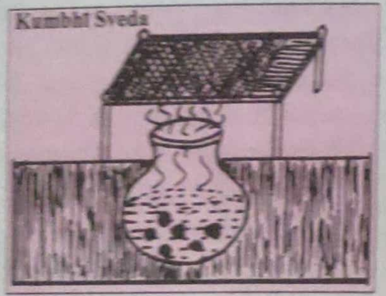
- As the fomentation is carried out on the earth, it is called *Bhū Sveda*.
- *Bhū Sveda* is carried out similar to *Aśmaghana Sveda*. The only differentiation between these two is the place only. In *Aśmaghana Sveda* the sudation procedure is conducted on the thick stone slab, whereas *Bhū Sveda* is carried out on the earth.
- However the land selected for *Bhū Sveda* should be plain, free from stones and devoid of breeze.

Kumbhī Sveda [56-58]

कुम्भीं वातहरक्वाथपूर्णां भूमौ निखानयेत्।
अर्धभागं त्रिभागं वा शयनं तत्र चोपरि॥56॥
स्थापयेदासनं वाऽपि नातिसान्द्रपरिच्छदम्।
अथ कुम्भ्यां सुसन्तप्तान् प्रक्षिपेदयसो गुडान्॥57॥
पाषाणान् वोष्मणा तेन तत्स्थः स्विद्यति ना सुखम्।
सुसंवृताङ्गः स्वभ्यक्तः स्नेहैरनिलनाशनैः॥58॥

- As the fomentation is carried out by means of pitcher or earthenware it is called *Kumbhī Sveda*.
- Collect the *Vātahara* drugs mentioned earlier and put them in a pot and prepare the decoction as per the procedure, by covering the pot with a lid.
- Then bury the pitcher in the earth up to 1/3rd or 1/2 of the part.

- Afterwards arrange a bed over the pitcher, which is covered with a cloth on all four sides.
- After massaging the body, instruct the patient to lie down on the bed.
- Then red-hot iron balls or stones should be dropped slowly into the pitcher.
- So that the person gets fomented with the vapor thus coming out from the pitcher.



Kumbhī Sveda

Cakrapāṇi:

शयनं तत्र चोपरीति अत्र कुम्भीकोपरि शयनं खट्वादि तथा कर्तव्यं यथा कुम्भीका न भज्यते।- The cot should be arranged above the earthenware carefully so as that it should not breakdown.

तत्स्थ इति यथोक्तशयनासनस्थ:।।- *Tasya* refers to the bedstead which is meant for the person to sit or lie down.

Kūpa Sveda [59-60]

कूपं शयनविस्तारं द्विगुणं चापि वेधतः।
देशे निवाते शस्ते च कुर्यादन्तःसुमार्जितम्॥59॥
हस्त्यश्वगोखरोष्ट्राणां करीषैर्दग्धपूरिते।
स्ववच्छन्नः सुसंस्तीर्णेऽभ्यक्तः स्विद्यति ना सुखम्॥60॥

- Literally *Kūpa* means well. The process of conducting fomentation by means of a well-shaped trench is known as *Kūpa Sveda.*
- Dig a square shaped pit having the measurement of the width of the bed and with double the depth at an appropriate place which is devoid of breeze. The trench should be neat and clean.
- Then put the fire wood of *Vātahara* drugs into it or the dried excreta of cow, horse, elephant, donkey, camel etc. and ignite it.
- After the smoke is removed arrange a bed on it and instruct the patient to lie down, who is already anointed, so that he will get fomented.

Kūpa Sveda

Cakrapāṇi:

कूपमिति कूपमिव कूपं गभीरत्वेन।- *Kūpa* means the trench which is useful for *Kūpa Sveda* appears as well and so deep.

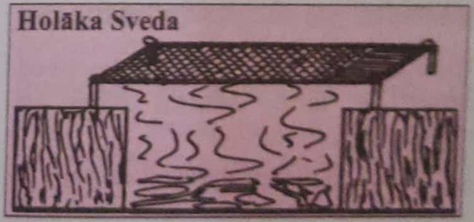
द्विगुणमिति विस्ताराद्वोद्धव्यम्। वेधत इत्यधःखननप्रमाणेन।- *Dviguṇa* means the depth should be twice more than its diameter.

सुसंस्तीर्ण इति सुष्ठु संस्तीर्णे आच्छादिते, शय्यया खट्वोपरिस्थितया आच्छादिते कूपे इति बोद्धव्यम्।।- While conducting sudation therapy the bedstead should be spread with a thick bed sheet and then instruct the patient to lie down comfortably. Afterwards the patient again covered with another piece of cloth.

Holāka Sveda [61-63]

धीतीकां तु करीषाणां यथोक्तानां प्रदीपयेत्।
शयनान्तःप्रमाणेन शय्यामुपरि तत्र च॥61॥
सुदग्धायां विधूमायां यथोक्तामुपकल्पयेत्।
स्ववच्छन्नः स्वपंस्तत्राभ्यक्तः स्विद्यति ना सुखम्॥62॥
होलाकस्वेद इत्येष सुखः प्रोक्तो महर्षिणा।

- Dig a rectangular shaped trench having much width and less depth.
- Fill it with the dried dung of elephants, horses, cows, asses, camels etc. and ignite it.
- When it is well burnt and becomes smokeless, arrange a cot above the pit.
- After properly anointing with suitable oils, instruct the patient to lie down on the bed and get fomentation comfortably.
- This is known as *Holāka Sveda* and is described by great sages.



Holāka Sveda

Cakrapāṇi:

धीतीकामित्यादिना होलाकस्वेदः।- In the present verse the author has presented the procedure of *Holāka Sveda* by starting with the word '*Dhītīkā*'.

धीतीका शुष्कगोमयादिकृतोऽग्न्याश्रयविशेषः।- '*Dhītīkā*' is the fireplace where can put dried cow dung etc.

यथोक्तानामिति पूर्वोक्तहस्त्यश्वादिकरीषाणाम्।- *Yathoktānām* means the dung of hourse, horse etc. which were mentioned earlier.

शयनान्तःप्रमाणेन धीतीकां कुर्यात् इत्यस्याहार्थे योज्यम्।- The measurement of *Dhītīkā* should be equivalent to the size of a person when he is lie down.

यथोक्तमिति नातिघनप्रावरणम्।- The cloth which is covered over the body of a person during sudation therapy should not be too thick.

इति त्रयोदशविधः स्वेदोऽग्निगुणसंश्रयः॥63॥

The above described 13 types *Sveda* comes under the category of *Agni Sveda.*

Cakrapāṇi:

उपसंहरति- इतीत्यादि। साक्षादग्नेर्गुणमुपलब्धस्य स्वेदयतीत्यग्निगुणसंश्रयः।।- The author has concluded thermal sudation therapies (i.e. which are being conducted by direct heat) by starting the verse with the word '*Iti*'.

10 Types of Niragni Sveda [64]

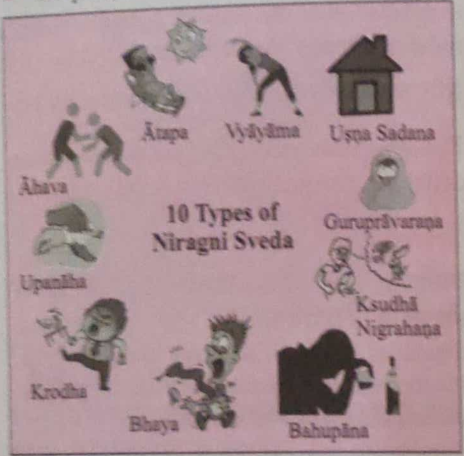
व्यायाम उष्णसदनं गुरुप्रावरणं क्षुधा।
बहुपानं भयक्रोधावुपनाहाहवातपाः॥64॥
स्वेदयन्ति दशैतानि नरमग्निगुणादृते।

The following are the 10 types of *Niragni Sveda.* That means the methods of fomentation without the involvement of direct fire.

- *Vyāyāma* (exercises).
- *Uṣṇa Sadana* (residing in warm chamber).
- *Guru Prāvaraṇa* (covering with thick cloths).
- *Kṣudhā Nigrahaṇa* (suppression of

hunger).

- *Bahupāna* (excessive intake of alcoholic beverages).
- *Bhaya* (due to fear).
- *Krodha* (due to anger).
- *Upanāha* (application of poultice).
- *Āhava* (wrestling).
- *Ātapa* (due to exposing to sunlight).



10 Types of Niragni Sveda

Cakrapāṇi:

संप्रत्यनग्निस्वेदानाह- व्यायाम इत्यादि।- Now the author is going to present non-thermal sudation techniques by starting the verse with the word '*Vyāyāma*'.

उष्णसदनमिति अग्निसन्तापव्यतिरेकेण निर्जालकतया घनभित्तितया च यद्गृहं स्वेदयति तद्बोद्धव्यम्।- '*Uṣṇa-Sadana*' is a room where sudation therapy is to be conducted without contact of direct fire and which is having thick walls, devoid of windows.

बहुपानमिति बहुमद्यपानम्।- *Bahupānam* means excessive drinking of alcoholic beverages.

उपनाहो द्विविधः- साग्निरनग्निश्च; तत्र यः साग्निरुपनाहः स सङ्कर एव बोद्धव्यः, यदुक्तं- "कोलं कुलत्थाः सुरदारुरास्नाः" (सू.अ.3) इत्यादिनाऽऽरग्वधीये; यस्त्वनग्निर्बहलत्वेन शरीरोष्मरोधं कृत्वा स्वेदयति स इह बोद्धव्यः।- *Upanāha* is of 2 types viz. *Sāgni* (thermal type) and *Niragni* (non-thermal type).

There *Saṅkara Sveda* should be considered as the thermal type of *Upanāha* as it is mentioned in the 3rd chapter of *Sūtrasthāna*, *Aragvadhīya Adhyāya*. In case of *Niragni* type of *Upanāha*, the individual gets perspiration due the obstruction of body temperature to radiate.

आतपश्च यद्यप्युष्णः, तथाऽप्यग्निकृतं तस्योष्णत्वं न भवतीत्यनग्निस्वेद उक्तः।- Though exposing to sun is happens in *Ātapa Sveda*, it can be counted under the group of non-thermal type of sudation therapies because of the involvement of fire is not seen in this case.

अग्निगुणादृते इति साक्षादग्निसंबन्धेन कृतादुष्णत्वाद्विना।- '*Agniguṇādṛte*' means conduction of sudation therapy without the involvement of direct heat.

Classification of Sveda [65-66]

इत्युक्तो द्विविधः स्वेदः संयुक्तोऽग्निगुणैर्न च॥65॥
एकाङ्गसर्वाङ्गगतः स्निग्धो रूक्षस्तथैव च।
इत्येतत्त्रिविधं द्वन्द्वं स्वेदमुद्दिश्य कीर्तितम्॥66॥

There are 3 pairs of *Sveda* are described basing on three different types of classification:

1. Basing on the involvement of *Agni*, it is of 2 types viz.
   - *Agni Sveda* (thermal sudation) and
   - *Niragni Sveda* (non-thermal sudation).
2. Basing on the sight of application, it is of 2 types viz.
   - *Ekāṅga Sveda* (local) and.
   - *Sarvāṅga Sveda* (general).

3. Basing on the consistency of the drug
   - *Snigdha Sveda* (moist) and.
   - *Rūkṣa Sveda* (dry).

Dvandva Sveda
- Sāgni Sveda / Niragni Sveda
- Ekāṅga Sveda / Sarvāṅga Sveda
- Snigdha Sveda / Rūkṣa Sveda

Cakrapāṇi:

सर्वस्वेदमुपसंहरति- इत्युक्त इत्यादि।- Beginning the verse with the word '*Itukto*', the author has explained the all the types of *Sveda* in brief.

एकाङ्गगताः सङ्करनाड्यादयः, सर्वाङ्गगताः प्रस्तरजेन्ताकादयः।- The examples for *Ekāṅga Sveda* are *Saṅkara Sveda*, *Nāḍī Sveda* etc. Similarly *Prastara Sveda* and *Jentāka Sveda* etc. are the examples for *Sarvāṅga Sveda*.

स्निग्धो वातविहितः स्वेदः। रूक्षः कफविहितः।- *Snigdha Sveda* is meant for the management of *Vāta* disorders and *Rūkṣa Sveda* is indicated for the management of *Kapha* disorders.

स्निग्धरूक्षस्तु वातश्लेष्मविहितोऽनयोर्न भिद्यत इति पृथङ्नोक्तः।- *Snigdha-Rūkṣa Sveda* is useful for the management of *Vāta-kapha* disorders and which is not different with the above mentioned *Snigdha* and *Rūkṣa*. Hence it is not mentioned separately.

द्वन्द्वं परस्परं विरुद्धं युग्मम्।- *Dvandvaṃ* means mutually antagonistic pairs.

Regimen for Sudation [67]

स्निग्धः स्वेदैरुपक्रम्यः स्विन्नः पथ्याशनो भवेत्।
तदहः स्विन्नगात्रस्तु व्यायामं वर्जयेन्नरः॥67॥

- After oleation therapy the person should be administered sudation therapy.
- After the proper sudation he should be given wholesome diet.
- On the day of sudation, the individual should be abstained from doing exercises.

शृङ्गग्राहकन्याय

Śṛṅgagrāhaka Nyāya
(Maxim of Seizing Ox by its Horns)

The word '*Śṛṅga*' means horns. *Grāhaka* means to hold. In general, when it is necessary to get control over a bull, the best way is to hold it, by its horns only. Hence, '*Śṛṅgagrāhaka*' means to get control over a particular thing or subject by holding a part of it to gain its entirety.

To understand the wholesome diet to be prescribed after sudation therapy this *Nyāya* is mentioned by the commentator. '*Pathyāśinobhavet*' means after sudation therapy that person should to be given wholesome diet. Though the wholesome diet is not mentioned separately one should be able to know the useful diet for the persons who had undergone sudation therapy with the help of *Śṛṅgagrāhaka Nyāya* (Ca. Sū. 14/67).

Cakrapāṇi:

स्विन्नेन यथा कर्तव्यं तदाह- स्निग्ध इत्यादि।- Whatever food and regimen is prescribed for oleation therapy, the same regimen holds good in case of sudation therapy also.

पथ्याशनो भवेदित्यत्र यद्यपि शृङ्गग्राहिकया पथ्यं नोक्तं, तथाऽपि स्वेदप्रवृत्तिविषयदोषस्य यत् पथ्यं तदेव बोद्धव्यम्।।- '*Pathyāśano bhavet*' means the person who had undergone sudation therapy should be taken wholesome diet. Though the wholesome diet is not mentioned separately one should be able to know the useful diet for the persons who had undergone sudation therapy by means of '*Śṛṅga-grāhaka Nyāya*'

To Sum Up [68-71]

तत्र श्लोका:-

स्वेदो यथा कार्यकरो हितो येभ्यश्च यद्विध:।
यत्र देशे यथा योग्यो देशो रक्ष्यश्च यो यथा॥68॥
स्विन्नातिस्विन्नरूपाणि तथाऽतिस्विन्नभेषजम्।
अस्वेद्याः स्वेदयोग्याश्च स्वेदद्रव्याणि कल्पना॥69॥
त्रयोदशविधः स्वेदो विना दशविधोऽग्निना।
संग्रहेण च षट् स्वेदाः स्वेदाध्याये निदर्शिताः॥70॥
स्वेदाधिकारे यद्वाच्यमुक्तमेतन्महर्षिणा।
शिष्यैस्तु प्रतिपत्तव्यमुपदेष्टा पुनर्वसुः॥71॥

In the present chapter the author has presented - The procedure for effective administration of *Sveda* - Advantages of *Sveda* - Three types of sudation therapy - Protection of certain body parts during sudation therapy - Signs & Symptoms of proper sudation and excessive sudation therapy & its management - Contraindications for *Svedakarma* - Indications for *Svedakarma* - Drugs useful for different types of *Sveda* - 13 Types of *Agni Sveda* - 10 Types of *Niragni Sveda* - Classification of 3 pairs of *Sveda*.

Cakrapāṇi:

संग्रहे स्वेदो यथा कार्यकर इति स्नेहपूर्वं प्रयुक्तेनेत्यादि।- *Sveda Karma* is to be done based on how it should be beneficial to the client. That means *Sneha karma* should be done before going to proceed for *Svedakarma* as mentioned in the scriptures.

येभ्यश्च यद्विध इति वाते स्निग्ध इत्यादि संगृह्णाति।- '*Yebhyaśca Yadvidhaḥ*' should be understood that whichever is useful to whom, such as *Snigdha Sveda* for *Vāta* disorders etc.

यत्र देशे यथा योग्य इति आमाशयगते वाते रूक्षपूर्व इत्यादि। शेषं सुगमम्।।- '*Yatra deśe yathā yogya*' i.e. in case of *Vāta* resides in *Āmāśaya; Rūkṣa Sveda* should be conducted initially and then go for *Snigdha Sveda.*

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने स्वेदाध्यायो नाम चतुर्दशोऽध्यायः॥14॥

Thus ends the fourteenth chapter of *Ślokasthāna* entitled *Svedādhyāya* which was composed by *Agniveśa* and redacted by *Caraka.*

***

15 CHAPTER

Upakalpanīya Adhyāya

उपकल्पनीयमध्यायं

Necessity for Storage of Drugs 478
Query by Agniveśa 479
Reply by Ātreya 479
Brief Description of Required Equipment & Instruments for Śodhana Therapy 482
Nursing Staff and Other General Requirements of a Hospital 483
Pūrvakarma 486
Vamana Karma 486
Dosage of Emetic Drug 487
Symptoms According to the Drug Action 487
Position of the Patient during Emesis 488
Signs & Symptoms of Proper, Insufficient and Excessive Conduction of Emesis 489
Complications of emetic therapy (Upadrava) 490
Post-operative Care 491
Saṃsarjana-Krama 492
Virecana Karma 493
Purificatory Therapies for the Poor 495
Advantages of Purificatory Therapies 495
To Sum Up 495

Chapter 15

Upakalpanīya Adhyāya

उपकल्पनीयमध्यायं

अथात उपकल्पनीयमध्यायं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Svedādhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Upakalpanīya Adhyāya*, as taught by Lord *Ātreya*.

Cakrapāṇi:

स्नेहस्वेदोपपन्नस्य संशोधनमनन्तरमित्यनेनैवोक्तात् संबन्धात् स्वेदाध्यायानन्तरं शोधनविधेरभिधायकमुपकल्पनीयमाह।- After oleation (*Sneha*) and sudation (*Sveda*) therapies one has to conduct purificatory therapies (*Saṃśodhana*). Keeping this fact in view after describing sudation therapy the author has presented the details of purificatory measures in the present chapter entitled *Upakalpanīya Adhyāya*.

उपकल्पनीयमिति शोधनोपकल्पनामधिकृत्य कृतोऽध्याय उपकल्पनीयः।।- *Upakalpanīya* means to be prepared. As the present chapter is meant for the details of the preparation of purificatory measures, the chapter is so named as *Upakalpanīya Adhyāya*.

Necessity for Storage of Drugs [3]

इह खलु राजानं राजमात्रमन्यं वा विपुलद्रव्यं वमनं विरेचनं वा पाययितुकामेन भिषजा प्रागेवौषधपानात् संभारा उपकल्पनीया भवन्ति सम्यक्चैव हि गच्छत्यौषधे प्रतिभोगार्थाः, व्यापन्ने चौषधे व्यापदः परिसंख्या प्रतीकारार्थाः; न हि सन्निकृष्टे काले प्रादुर्भूतायामापदि सत्यपि क्रयाक्रये सुकरमाशु संभरणमौषधानां यथावदिति॥3॥

The physician wishing for conducting *Vamana*, *Virecana* and other therapeutic procedures to the kings or royal authorities and those who are having great wealth; he should procure all the drugs and the equipment sufficiently before starting these therapies.

The advantages of storing medicine more than the sufficient quantity are as mentioned under:

- If the therapy is successfully carried out within the quantity of the assessed drug, the remaining medicine will be useful for another therapeutic procedure.
- If something went wrong during the course of treatment, the remaining drug will be useful for the management of complications.
- In an emergency, do at times it is not possible to get the required medicine from the market. Hence it is very much essential for being stored all the required drugs as well as antidotes before commencing the treatment.

Cakrapāṇi:

राज्ञ इव मात्रा परिच्छदो यस्य स राजमात्रः।- '*Rājamātra*' means one who claims the title of king or enjoys royal authority.

विपुलद्रव्यस्तु वणिगादिः।- '*Vipuladravya*' means those who are having great wealth such as business people.

परिसंख्यायेति ज्ञात्वा।- '*Parisaṅkhyāya*' means by knowing.

क्रयः पण्यम्, आक्रयो मूल्यम्।- '*Kraya*' means *Paṇyam* i.e. the bazar. '*Ākraya*' means rate or the cost.

Query by Agniveśa [4]

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच- ननु भगवन्! आदावेव ज्ञानवता तथा प्रतिविधातव्यं यथा प्रतिविहिते सिध्येदेवौषधमेकान्तेन, सम्यक्प्रयोगनिमित्ता हि सर्वकर्मणां सिद्धिरिष्टा, व्यापच्चासम्यक्प्रयोगनिमित्ता; अथ सम्यगसम्यक् च समारब्धं कर्म सिद्ध्यति व्यापद्यते वाऽनियमेन, तुल्यं भवति ज्ञानमज्ञानेनेति॥4॥

By hearing *Ātreya's* above explanation, *Agniveśa* has put his doubt before his teacher for clarification.

O Lord! It has been told by you in the beginning itself that the therapies conducted by the learned physicians by considering all the factors carefully shall be successful in their endeavors. Success and failure depends on the proper and improper conduction of therapies.

If the physician is efficient in assessing the result by means of proper conduction of therapies, what is the necessity of storing the medicines in advance?

Cakrapāṇi:

अनियमेनेति सम्यगारब्धं सिध्यति व्यापद्यते च।- *Aniyama* means uncertainty. That means the proper and improper administration of both these therapies do at times gives positive results and at times negative results.

Reply by Ātreya [5]

तमुवाच भगवानात्रेयः- शक्यं तथा प्रतिविधातुमस्माभिरस्मद्विधैर्वाऽप्यग्निवेश! यथा प्रतिविहिते सिध्येदेवौषधमेकान्तेन, तच्च प्रयोगसौष्ठवमुपदेष्टुं यथावत्; नहि कश्चिदस्ति य एतदेवमुपदिष्टमुपधारयितुमुत्सहेत, उपधार्य वा तथा प्रतिपत्तुं प्रयोक्तुं वा; सूक्ष्माणि हि दोषभेषजदेशकालबलशरीराहारसात्म्यसत्त्वप्रकृतिवयसामवस्थान्तराणि, यान्यनुचिन्त्यमानानि विमलविपुलबुद्धेरपि बुद्धिमाकुलीकुर्युः किं पुनरल्पबुद्धेः; तस्मादुभयमेतद्यथावदुपदेक्ष्यामः- सम्यक्प्रयोगं चौषधानां, व्यापन्नानां च व्यापत्साधनानि सिद्धिषूत्तरकालम्॥5॥

O *Agniveśa*! Hear me what I say. "We and the others like us only can give infallible and effective treatment. It is also known

us for giving proper instructions in administration of therapy." But how many are there who would fully comprehend the scriptural instructions and even after comprehension would act accordingly?

Moreover it is not easy to make them understand the variations in the *Doṣa*, *Bheṣaja*, *Deśa*, *Kāla*, *Bala*, *Śarīra*, *Āhāra*, *Sātmya*, *Sattva*, *Prakṛti* and *Vaya* because of their subtlety even by the intelligent. In such case what can you say about the low intellectuals? That means it is very difficult to understand all these variations by the mediocre physicians.

Hence for the sake of less intelligentsia, the proper administration of therapies and the management methods of their complications are going to be described in the *Siddhisthāna* of this treatise.

Cakrapāṇi:

प्रयोगसौष्ठवं प्रयोगसुष्ठुत्वं, यथावदुपदेष्टुं शक्यमस्माभिरस्मद्विधैर्वेति योजना। एतदिति प्रयोगसौष्ठवम्।- *Prayoga-sauṣṭhava* means excellence in practice. To give Proper and intelligible instructions for excellence of medicament can only be possible by the well versed persons like *Ātreya* and other sages only.

एवमिति यथावद्।- *Evaṃ* means appropriately.

उपधारयितुमिति ग्रन्थेन धारयितुम्।- '*Upadhārayitum*' means learning and retaining the scriptural knowledge.

प्रतिपत्तुमिति अर्थतो ग्रहीतुम्।- *Pratipattum* refers to understanding exact the meaning.

सूक्ष्माणीत्यादि सूक्ष्माणीव सूक्ष्माणि दुर्बोधत्वेन; तत्र दोषस्यावस्थान्तराणि- क्षयस्तथा वृद्धिस्तथा समत्वं, एवमूर्ध्वदेहगमनं तथाऽधोदेहगमनं तिर्यग्गमनं वा, तथा शाखाश्रयित्वं कोष्ठाश्रयित्वं मध्यमार्गाश्रयित्वं, तथा स्वदेशगमनं परदेशगमनं, तथा स्वतन्त्रत्वं परतन्त्रत्वं, तथांऽशांशविकल्पः, तथा धातुविशेषाश्रयित्वं, तथा कालप्रकृतिदूष्यानुगुणत्वादिकृत्स्नतन्त्रप्रतिपादितानि ज्ञेयानि;- *Sūkṣmāṇi* refers to minute variations in various aspects like *Doṣa*, *Bheṣaja* etc. It is very difficult to understand the subtlety of these differences.

Variations in Doṣās:

- *Kṣaya* (diminution), *Vṛddhi* (aggravation) and *Samatva* (normalcy).
- *Ūrdhva gamana* (upward movement), *Adho-gamana* (downward movement) and *Tiryak- gamana* (oblique movement).
- *Śākhāśrita* (external pathway i.e. *Śakha*), *Koṣṭhāśrita* (internal pathway i.e. *Koṣṭha*) and *Madhya-mārgāśrita* (middle pathway i.e. *Marma*, *Asthisandhi*).
- *Svadeśa gamana* (moving in its own place) and *Paradeśa gamana* (moving towards the place of other *Doṣās*).
- *Svatantra* (independent i.e. primary) and *Paratantra* (dependent i.e. secondary).
- *Aṃśāṃśa-vikalpana* (fractional variations).
- *Dhātu Viśeṣa āśrayitvaṃ* (location of specific *Dhātūs*).
- *Kāla-prakṛti-dūṣya anuguṇa* (changes in respect of time, body constitution and *Dūṣya* etc. described throughout the text).

एवं भेषजस्यावस्थान्तराणि- तरुणत्वं, वृद्धत्वम्, आर्द्रत्वं, शुष्कत्वं, द्रव्यान्तरसंयुक्तत्वं, स्वरसादिकल्पनायोगित्वं, रसवीर्यविपाकैः प्रभावैश्च तस्मिन् देहे दोषादौ तत्तत्कार्यकर्तृत्वमेवमादीनि;

Variations in Bheṣaja:

- *Taruṇa* (freshly collected) and *Vṛddha* (old).
- *Ārdra* (wet or fresh) and *Śuṣka* (dry).
- *Dravyāntara saṃyuktaṃ* (combining with other drugs).
- *Svarasādi Kalpanā yogitvaṃ* (ability to prepare various forms like *Svarasa* etc.).
- *Rasa vīrya vipākaiḥ prabhāvaiśca tasmin dehae Doṣādau tattat kārya kartṛtvamevamādīni* (ability to act according to *Rasa*, *Vīrya*, *Vipāka*, *Prabhāva* etc. on different *Doṣās* and *Dhātūs* in the body).

देशस्त्वानूपजाङ्गलसाधारणप्रशस्तादिभेदभिन्नः;

Variations in Deśa:

- *Deśa Bheda* means such as *Ānūpa* (marshy), *Jāṅgala* (arid), *Sādhāraṇa* (ordinary) and *Praśasta* (most suitable).

कालावस्थान्तराणि तु ऋतुभेदाः, पूर्वाह्णादिश्च तथा व्याध्यवस्था ज्वराष्टाहादय इत्येवमादीनि;

Variations in Kāla:

- *Ṛtu Bheda* (seasonal variations).
- *Pūrvāhṇādi* (morning, afternoon etc.).
- *Vyādhyavasthā Kāla* (according to disease condition such as the period of 8 days in *Jvara*).

Variations in Bala:

बलं तु सहजं युक्तिकृतं तथा कालकृतमुत्कृष्टापकृष्टमध्यादिभेदभिन्नं;

- *Sahaja* (natural), *Yuktikṛta* (acquired) and *Kālakṛta* (imparted by season).
- *Utkṛṣṭa Bala* (maximum strength), *Alpa bala* (minimum strength) and *Madhyama bala* (medium strength).

शरीरं तु स्थूलत्वकृशत्वसारवत्त्वनिःसारवत्त्वादि, तथा परिपालनीयदृष्टिमर्माद्यवयवविशेषादिभिश्च भिन्नम्;

Variations in Śārīra:

- *Sthūla* (obese) and *Kṛśa* (lean).
- *Sāra* (firm) and *Niḥsāra* (infirm).
- *Marma Ādi Avayava Viśeṣa* (vital organs such as eyes, heart and testicles etc. should be specifically protected while conducting certain therapies).

Variations in Āhāra:

आहारस्तु प्रकृतिकरणसंयोगराशिभेदादिभिर्भिन्नः;- Food also varies from *Prakṛti*, *Karaṇa*, *Saṃyoga*, *Rāśi* etc.

Variations in Sātmya:

सात्म्यं तु देशतः कालतो व्याधितः प्रकृतितः स्वभावतोऽभ्यासतश्च भिन्नं भवति;- *Sātmya* also varies from *Deśa* (habitat), *Kāla* (time), *Vyādhi* (disease), *Prakṛti* (constitution), *Svabhāva* (nature) and *Abhyāsa* (practice).

Variations in Sattva:

सत्त्वं तु भयशौर्यविषादहर्षादियोगभिन्नं भवति;- *Sattva* also varies from *Bhaya* (fear), *Śaurya* (bravery), *Viṣāda* (depression) and *Harṣa* (pleasure) etc.

Variations in Prakṛti:

प्रकृतिभेदास्त्वनेकप्रकारभिन्नवाताद्यारब्धत्वेन बोद्धव्याः;- The body constitution (*Prakṛti*) is also varies according to *Vāta* etc.

Variations in Vaya:

वयोभेदास्तु बाल्ययौवनवार्धक्यतदवान्तरभेदाः;- The age (*Vaya*) also varies according to *Bālya* (childhood), *Yauvana* (middle age) and *Vārdhakya* (old age) and also their sub divisions.

एतानि दोषाद्यवस्थान्तराणि चिकित्साप्रयोगे यथायथाऽपेक्ष्यन्ते, तदुदाहरणं शास्त्रेऽनुसरणीयम्, इह लिख्यमानं तु विस्तरत्वं ग्रन्थस्याबहतीति नोक्तम्।- Knowledge of these aspects is very much essential to plan and administer therapies properly. Only a few examples are quoted here for the fear of expansion of the treatise.

उभयमेतदुत्तरकालं सिद्धिषूपदेक्ष्याम इति योजना।।- The two aspects such as administration of proper application and the complications arise due to improper application of these therapies have been described later on in the *Siddhisthāna* of this treatise.

Brief Description of Required Equipment & Instruments for Śodhana Therapy [6]

इदानीं तावत् संभारान् विविधानपि समासेनोपदेक्ष्यामः; तद्यथा- दृढं निवातं प्रवातैकदेशं सुखप्रविचारमनुपत्यकं धूमातपजलरजसामनभिगमनीयमनिष्टानां च शब्दस्पर्शरसरूपगन्धानां सोदपानोदूखलमुसलवर्चःस्थानस्नानभूमिमहानसं वास्तुविद्याकुशलः प्रशस्तं गृहमेव तावत् पूर्वमुपकल्पयेत्॥6॥

Now the brief description about the requirements of *Śodhana* therapy is going to be presented.

Construction of Hospital Building:

- For conducting *Pañcakarma* therapies methodically, a good hospital building designed by an expert architect should be constructed.
- The land selected for construction ought to be plain and should not be located nearby mountains or skyscrapers.
- The building should be strong, adequately ventilated, having spacious and separate rooms for carrying out different therapies.
- The building is free from undesirable sound, contacts, sight, tastes and smell.
- The building should be well equipped with water facilities along with vessels, mortar and pestle, kitchen and bath rooms.
- By the above description it is clear that the hospital building should be constructed in such way, which is well equipped, sophisticated and having adequate facilities for conducting all the procedures systematically by having separate treatment rooms both for male and female.

Cakrapāṇi:

विविधानपीति अपिशब्दः समासेनापीत्येवंरूपो ज्ञेयः; तेन गृहादयोऽपि विस्तरेणोच्यन्ते, संग्रहणीयादयश्च समासेनेति द्वयमपि सुस्थं स्यात्; यदि वा 'द्विविधानपि' इति पाठः, तेन भोगार्थानि तथा व्यापत्साधनानि गृह्यन्ते।- Here the usage of the word '*Api*' is directly connected to '*Vividhān*', but it is also should be linked to '*Samāsena*' and understood the intension of the author as mentioned under.

Though the entire description is in brief, yet all the material should be understood properly. The procured material should be preserved at the appropriate place.

The other reading such as '*Dvividhān api*' is also available in some manuscripts. It should be understood as two types of material viz. the first one useful for routine therapies and the second one is useful for the management of complications.

अनुपत्यकं यद् विदूरमन्यस्य महतो गृहस्य।- '*Anupatyakam*' means the building selected for hospital should be far away from the skyscrapers for adequate ventilation.

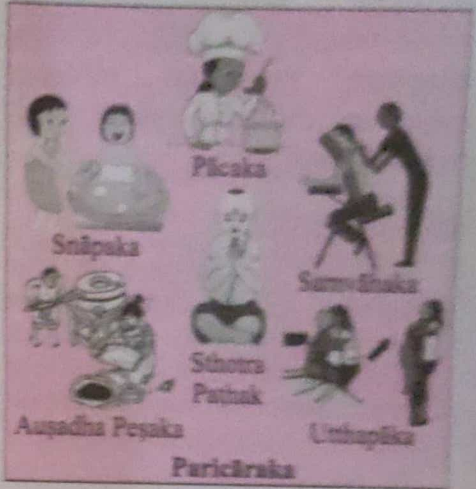
उदकं पीयते येन तदुदपानम्।।- '*Udapāna*' means that it is the vessel useful for drinking water.

Nursing Staff and Other General Requirements of a Hospital [7]

ततः शीलशौचाचारानुरागदाक्ष्यप्रादक्षिण्योपपन्नानुपचारकुशलान् सर्वकर्मसु पर्यवदातान् सूपौदनपाचकस्नापकसंवाहकोत्थापकसंवेशकौषधपेषकांश्च परिचारकान् सर्वकर्मस्वप्रतिकूलान्, तथा गीतवादित्रोल्लापकश्लोकगाथाख्यायिकेतिहासपुराणकुशलानभिप्रायज्ञाननुमतांश्च देशकालविदः पारिषद्यांश्च,

Nursing staff:

- After constructing the hospital building, good nursing staff proficient in various events such as *Pācak* (chef) for cooking soup, gruel etc., *Snāpak* (helps in bathing the patient), *Saṃvāhak* (masseur), *Utthāpak* (helps in lifting the patient), *Saṃveśak* (helps in seating the patient), *Auṣadhapeṣak* (helps in grinding drugs), *Stotrapāṭhak* (who recites spiritual hymns), musicians etc. are to be appointed.
- They are also well versed in reciting verses, ancient tradition and able to tell mythological stories.
- They also should be in a position to grasp the inner desires of the patients and also having the knowledge of time and place.
- They should be endowed with good conduct and character, cleanliness, devotion, skillfulness and sympathetic.

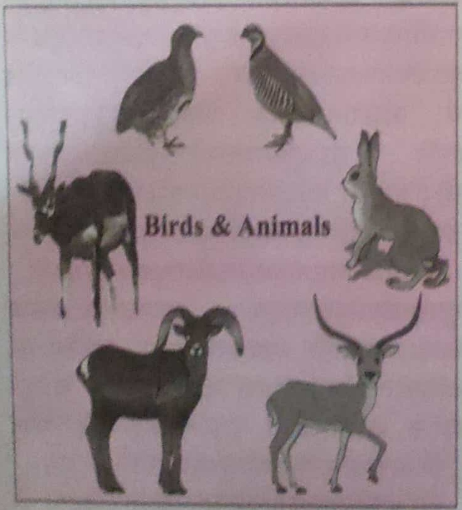


तथा लावकपिञ्जलशशहरिणैणकालपुच्छकमृगमातृकोरभ्रान्, गां दोग्ध्रीं शीलवतीमनातुरां जीवद्वत्सां सुप्रतिविहिततृणशरणपानीयां, पात्र्याचमनीयोदकोष्ठमणिकघटपिठरपर्योगकुम्भीकुम्भकुण्डशरावदर्वीकटोदञ्चनपरिपचनमन्थानचर्मचेलसूत्रकार्पासोर्णादीनि च, शयनासनादीनि चोपन्यस्तभृङ्गारप्रतिग्रहाणि सुप्रयुक्तास्तरणोत्तरप्रच्छदोपधानानि सोपाश्रयाणि संवेशनोपवेशनस्नेहस्वेदाभ्यङ्गप्रदेहपरिषेकानुलेपनवमनविरेचनास्थापनानुवासनशिरोविरेचनमूत्रोच्चारकर्मणामुपचारसुखानि, सुप्रक्षालितोपधानाश्च सुश्लक्ष्णखरमध्यमा दृषदः, शस्त्राणि चोपकरणार्थानि, धूमनेत्रं च, बस्तिनेत्रं चोत्तरबस्तिकं च, कुशहस्तकं च, तुलां च, मानभाण्डं च, घृततैलवसामज्जक्षौद्रफाणितलवणेन्धनोदकमधुसीधुसुरासौवीरकतुषोदकमैरेयमेदकदधिदधिमण्डोदश्विद्धान्याम्लमूत्राणि च, तथा शालिषष्टिकमुद्गमाष-

बतिलकुलत्थबदरमृद्वीकाकाश्मर्यपरूषकाभया-मलकबिभीतकानि, नानाविधानि च स्नेहस्वेदोपकरणानि द्रव्याणि, तथैवोर्ध्वहरानुलोमिकोभयभाञ्जि, संग्रहणीयदीपनीयपाचनीयोपशमनीयवातहरादिसमाख्यातानि चौषधानि; यच्चान्यदपि किञ्चिद्व्यापदः परिसंख्याय प्रतीकारार्थमुपकरणं विद्यात्, यच्च प्रतिभोगार्थं, तत्तदुपकल्पयेत्॥7॥

Birds & Animals:

- Birds and animals such as *Lāva* (common quail), *Kapiñjala* (gray partridge), *Śaśa* (hare), *Hariṇa* (black buck), *Eṇa* (antelope), *Kālapucchaka* (black-tailed deer), *Mṛgamātṛka* (red deer), *Aurabhra* (wild sheep) and cows etc. should be reared in the hospital premises for the use of preparing soups and for milk to the patients.
- Proper arrangement should be made for their fodder, dwelling and water.



Birds & Animals

Provision for keeping vessels etc.:

- Water tubs, vessels, earthenware, pitchers, bowls, glasses, saucers, spoons, ladles, cooking pans, churner, leather, cotton, thread etc. should be procured and made provision for keeping them at an appropriate place.

Arrangements for Bedding:

- The arrangements for bedding cots, chairs, stools etc. should be provided. The bedding is well decorated with good looking designs, bed with covers and pillows for sleeping comfortably.

Arrangements for other Equipment:

- Arrangements also should be done for other equipment useful for massaging the body, fomentation, unction, effusion, anointment, emesis, purgation, enema therapies, nasal administration and elimination of urine and stools.
- There should be well cleaned grinding stones of different sizes and shapes (flat and cylindrical) with pestles, which are smooth, moderately rough and very rough.

Instruments & Other Required Material:

- Sharp and blunt instruments, *Dhūmanetra, Vastinetra, Uttaravasti netra* etc. are required.
- Other material such as broom, balance machine, measuring vessels etc. are also required.

Equipment & Instruments

Drugs Required:

- *Ghṛta, Taila, Vasā, Majjā, Kṣaudra, Phāṇita, Lavaṇa, Indhana, Udaka, Madhu, Sīdhu, Surā, Sauvīraka, Tuṣodaka, Maireya, Medaka, Dadhi, Dadhi-maṇḍa, Udasvit, Dhānyāmla* and *Mūtra* etc. are required.
- *Śāli, Ṣaṣṭika, Mudga, Māṣa, Yava, Tila, Kulattha, Badara, Mṛdvīkā, Kāśmarya, Parūṣaka, Abhayā, Āmalaka, Vibhītaka*; Different types of drugs useful for *Sneha, Sveda, Vamana, Virecana* and for both *Vamana & Virecana*; The drugs enumerated in the groups of *Saṅgrahaṇīya, Dīpanīya, Pācanīya, Upaśamanīya, Vātahara* etc. along with the antidotes also should be procured before proceeding to conduct these therapies.

Cakrapāṇi:

प्रादक्षिण्यम् आनुकूल्यम्।- *Prādakṣiṇyam* means who is respectful and obedient to the patient.

उल्लापकं स्तोत्रम्,- '*Ullāpakam*' refers to him who recite auspicious hymns.

इतिहासः अज्ञायमानकर्तृकाप्तोपदेशः।- '*Itihās*' refers to the authoritative testimonials of unknown persons.

मृगमातृका पृथूदरी हरिणः।- '*Mṛgamātṛkā*' means a type of deer with big belly.

शरणं गृहम्।- *Śaraṇam* means a house.

आचमनीयोदकोष्ठम् आचमनार्थमुदककोष्ठं, किंवा आचम्यते येन पात्रेण तदाचमनं;- *Ācamanī* means the vessel useful for sipping water during *Ācamana*.

मणिको गोलकः,- '*Maṇika*' means a big pot.

पिठ्ठरः स्थाली,- '*Piṭhara*' means a cauldron.

पर्योगः कटाहः,- '*Paryoga*' means a frying pan.

कुम्भो दृढावयवोऽल्पमुखो घटः,- '*Kumbha*' means a big pot with small mouth.

कटः तृणादिरचितमासनम्,- '*Kaṭa*' means a mat prepared with sacred grass.

उदञ्चनं पिधानशरावः,- '*Udañcana*' means a saucer useful as lid.

परिपचनं तैलपाचनिका।- '*Paripacana*' means the vessel useful for preparation of oils.

ऊर्णा गड्डुररोमाणि।- '*Ūrṇā*' means woolen thread.

सुप्रक्षालितेत्यादौ उपधानः- *Suprakṣālita Upadhāna*' means pillows and other beddings are washed properly.

शिलापुत्र इति प्रसिद्धः,- '*Śilāputra*' is familiar by its name and which means mortar and pestles.

दृषदः पाषाणपट्टकाः।- '*Dṛṣada*' means a flat grinding stone.

शस्त्राणि चोपकरणार्थानीति कुद्दालकर्तरीप्रभृतीनि।- '*Śastrāṇi*' means the accessory instruments like hoe, axe, spade, shovel, dibble, small mattock and scissors etc.

कुशहस्तकं संमार्जनी;- *Kuśahastaka* means broom. अन्ये तु आर्द्रद्रव्यपरिपचनमभिदधति।- Some others considered *Kuśahastaka* as cooking of wet material.

मानभाण्डं प्रतिमानम्।।- '*Māna-Bhāṇḍa*' means a special vessel useful to measure liquid substances.

Pūrvakarma [8]

ततस्तं पुरुषं यथोक्ताभ्यां स्नेहस्वेदाभ्यां यथार्हमुपपादयेत्, तं चेदस्मिन्नन्तरे मानसः शारीरो वा व्याधिः कश्चित्तीव्रतरः सहसाऽभ्यागच्छेत्तमेव तावदस्योपावर्तयितुं यतेत, ततस्तमुपावर्त्य तावन्तमेवैनं कालं तथाविधेनैव कर्मणोपाचरेत्॥8॥

- After procuring the required equipment and drugs, the person who is suitable for purificatory therapies should be given oleation and sudation therapies initially.
- During the course of oleation and sudation, if the person might have sudden attack of either psychic or somatic disease, immediately stop the therapy and treat the patient accordingly.
- He should be given rest for the number of days of treatment done for the ailment and then administer oleation and sudation therapies again to proceed for *Śodhana* therapy.

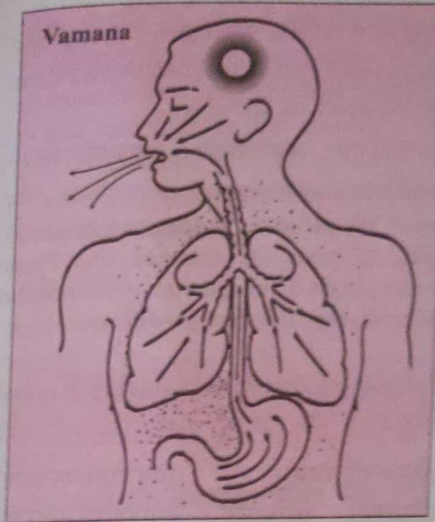
Cakrapāṇi:

तं चेत्यादौ अस्मिन्नन्तर इति स्नेहस्वेदकरणसमये। तावन्तमेव कालमिति यावता कालेनागतव्याधिप्रशमः कृतस्तावन्तम्।- The person who has already undergone *Sneha* and *Sveda* and is suffering from a serious disorder before *Sodhana* should be stopped and not allowed to continue the process. He should be given rest till the complete recovery. Afterwards the preoperative procedures should be started again to proceed for purificatory measures.

Vamana Karma [9]

ततस्तं पुरुषं स्नेहस्वेदोपपन्नमनुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं शिरःस्नातमनुलिप्तगात्रं स्रग्विणमनुपहतवस्त्रसंवीतं देवताग्निद्विजगुरुवृद्धवैद्यानर्चितवन्तमिष्टे नक्षत्रतिथिकरणमुहूर्ते कारयित्वा ब्राह्मणान् स्वस्तिवाचनं प्रयुक्ताभिराशीर्भिरभिमन्त्रितां मधुमधुकसैन्धवफाणितोपहितां मदनफलकषायमात्रां पाययेत्॥9॥

- After the administration of *Sneha* and *Sveda*, the physician should observe the following:
- That the individual should not be having interrupted mind
- The diet taken in the previous night should be properly digested.
- The patient should take head bath and smeared his body with fragrant substances.
- He should wear garlands and clean & pleasant garments.
- The patient should offer prayers to deities, fire god, *Brāhmaṇis*, teachers and elders.
- Then these people are blessed the patient by way of reciting auspicious hymns.
- Afterwards the emetic drug is administered, which is being prepared by mixing *Madhu*, *Madhuka*, *Saindhava* and *Phāṇita* with the decoction of *Madanaphala*.



Cakrapāṇi:

इष्ट इति शोधनकर्तृपुरुषनक्षत्राद्यनुगुणे औषधप्रयोगार्थं विहित इत्यर्थः; यदुक्तं ज्योतिष- "पुष्यो हस्तस्तथा ज्येष्ठा रोहिणी श्रवणाश्विनी। स्वाति सौम्यं च भैषज्ये कुर्यादन्यत्र वर्जयेत्" इत्यादि।- While proceeding to start the therapies, the physician should also take into account for certain astrological considerations and see that in favor of the patient. It has been told in the scriptures that *Puṣya*, *Hastā*, *Jyeṣṭhā*, *Rohiṇī*, *Śravaṇā*, *Aśvini*, *Svāti* and *Mārgaśira* are the auspicious constellations for the administration of medicine and the rest are inauspicious.

कारयित्वेति स्वस्तिवाचनं कारयित्वा।।- '*Kārayitvā*' means after reciting auspicious hymns by the *Brāhmaṇa* the drugs should be administered.

Dosage of Emetic Drug [10]

मदनफलकषायमात्राप्रमाणं तु खलु सर्वसंशोधनमात्राप्रमाणानि च प्रतिपुरुषमपेक्षितव्यानि भवन्ति; यावद्धि यस्य संशोधनं पीतं वैकारिकदोषहरणायोपपद्यते न चातियोगायायोगाय, तावदस्य मात्राप्रमाणं वेदितव्यं भवति॥10॥

- The dosage of *Madanaphala Kaṣāya* intended for emesis is not fixed for all and it varies from person to person.
- The dosage should be decided by the action of the drug that which can be able to eliminate the vitiated *Doṣās* from the body properly and doesn't cause excessive or inadequate elimination.

Cakrapāṇi:

प्रतिपुरुषमपेक्षितव्यानीत्यनेन प्रतिपुरुषं शोधनमात्राभेदं दर्शयति।- The dosage of drugs intended for *Śodhana* therapy differs from one person to the other. Hence the same dosage cannot be administered to every patient and it should be decided by considering various factors like *Rogibala*, *Roga bala* etc.

यावद्धीत्यादि मात्राशितीयोक्तः 'यावद्ध्यस्याशनं' (सू.अ.5) इत्यादिग्रन्थव्याख्यानानुसारेण व्याख्येयम्।- Moreover the dosage of food is clearly mentioned in the 5th chapter of *Sūtrasthāna* i.e. *Mātrāśitīya* as under. Whatever is the quantity of food is digested properly and doesn't cause any inconvenience to the individual is being considered as the proper quantity. Similarly the appropriate dosage of the drug administered does relieve the ailment without causing any complications.

Symptoms According to the Drug Action [11]

पीतवन्तं तु खल्वेनं मुहूर्तमनुकाङ्क्षेत, तस्य यदा जानीयात् स्वेदप्रादुर्भावेण

दोषं प्रविलयनमापद्यमानं, लोमहर्षेण च स्थानेभ्यः प्रचलितं, कुक्षिसमाध्मापनेन च कुक्षिमनुगतं, हल्लासास्यस्त्रवणाभ्यामपि चोर्ध्वमुखीभूतम्, अथास्मै जानुसममसंबाधं सुप्रयुक्तास्तरणोत्तरप्रच्छदोपधानं सोपाश्रय-मासनमुपवेष्टुं प्रयच्छेत्, प्रतिग्रहांश्चोपचारयेत्, लालाटप्रतिग्रहे पार्श्वोपग्रहणे नाभिप्रपीडने पृष्ठोन्मर्दने चानपत्रपणीयाः सुहृदोऽनुमताः प्रयतेरन्॥11॥

- After the administration of the emetic drug the patient should be concentrated his mind on the therapeutic action only and wait for a period of at least one *Muhūrta* (48 minutes).
- Onset of perspiration indicates the liquefaction of *Doṣās*.
- Appearance of horripilation (*Lomaharṣa*) indicates the dislodging of *Doṣās* from their places of stagnation.
- Abdominal distension indicates the arrival of *Doṣās* to the stomach region.
- Nausea and salivation indicates the upward movement of *Doṣās*.
- At this juncture the patient is being instructed to sit comfortably in a knee height cushion bedding with pillow.
- Then the close friends of the patient should support in holding his forehead and flanks, pressing the abdominal region and massaging the back.

Cakrapāṇi:

अनुकांक्षेतेति परीक्षयन् धारयेत्।- '*Anukāṅkṣet*' means after the administration of the emetic drug the individual should concentrate on the therapy and try to retain the drug for a period of one *Muhūrta*.

असंबाधमिति असंकीर्णम्।- '*Asambādham*' means the bed should be large and wide.

प्रतिगृह्णन्तीति प्रतिग्रहः पतद्ग्रहाः।- '*Pratigraha*' means a vessel used for to collect the secretions from the mouth i.e. spittoon.

लाटप्रतिग्रहादय अनपत्रपणीया अलज्जाविषयाः।।- '*Lalāṭapratigrahādaya*' refers to those who support the patient in holding the forehead, flanks, to press the abdomen etc. Those persons should do all these activities without feeling shyness. (*Anapatrapaṇīyā*).

Position of the Patient during Emesis [12]

अथैनमनुशिष्यात्- विवृतोष्ठतालुकण्ठो नातिमहता व्यायामेन वेगानुदीर्णानुदीरयन् किञ्चिदवनम्य ग्रीवामूर्ध्वशरीरमुपवेगमप्रवृत्तान् प्रवर्तयन् सुपरिलिखितनखाभ्यामङ्गुलिभ्यामुत्पलकुमुदसौगन्धिकनालैर्वा कण्ठमभिस्पृशन् सुखं प्रवर्तयस्वेति, स तथाविधं कुर्यात्; ततोऽस्य वेगान् प्रतिग्रहगतानवेक्षेतावहितः, वेगविशेषदर्शनाद्धि कुशलो योगायोगातियोगविशेषानुपलभेत, वेगविशेषदर्शी पुनः कृत्यं यथार्हमवबुध्येत लक्षणेन; तस्माद्वेगानवेक्षेतावहितः॥12॥

- Afterwards instruct the patient to open his mouth wide and bent his head forward and allow the urge of vomiting without feeling too much exertion.
- To boost the urge of vomiting instruct the patient for tickling the throat with either of his own fingers or with the stalks of lotus or lily.
- The patient should follow the physician's instructions given during the therapy.

- The physician should observe the vomitus carefully and assess the symptoms.
- A wise physician can be able to identify the adequate, inadequate and excessive administration of the therapy and can manage the situation. Thus it is essential to observe the patient carefully by the physician during the course of therapy.

Cakrapāṇi:

उपवेगं वेगसमीपम्; एतेन सर्वथाऽप्रवृत्ते वेगे प्रवर्तनं निषेधयति।- '*Upavega*' refers to initiation of urge. If the proper urge is not present one should not do any attempt for its forceful expulsion.

वेगविशेषदर्शनाद्धीत्यादिग्रन्थस्य भाविनो योगायोगादीन् वेगविषयानुपलभ्य तर्कयतीत्यर्थः; किंवा, सिद्धौ वैगिकी शुद्धिरभिधातव्या "जघन्यमध्यप्रवरे तु वेगाश्चत्वार इष्टा वमने षडष्टौ" (सि.अ.1) इत्यादिना, तामनेन दर्शयति।।- '*Vega-viśeṣa-darśanāt-hi*' By these words it is suggested that a wise physician should assess the proper conduction of *Vamana* by the signs and symptoms of *Yoga*, *Ayoga* and *Atiyoga*, which explained latter. The same has explained by the author in the *Siddhisthāna* of this treatise as under. 4,6 and 8 *Vegās* are considered as *Avara*, *Madhyama* and *Pravara* *Śuddhi* of *Vamana*. By this the physician can understand the proper conduction of emetic therapy.

Signs & Symptoms of Proper, Insufficient and Excessive Conduction of Emesis [13]

तत्रामून्ययोगयोगातियोगविशेषज्ञानानि भवन्ति; तद्यथा- अप्रवृत्तिः कुतश्चित् केवलस्य वाऽप्यौषधस्य विभ्रंशो विबन्धो वेगानामयोगलक्षणानि भवन्ति; काले प्रवृत्तिरनतिमहती व्यथा यथाक्रमं दोषहरणं स्वयं चावस्थानमिति योगलक्षणानि भवन्ति, योगेन तु दोषप्रमाणविशेषेण तीक्ष्णमृदुमध्यविभागो ज्ञेयः; योगाधिक्येन तु फेनिलरक्तचन्द्रिकोपगमनमित्यतियोगलक्षणानि भवन्ति।

The following are the signs and symptoms of proper, insufficient and excessive conduction of emetic therapy.

Insufficient	Proper	Excessive
Absence of vomiting (or) occasional vomiting (*Apravṛtti*)	Appearance of vomiting urges at the appropriate time (*Kāle Pravṛtti*)	Expulsion of frothy vomiting (*Phenila*)
Expulsion of only the medicine (*Kevala Auṣadha Pravṛtti*)	Absence of too much pain (*Anati mahatī vyathā*)	Expulsion of blood in the vomiting (*Rakta*)
Expulsion of the *Doṣās* in the reverse direction (*Vibhraṃsa*)	Expulsion of *Kapha*, *Pitta* and *Vāta* in the succeeding order (*Yathākramaṃ Doṣa- haraṇaṃ*)	Expulsion of shiny particle in the vomiting material (*Candrikopagama*)
Obstruction to each bout (*Vibandha*).	Stoppage of vomiting urges naturally (*Svayaṃ ca Avasthānam*)	
	According to the quantity of expulsion of *Doṣa*, it is of 3 types viz. *Pravara*, *Mṛdu* and *Madhyama*	

Complications of emetic therapy (Upadrava)

तत्रातियोगायोगनिमित्तानिमानुपद्रवान्
विद्यात्- आध्मानं परिकर्तिका परिस्रावो
हृदयोपसरणमङ्गग्रहो जीवादानं विभ्रंशः स्तम्भः
क्लमश्चेत्युपद्रवाः॥13॥

Improper and excessive conduction of emetic therapy leads to the following complications:

- *Ādhmāna* (abdominal distension).
- *Parikartikā* (sharp shooting pain).
- *Parisrāvo* (frequent discharge / salivation).
- *Hṛdayopasaraṇa* (palpitation).
- *Aṅgagraha* (body pains).
- *Jīvādānam* (expulsion of blood i.e. haematemesis).
- *Vibhraṃśa* (perturbation).
- *Stambha* (stiffness in the body).
- *Klama* (fatigue).

Cakrapāṇi:

अप्रवृत्तिः कुतश्चिदिति सर्वस्यैवाप्रवृत्तिः; तथा केवलस्य कृत्स्नस्यशोधनीयदोषस्याप्रवृत्तिः;तथौषधस्यविभ्रंशः प्रातिलोम्येन गमनं; यथा- वमनस्याध ऊर्ध्वं च विरेचनस्य, एतदेव सिद्धावुक्तं- "अयोगः प्रातिलोम्येन नचाऽल्पं वा प्रवर्तनम्" (सि. अ.6) इति।- '*Apravṛtti*' refers to not being expelled the *Doṣās* and other vomitus material after the administration of the emetic drug. Thus it leads to adverse effect such as acting the emetic drug as purgative and vice versa. This also mentioned in the 6th chapter of *Siddhisthāna* by quoting "*Ayogaḥ*............... *Pravartanam*". That means in case of *Ayoga* the *Doṣās* will be expelled from the reverse direction or not at all being expelled or even being expelled the quantity is very little. किंवा, कुतश्चिद्धाऽप्रवृत्तिः स्तोकदोषप्रवृत्तिरित्यर्थः, तथा केवलस्य चाप्यौषधस्य प्रवृत्तिरिति योजना।- It can be also understood that expulsion of little quantity of *Doṣās* or expulsion of the ingested drug only.

यथाक्रममिति वमने प्रथमं श्लेष्मा, तदनु पित्तं, तदनु वायुः; यदुक्तं- 'क्रमात् कफः पित्तमथानिलश्च यस्यैति सम्यग्वमितः स इष्टः' (सि. अ.1) इति।- '*Yathākramam*' means the order of expulsion of *Doṣās* during emetic therapy is *Kapha* the first one followed by *Pitta* and then *Vāyu*. The same is mentioned by the author in the 1st chapter of *Siddhisthāna* while describing the proper signs of emetic therapy.

सम्यग्योगोऽपि हर्तव्यदोषस्याल्पत्वमध्यत्वोत्कृष्टत्वेन त्रिविधो भवतीति दर्शयन्नाह- योगेन त्वित्यादि।- *Samyak Yoga* is also of 3 types basing on the quantity of expulsion of *Doṣās* i.e. *Alpa*, *Madhyama* and *Utkṛṣṭa*.

तुशब्दोऽवधारणे, तेन योगेनैव यः प्रमाणविशेषोऽल्पादिस्तेन, न त्वयोगातियोगाभ्यामित्यर्थः; अयं च तीक्ष्णादियोगविभागः पेयाक्रमोत्कर्षार्थः, तथाहि वक्ष्यति सिद्धौ- "पेयां विलेपीं" (सि. अ.1.) इत्यादि।- The word '*Tu*' indicates the terms *Alpa*, *Madhyama* and *Utkṛṣṭa* are the 3 varieties of proper emetic therapy only but not taken them as *Ayoga* and *Atiyoga*.

This type of classification is also helpful to guide the duration of *Peya* and other types of specific type of diet after *Śodhana* therapy.

तत्रातियोगेत्यादौ आध्मानादयः शोधनसिद्धौ "बहुदोषस्य रूक्षस्य" (सि. अ.6) इत्यादिना ग्रन्थेन प्रपञ्चेन वक्तव्याः, अतस्तत्रैषां योगातियोगजन्यो यश्चायोगजन्यः स स्फुटो ज्ञेयः॥- It is discussed in detail about the complications arises such as *Ādhmāna* due to excessive utilization of emetic therapy (Ca. Si. 6/58). It is clearly told that these complications are arised due to vitiation of *Doṣās* in excess as well as roughness.

Post-operative Care [14-15]

योगेन तु खल्वेनं छर्दितवन्तमभिसमीक्ष्य
सुप्रक्षालितपाणिपादास्यं मुहूर्तमाश्वास्य,
स्नैहिकवैरेचनिकोपशमनीयानां
धूमानामन्यतमं सामर्थ्यतः पाययित्वा,
पुनरेवोदकमुपस्पर्शयेत्॥14॥
उपस्पृष्टोदकं चैनं निवातमागारमनुप्रवेश्य
संवेश्य चानुशिष्यात्- उच्चैर्भाष्यमत्याशनम-
तिस्थानमतिचङ्क्रमणं क्रोधशोकहिमातपा-
वश्यायातिप्रवातान् यानयानं ग्राम्यधर्ममस्वपनं
निशि दिवा स्वप्नं विरुद्धाजीर्णासात्म्याकालप्र
मितातिहीनगुरु-विषमभोजनवेगसन्धारणोदीर
णमिति भावानेतान्मनसाऽप्यसेवमानः सर्वमहो
गमयस्वेति । स तथा कुर्यात्॥15॥

- After proper conduction of emetic therapy advise the patient to wash his hands, foot and mouth and take him rest for a period of one *Muhūrta* (48 minutes).
- Then administer any one of the kinds of *Dhūmapāna* i.e. *Snaihika*, *Vairecanika* or *Upaśamanīya* according to his strength. Afterwards he has to wash his hands, foot and mouth again.
- Later on advise the patient to have rest in room which is devoid of breeze and give the following instructions to adopt strictly. He should not even think to violate any one of the instructions.
- Should not speak loudly (*Uccairbhāṣyam*).
- Should not take excessive food (*Atyaśana*).
- Should not sit or stand for a longer period (*Atisthānam*).
- Should not walk for a long distance (*Ati-caṅkramaṇam*).
- Control the emotions like anger (*Krodha*) and grief (*Śoka*).
- Should not expose to cold (*Hima*), sunlight (*Ātapa*) and strong breeze (*Ati Pravāta*).
- Avoid travelling by vehicles (*Yānāyāna*).
- Avoid sexual intercourse (*Grāmyadharma*).
- Avoid night vigilance (*Asvapnam Niśi*) and day sleep (*Divāsvapna*).
- Avoid of taking incompatible food (*Viruddhāhāra*), that are not digestible (*Ajīrṇa*) unwholesome (*Asātmya*), untimely (*Akāla*), having only one taste (*Pramitāśana*), excess in quantity (*Ati*), less in quantity (*Hīna*), heavy (*Guru*) and irregular meals (*Viṣama bhojana*).
- Avoid in suppressing and premature initiation of natural urges (*Vega Sandhāraṇa-Udīraṇa*).

Cakrapāṇi:

स्नैहिकादिधूमपानविकल्पः पुरुषप्रकृत्यपेक्षः; अत एव सामर्थ्यत इत्युक्तं, यद्यस्य युज्यत इत्यर्थः।- Different types of *Dhūmapāna* viz. *Snaihika*, *Vairecanika* and *Upaśamanīya* should be conducted after *Vamana* to the persons according to their body constitution. Hence the author has mentioned that *Dhūmapāna* is to be conducted according to the individual capacity. That means whatever type is useful to that particular individual, such *Dhūmapāna* is conducted.

अतिस्थानमिति अत्यर्थं दण्डायमानत्वेनावस्थितिः।- '*Atisthānam*' means standing for a longer period.

प्रमितभोजनम् एकरसाभ्यासः।- '*Pramitabhojana*' means continuous intake of food having only one type of taste.

अतिहीनं नष्टशक्तिकं धान्यादि।- '*Atihīnaṃ*' means the food substances which have lost their potency.

गुरुशब्देन स्वभावगुरुलड्डुकचिपिटकादेर्यथोक्तमात्रयाऽपि भोजननिषेधः।।- The word '*Guru*' refers to naturally heavy substances like *Laṭṭu*, *Cipiṭaka* (flattened rice) etc.

Saṃsarjana-Krama [16]

अथैनं सायाह्ने परे वाऽह्नि सुखोदकपरिषिक्तं पुराणानां लोहितशालितण्डुलानां स्ववक्लिन्नां मण्डपूर्वां सुखोष्णां यवागूं पाययेदग्निबलमभिसमीक्ष्य, एवं द्वितीये तृतीये चान्नकाले, चतुर्थे त्वन्नकाले तथाविधानामेव शालितण्डुलानामुत्स्विन्नां विलेपीमुष्णोदकद्वितीयामस्नेहलवणामल्प-स्नेहलवणां वा भोजयेत्, एवं पञ्चमे षष्ठे चान्नकाले, सप्तमे त्वन्नकाले तथाविधानामेव शालीनां द्विप्रसृतं सुस्विन्नमोदनमुष्णोदकानुपानं तनुना तनुस्नेहलवणोपपन्नेन मुद्गयूषेण भोजयेत्, एवमष्टमे नवमे चान्नकाले, दशमे त्वन्नकले लावकपिञ्जलादीनामन्यतमस्य मांसरसेनौदकलावणिकेन नातिसारवता भोजयेदुष्णोदकानुपानम्; एवमेकादशे द्वादशे चान्नकाले; अत ऊर्ध्वमन्नगुणान् क्रमेणोपभुञ्जानः सप्तरात्रेण प्रकृतिभोजनमागच्छेत्॥16॥

- Afterwards the patient is advised to take bath with hot water and give the gruel (*Yavāgū*) prepared with old red variety of rice (*Purāṇa Rakta Śāli*) in the same day evening or on the next day morning after assessing the digestive power. The gruel should be thin and having more liquid portion and comfortably hot. The same diet is to be given on the 2[nd] and 3[rd] *Anna-kāla* also.
- For the 4th *Anna-kāla*, it is suggested to give thick gruel (*Vilepī*) prepared with old red variety of rice (*Purāṇa Rakta Śāli*) either added or without added slightly salt and unctuous substances. The same diet is to be given on the 5th and 6th *Anna-kāla* also.
- For the 7[th] *Anna-kāla*, it is suggested to prepare rice (*Odana*) with 2 *Prasṛta* quantities of old red variety of rice (*Purāṇa Rakta Śāli*) and to be given with *Mudga Yūṣa* added with salt and unctuous substances. The same diet is to be given on the 8[th] and 9[th] *Anna-kāla* also.
- For the 10[th] *Anna-kāla* thin meat soup (*Māṃsarasa*) is prepared with the meat of *Lāva*, *Kapiñjala* etc. and to be given with *Śāli* Rice. Afterwards hot water should be given as postprandial drink. The same diet is to be given on the 11[th] and 12[th] *Anna-kāla* also.
- After that the diet should be increased gradually and on the 7[th] day onwards he will be given normal diet.

Cakrapāṇi:

सायाह्न इत्यादौ सम्यगग्निशुद्धिलक्षणभूते सायाह्ने, किंचित्त्वविशुद्धावपरेऽह्नि।- If the symptoms of proper digestion are noticed specific food can be given on the same day evening, otherwise diet should be given on the next day morning.

यदुक्तं सिद्धौ- "वमितं लङ्घयेत् सम्यग्जीर्णलिङ्गान्यवेक्षयन्। तानि दृष्ट्वा तु पेयादिक्रमं कुर्यान्न लङ्घनम्" (सि. अ.6) इति।- The same is also mentioned in the 6[th] chapter of *Siddhisthāna*.

मण्डपूर्वां मण्डप्रधानाम्।- '*Maṇḍapūrva*' means with more of scum.

अयं च द्वादशकालनिवर्तनीयः क्रमः प्रधानशुद्धिशुद्धे ज्ञेयः, मध्ये त्वष्टानुकालिकः, तथाऽल्पे चतुरनुकालिकः; उक्तं हि- "पेयां विलेपीं" (सि. अ.1) इत्यादि।- The regimen of diet such as 12 *Anna-kāla*, 8 *Anna-kāla* and 4 *Anna-kāla* are meant for *Pravara Śuddhi*, *Madhyama Śuddhi* and *Avara Śuddhi* respectively as mentioned in the 1st chapter of *Siddhisthāna*.

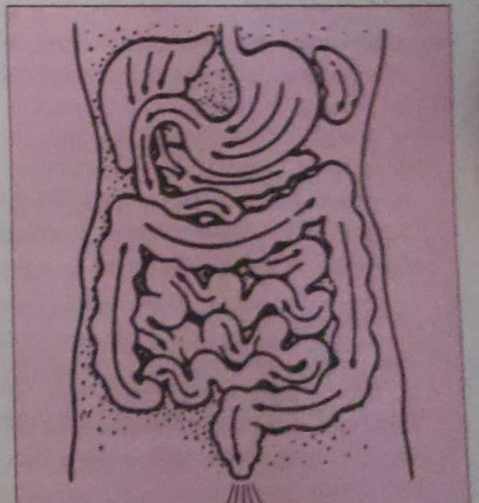
अन्नगुणान् मधुरादीन् गुरुकठिनादींश्च।- '*Annaguṇa*' refers to the different tastes of the food like sweet, sour, salt etc. and also the attributes like heaviness, lightness, hardness etc.

एतच्च संसर्जनक्रमादूर्ध्वं सप्तरात्रेण प्रकृतिभोजनगमनं तदा कर्तव्यं यदि वमनानन्तरं विरेचनं न कर्तव्यं भवति, तत्करणे तु संसर्जनक्रमादूर्ध्वमेव स्नेहपानं; यदुक्तं- "संसृष्टभक्तं नवमेऽह्नि सर्पिस्तं पाययेद्वाऽप्यनुवासयेद्वा" (सि. अ.1) इति। तथा सुश्रुतेऽप्युक्तं- "पक्षाद्विरेको वान्तस्य" (सु.चि. अ.36) इति।- After 7 days of *Saṃsarjanakrama* it is advised to take normal diet. This is indicated for the persons who are not undergoing *Virecana* after *Vamana*. Whereas the same individual is planned to conduct *Virecana* after *Vamana* he should be given *Snehapāna* on the 9[th] day as mentioned in the 1st chapter of *Siddhisthāna*. *Ācārya Suśruta* also quoted in the 36[th] chapter of *Cikitsā Sthāna* that after *Vamana*, the individual should be administered purgative drug on the 15[th] day.

यदि संसर्जनक्रमं तथाऽनुगुणाभ्यासं च कृत्वा स्नेहः क्रियते, तदा पक्षाद्विरेको वान्तस्य न स्यात्।।- If oleation is done by following *Samsarjanakrama* and practicing beneficial food, then the person is need not go for purgation after 15 days.

Virecana Karma [17]

अथैनं पुनरेव स्नेहस्वेदाभ्यामुपपाद्यानुपहतमन-समभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं कृतहोमबलिमङ्गलजपप्रायश्चित्तमिष्टे तिथिनक्षत्रकरणमुहूर्ते ब्राह्मणान् स्वस्ति वाचयित्वा त्रिवृत्कल्कमक्षमात्रं यथार्हालोडनप्रतिविनीतं पाययेत् प्रसमीक्ष्य दोषभेषजदेशकालबलशरीराहारसात्म्यसत्त्व-प्रकृतिवयसामवस्थान्तराणि विकारांश्च, सम्यक् विरिक्तं चैनं वमनोक्तेन धूमवर्जेन विधिनोपपादयेदाबलवर्णप्रकृतिलाभात्, बलवर्णोपपन्नं चैनमनुपहतमनसमभिसमीक्ष्य सुखोषितं सुप्रजीर्णभक्तं शिरःस्नातमनुलिप्तगात्रं स्रग्विणमनुपहतवस्त्रसंवीतमनुरूपालङ्कारा-लङ्कृतं सुहृदां दर्शयित्वा ज्ञातीनां दर्शयेत्, अथैनं कामेष्ववसृजेत्॥17॥


Virecana

Pūrvakarma:

- After *Saṃsarjana-Krama*, if the same patient is being planned to conduct *Virecana* therapy, again he has to

undergo *Sneha* and *Sveda* therapies.

- After the administration of *Sneha* and *Sveda*, the physician should observe the following:
- That the individual should not be having interrupted mind
- The diet taken in the previous night should be properly digested.
- The patient should offer oblations and worship deities and do fire sacrifices etc.
- Then *Brāhmaṇās* are blessed the patient by way of reciting auspicious hymns on an auspicious day and time.

Pradhāna Karma:

- Afterwards the purgative drug is administered which is being prepared by mixing *Trivṛt Kalka* in a quantity of 1 *Akṣa* (12gms.) with the suitable decoctions, after due consideration of *Doṣa, Bheṣaja, Desa, Kāla, Bala, Śarīra, Āhāra, Sātmya, Sattva, Prakṛti, Vaya* and their different stages.

Paścāt Karma:

- The entire postoperative care is to be followed as prescribed in case of *Vamana Karma* except *Dhūmapāna* till he gains normal strength, complexion and health.
- After attaining good strength, complexion, physical health, normal state of mind and by observing the proper digestion of food advice the patient to take hot water bath. Then let him wear garlands and neat and pleasant costumes, adorned with beautiful ornaments and then allow him to meet his friends and relatives.
- Afterwards he is allowed to perform his normal duties.

भवन्ति चात्र-

अनेन विधिना राजा राजमात्रोऽथवा पुनः।
यस्य वा विपुलं द्रव्यं स संशोधनमर्हति॥18॥

Thus it is said:

This is the method of administration of purificatory measures to the kings, or royal authorities and those who are having great wealth.

Cakrapāṇi:

अथैनमिति कृतसंसर्जनक्रमम्।- '*Athainam*' means who is being taken *Saṃsarjana Krama.*

प्रतिविनीतम् आलोडितम्।- '*Prativinītam*' means stirred up.

दोषादयः पूर्वव्याख्येयाः।- '*Doṣādaya*' refers to the details about the *Doṣa, Bheṣaja, Deśa, Kāla* etc. as mentioned earlier.

विकारांश्चेति कुष्ठज्वरादीन् विरेचनसाध्यान्; पूर्वं तु "सूक्ष्माणि हि" इत्यादौ विकारो नोक्तः, तस्य परीक्ष्यत्वेनैव ग्रहणात्; किंवा दोषग्रहणेनैव तत्र विकारग्रहणम्।- Here the word *Vikāra* should be considered as the diseases like *Kuṣṭha, Jvara* etc. which are manageable by purgation therapy. But it should not be understood as subtlety of *Doṣās* etc.

Diseases are to be examined and the word *Doṣa* also refers to disease.

कामेषु ईप्सितेषु, अवसृजेत् निर्यन्त्रणं कुर्यात्।- '*Kāmeṣu*' the person who is supposed to take the diet according to his will without any restrictions.

Purificatory Therapies for the Poor [19-21]

दरिद्रस्त्वापदं प्राप्य प्राप्तकालं विशोधनम्।
पिबेत् काममसंभृत्य संभारानपि दुर्लभान्॥19॥
न हि सर्वमनुष्याणां सन्ति सर्वे परिच्छदाः।
न च रोगा न बाधन्ते दरिद्रानपि दारुणाः॥20॥
यद्यच्छक्यं मनुष्येण कर्तुमौषधमापदि।
तत्तत् सेव्यं यथाशक्ति वसनान्यशनानि च॥21॥

- On the other hand the poor patients should take purificatory therapies whenever they are afflicted with diseases even though they are unable to procure all the required equipment and instruments in advance.
- It is also not possible to procure all the medicaments by everybody, but severe diseases will not remain quiet without producing their ill effects to poor people.
- Hence in an emergency the poor should be given purificatory therapies with the available drug, diet and cloths according to their capacity.

Cakrapāṇi:

संप्रति दरिद्रस्य यथोक्तं संभारमकृत्वाऽपि संशोधनकरणमाह- दरिद्र इत्यादि।- Now the author has described to conduct purificatory techniques even without storing the material and equipment with the available resources only.

दुर्लभानिति वचनेन सुलभानि दरिद्रेणाऽप्युपादनीयानि।- It means if some of the drugs and equipment is not easy to procure by poor people, and hence he should be treated with the easily available ones.

Advantages of Purificatory Therapies [22-25]

मलापहं रोगहरं बलवर्णप्रसादनम्।
पीत्वा संशोधनं सम्यगायुषा युज्यते चिरम्॥22॥

The following advantages will obtain from properly conducted purificatory therapies:

- Eliminates the vitiates *Doṣās* from the body (*Malāpaham*).
- Cure the diseases (*Rogaharam*).
- Bestows strength and complexion (*Balavarṇa Prasādanam*).
- Brings about longevity (*Cirāyu*).

Cakrapāṇi:

संशोधनकरणगुणमाह- मलापहमित्यादि।- Beginning the verse with the word '*Malāpaham*', the author has presented the benefits of proper conduction of purificatory measures.

To Sum Up [23-25]

तत्र श्लोकाः-

ईश्वराणां वसुमतां वमनं सविरेचनम्।
संभारा ये यदर्थं च समानीय प्रयोजयेत्॥23॥
यथा प्रयोज्या मात्रा या यदयोगस्य लक्षणम्।
योगातियोगयोर्यच्च दोषा ये चाप्युपद्रवाः॥24॥
यदसेव्यं विशुद्धेन यश्च संसर्जनक्रमः।
तत् सर्वं कल्पनाध्याये व्याजहार पुनर्वसुः॥25॥

In the present chapter entitled *Upakalpanīya Adhyāya*, Lord *Punarvasu* has explained the necessity of procuring the required drugs and equipment in advance to conduct *Vamana* and *Virecana* therapies for wealthy people and kings - Their utility - Dosage - Features of proper, Insufficient and Excessive conduction

of *Vamana* - Complications - Prescribed regimen immediately after purificatory measures - *Saṃsarjana Krama* etc.

Cakrapāṇi:

संग्रहे- ईश्वराः सविलासाः;- It can be concluded that the kings and wealthy people are accustomed to luxurious life. Thus they are more prone to get diseases and therefore purificatory measures are very much required for their management.

तेन राज्ञो राजमात्रस्य च ग्रहणम्।- There the mentioning of kings means, it is also applicable all the persons who are equivalent to kings such as who belongs to royal families and landlords etc.

प्रयोजयेदिति 'संभारान्' इति शेषः॥- The word '*Prayojayet*' means to use all materials.-

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने उपकल्पनीयो नाम पञ्चदशोऽध्यायः॥15॥

Thus ends the fifteenth chapter of *Ślokasthāna* entitled *Upakalpanīya Adhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

***

Benefits of Pañcakarma

इत्यातुरस्वस्थसुखः प्रयोगो बलायुषोर्वृद्धिकृदामयघ्नः।

- *Ca. Si. 1/53*

Pañcakarma therapy is useful for both the healthy and diseased. It promotes strength and longevity in healthy persons and cures diseases in patients

16 CHAPTER

Cikitsāprābhṛtīya Adhyāya

चिकित्साप्राभृतीयोऽध्यायः

Effects of the Quality of Physician on the Result of Treatment 498

Signs and Symptoms of Adequate, Inadequate and Excessive Conduction of Purgation Therapy 500

Signs and Symptoms of Excessive Conduction of Emetic Therapy 501

Benefits from a Skilled Physician 501

Eligible Persons for Elimination Therapy 502

Advantages of Śodhana Therapy 502

Significance of Śodhana Therapy - A Simile 503

Measures To Take After Śodhana Therapy 504

Management of Śodhana Atiyoga 504

Management of Śodhana Ayoga 504

Management of the Complications of Sneha, Sveda etc. 505

Theory of Natural Homeostasis 505

Queries by Agniveśa Regarding the Theory of Natural Destruction : 506

Reply by the Preceptor to the above Queries 507

Nature of the Disease and the Duty of a Physician 508

The Purpose of Treatment 509

Benefits from a Skilled Physician 509

To Sum Up 510

Chapter 16

Cikitsāprābhṛtīya Adhyāya

चिकित्साप्राभृतीयोऽध्याय:

अथातश्चिकित्साप्राभृतीयमध्यायं व्याख्यास्याम: ॥1॥

इति ह स्माह भगवानात्रेय:॥2॥

After *Upakalpanīya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Cikitsāprābhṛtīya Adhyāya*, as taught by Lord *Ātreya*.

Cakrapāṇi:

पूर्वाध्यायोक्तवमनविरेचनयोर्विस्तरेण सम्यग्योगादिलक्षणं, तथा तत्प्रवृत्तिविषयबहुदोषपुरुषाद्यभिधातुं चिकित्साप्राभृतीयोऽभिधीयते।- In the previous chapter a detailed description of the symptoms of proper, improper and excessive administration of emesis and purgation therapies have been presented. The present chapter *Cikitsāprābhṛtīya* is meant for the management of the various complications aroused during the administration of these therapies.

चिकित्सा प्रभृतरूपा सदा यत्नेन आतुरोपढौकनीयत्वेन च यस्य विद्यते स चिकित्साप्राभृतीय:।।- The word '*Cikitsāprabhṛtarūpa*' refers to a physician who carefully maintains to offer his medical help well to the patients.

Gangadhara opines that the word '*Prabhṛta*' means equipped. Hence '*Cikitsāprabhṛtarūpa*' means the physician who is well equipped for his duties.

Apart from the sense of equipment the word '*Prabhṛta*' having the verbal root '*Bhṛ*' possess the sense of supporting, nourishing and offering.

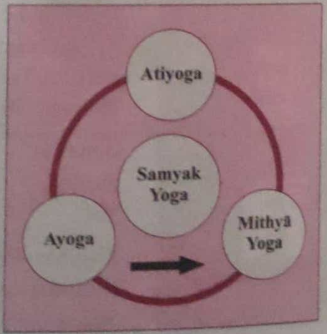
Thus it can be understood the word '*Cikitsāprabhṛtarūpa*' as the physician should be so well equipped with qualities and instruments, that he can offer a supporting hand to ailing persons.

Effects of the Quality of Physician on the Result of Treatment [3-4]

चिकित्साप्राभृतो धीमान् शास्त्रवान् कर्मतत्पर:।
नरं विरेचयति यं स योगात् सुखमश्नुते॥3॥
यं वैद्यमानी त्वबुधो विरेचयति मानवम्।
सोऽतियोगादयोगाच्च मानवो दु:खमश्नुते॥4॥

A person who has undergone purificatory measures like *Vamana*, *Virecana* etc. under the supervision of a physician who is well equipped with qualities and instruments, well versed in theoretical and practical knowledge attain happiness certainly.

On the other hand if a person who has undergone *Vamana*, *Virecana* etc. under the supervision of a man thinking one's self as physician attain misery certainly by way complications due to excessive or inadequate administration.



Cakrapāṇi:

योगात् सम्यग्योगात्।- '*Yogāt*' means *Samyak Yogāt* i.e. properly administered.

सुखम् आरोग्यम्।- '*Sukham*' means *Ārogyam* i.e. healthy state.

विरेचयतीत्यत्र वामयतीत्यपि बोद्धव्यं, विरेचनशब्दस्य वमनेऽपि प्रवृत्ते:।- The word '*Virecayati*' should be understood as *Vāmayati* also i.e. both purgation and emesis.

सोऽतियोगादित्यादि।- The author has described the complications arise by the improper administration of purificatory therapies by the person who is so called physician (*Vaidyamānī*) with the words '*So-atiyogāt-ityādi*'.

दु:खं विकारं; यदुक्तं- "विकारो दु:खमेव तु" (सू. अ. 9)।- '*Duḥkha*' means *Vikāra* i.e. disorder or illness as mentioned in the 9th chapter of *Sūtrasthāna* (Ca. Sū. 9 / 4).

ननु वमनादौ कस्मान्मिथ्यायोगो नोच्यते, यावता यस्य वस्तुन उचितो योग: स योग:, तस्य स्वल्पो वा योग: सर्वथा वा अयोगो अयोग उच्यते, तस्यैवातिमात्रयोगो विकारकरोऽतियोग:, अनुचितसंबन्धेन तु वस्तुनो मिथ्यायोग:; तेनेहाप्युत्क्लिष्टश्लेष्मादिधर्मप्रयुक्ते पुरुषे विरेचनं सर्वथाऽयौगिकमेव, तच्च प्रयुक्तं प्रतीपगमनेनैव याति, विरेचने मिथ्यायोगोऽयमुचित:, एवं वमनादिष्वपि ज्ञेयम्।- Here a doubt may be arises that why the *Ācāryas* of *Āyurveda* have not mentioned *Mithyā-yoga* for *Vamana*, *Virecana* etc.? The doubt is clarified by the commentator as mentioned under.

The proper quantity of administration of the drug useful for these therapies is known as *Yoga* or *Samyagyoga*. Inadequate quantity of administration or non-administration of the drug is known as *Ayoga*. Excessive quantity of the drug administration is known as *Atiyoga*, which causes complications. Wrong or improper application of the drug in case of the condition of *Doṣās* is known as *Mithyā-yoga*. During the state of stirring up of *Kapha*, the administered purgative drug is obstructed and acts as emetic. This is called *Mithyā-yoga* of *Virecana*. In the similar fashion one can understand the *Mithyā-yoga* of *Vamana* etc. also.

नैवम्, एवंभूतमिथ्यायोगस्यायोगेनैव ग्रहणात्, उक्तं हि- "प्रातिलोम्येन दोषाणां हरणात्ते ह्यकृत्स्नश:। अयोगसंज्ञे कृच्छ्रेण यदा गच्छति चाल्पश:" (सि. अ. 6) इति।- But it should not be considered as *Mithyā-yoga* and should be treated as *Ayoga* only.

Because the elimination of *Doṣās* in the reverse direction doesn't fulfill the complete elimination process and also it is a difficult process. Here the *Doṣās* are not eliminated completely or do at times no elimination takes place. Hence *Mithyā-yoga* can be included under *Ayoga* (Ca. Si. 6 / 34).

दुष्टविरेचनौषधस्य रसनयोपयुज्यमानस्य हीनमात्रत्वातिमात्रत्वाभ्यां विना यद्व्याधिकरणत्वं तन्मिथ्यायोगादेव परं भवति; यदुक्तं तिस्रैषणीये- "मिथ्यायोगो राशिवर्ज्येष्वाहारविधिविशेषायतनेषूपदेक्ष्यते" (सू. अ. 11) इति।- However if any defective purgative drug is administered orally even in the appropriate dose causes complications, it can be accepted as *Mithyā-yoga* as per the reference cited in the chapter *Tisraiṣaṇīya* (Ca. Su. 11 / 37).

सत्यं भेषजस्य मिथ्यायोगोऽयं, वमनस्य तु दोषहरणरूपस्यायोग इति; एवं च विरेचनादावपि ज्ञेयम्।- It is true in case of medicine. But in case of *Vamana* and *Virecana* as the *Doṣās* are not being eliminated completely, and hence it can be incorporated under *Ayoga* only.

यद्यप्यत्रापि मिथ्यायोग: कथंचित् पार्यते कल्पयितुं, तथाऽपि प्रयोजनशून्यत्वादाचार्येण पृथङ्न कृत:, शब्दादिषु तु मिथ्यायोगिनां संबन्धमात्रस्यापि परिहारार्थं पृथक्कृत इति।।- Though in this context also somehow *Mithyā-yoga* can be predicted, however it is not having any specific utility and hence it is

not being mentioned separately.

Mithyā-yoga has been isolated for the relation of the subject of misrepresentation in the word itself.

Signs and Symptoms of Adequate, Inadequate and Excessive Conduction of Purgation Therapy [5-10]

दौर्बल्यं लाघवं ग्लानिर्व्याधीनामणुता रुचिः।
हृद्वर्णशुद्धिः क्षुत्तृष्णा काले वेगप्रवर्तनम्॥5॥
बुद्धीन्द्रियमनःशुद्धिर्मारुतस्यानुलोमता ।
सम्यग्विरिक्तलिङ्गानि कायाग्नेश्चानुवर्तनम्॥6॥

The following are the signs and symptoms of proper conduction of purgation therapy:

- Debility (*Daurbalya*).
- Feeling of lightness in the body (*Lāghavaṃ*).
- To be felt tired (*Glāni*).
- Diminution of the ailments (*Vyādhīnām Aṇutā*).
- Increases the taste in food while eating (*Ruci*).
- Restoration of normal complexion and normal function of the heart (*Hṛdvarṇa Śuddhi*).
- Feeling of hunger and thirst (*Kṣut-Tṛṣṇā*).
- Timely expulsion of natural urges (*Kāle Vegapravartanam*).
- Normalcy of intellect, sense faculty and mind (*Buddi-indriya-manaḥ Śuddhi*).
- Downward movement of *Vāta* (*Mārutasya Anulomatā*).
- Restoration of normal functioning of digestive fire (*Kāyāgneśca anuvartanam*).

ष्ठीवनं हृदयाशुद्धिरुत्क्लेशः श्लेष्मपित्तयोः।
आध्मानमरुचिश्छर्दिरदौर्बल्यमलाघवम् ॥7॥
जङ्घोरुसदनं तन्द्रा स्तैमित्यं पीनसागमः।
लक्षणान्यविरिक्तानां मारुतस्य च निग्रहः॥8॥

The following are the signs and symptoms of inadequate conduction of purgation therapy:

- Spitting frequently (*Ṣṭhīvana*).
- Abnormal function of the heart (*Hṛdaya Aśuddhi*).
- Stirring up of *Kapha* and *Pitta* (*Utkleśaḥ Śleṣma-pittayoḥ*).
- Distension of abdomen (*Ādhmāna*).
- Aversion towards food (*Aruci*)
- Vomiting (*Chardi*).
- Not feeling any debility (*Adaurbalya*).
- Absence of lightness in the body (*Alāghavaṃ*).
- Pain in the lower limbs and thighs (*Jaṅghā-ūru-sadanaṃ*).
- Feeling of drowsiness (*Tandrā*).
- Feeling as if covered with wet cloth (*Staimitya*).
- Onset of rhinitis (*Pīnasāgama*).
- Restraining of *Vāta* (*Māruta nigraha*).

विट्पित्तकफवातानामागतानां यथाक्रमम्।
परं स्रवति यद्रक्तं मेदोमांसोदकोपमम्॥9॥
निःश्लेष्मपित्तमुदकं शोणितं कृष्णमेव वा।
तृष्यतो मारुतार्तस्य सोऽतियोगः प्रमुह्यतः॥10॥

The following are the signs and symptoms of excessive conduction of purgation therapy:

- Discharge of the blood resembling the wash of *Medas* and *Māṃsa* after the successive elimination of stools, *Pitta*, *Kapha* and *Vāta* (*Viṭ-pitta-kapha-vātānām-āgatānām-yathākramam-paraṃ-sravati-yadraktaṃ-medo-māṃsodakopamam*).
- Watery discharge without *Śleṣma* and *Pitta* or discharge of blackish colored blood (*Niḥśleṣma-pittam-udakaṃ Śoṇitaṃ-kṛṣṇameva-vā*).
- Severe thirst (*Tṛṣṇā*) and fainting (*Pramuhyati*) due to vitiation of *Vāta*.

Cakrapāṇi:

दौर्बल्यमित्यादीनि विरेचनस्य सम्यग्युक्तायुक्तातियुक्तस्य लक्षणानि।- Here the author has presented the signs and symptoms of proper, improper and excessive administration of purgation therapy by starting the verse with the word '*Daurbalya*'.

अदौर्बल्यं स्थौल्यानपगमः।- '*Adaurbalya*' means not having less corpulence.

यथाक्रममिति पङ्क्त्न् क्रमेणैवेति दर्शयति; यदुक्तं- "प्राप्तिश्च विट्पित्तकफानिलानां सम्यग्विरिक्तस्य भवेत् क्रमेण" (सि. अ. 1) इति।- '*Yathākramam*' means in the specific order. That means in case of properly conducted purgation therapy the order of expulsion of substances from the body is *Viṭ* (stools), *Pitta*, *Kapha* and *Vāta* as mentioned in the 1st chapter of *Siddhisthāna* (Ca. Si. 1 / 18).

आगतानां परमूर्ध्वमिति योजना।- '*Āgatānāṃ Param*' refers to the discharge of blood resembling the wash of *Medas* and *Māṃsa* after the elimination of *Viṭ* (stools), *Pitta*, *Kapha* and *Vāta*. This is the *Atiyoga* of *Virecana*.

Signs and Symptoms of Excessive Conduction of Emetic Therapy [11]

वमनेऽतिकृते लिङ्गान्येतान्येव भवन्ति हि।
ऊर्ध्वगा वातरोगाश्च
वाग्ग्रहश्चाधिको भवेत्॥11॥

- The signs and symptoms of excessive conduction of emetic therapy are similar to purgative therapy.
- Moreover the diseases of *Vāta* in the upper part of the body and obstruction of speech are happened.

Better to approach a Skilled Physician [12]

चिकित्साप्राभृतं तस्मादुपेयाच्छरणं नरः।
युञ्ज्याद् य एनमत्यन्तमायुषा च सुखेन च॥12॥

Thus one should approach only to a physician who is well equipped with qualities and instruments to bring about longevity and happiness by the appropriate administration of emesis and purgation.

Cakrapāṇi:

अतियोगलक्षणं वमनेऽतिदिशति- वमन इत्यादि।- Here the author has presented the signs and symptoms of excessive administration of emetic therapy by starting the verse with the word '*Vamana*'

वमनातियोगे विट्पित्तकफवातानामिति न योजनीयं, येन वमनप्रयोगे कफपित्तानिलागमरूपः क्रमो भवेत्। यदुक्तं- "क्रमात् कफः पित्तमथानिलश्च यस्यैति सम्यग्वमितः स इष्टः" (सि. अ. 1) इति।- The order of expulsion of *Doṣās* in *Vamana* should not be considered as *Viṭ* (stools), *Pitta*, *Kapha* and *Vāta*. But the order should be treated as *Kapha*, *Pitta* and *Vāta* as mentioned in the 1st chapter of *Siddhisthāna* (Ca. Si. 1 / 15).

Eligible Persons for Elimination Therapy [13-16]

अविपाकोऽरुचिः स्थौल्यं पाण्डुता गौरवं क्लमः।
पिडकाकोठकण्डूनां संभवोऽरतिरेव च॥13॥
आलस्यश्रमदौर्बल्यं दौर्गन्ध्यमवसादकः।
श्लेष्मपित्तसमुत्क्लेशो निद्रानाशोऽतिनिद्रता॥14॥
तन्द्रा क्लैब्यमबुद्धित्वमशस्तस्वप्नदर्शनम्।
बलवर्णप्रणाशश्च तृप्यतो बृंहणैरपि॥15॥
बहुदोषस्य लिङ्गानि तस्मै संशोधनं हितम्।
ऊर्ध्वं चैवानुलोमं च यथादोषं यथाबलम्॥16॥

The following are signs and symptoms of excessively vitiated *Doṣās* and hence according to the strength of the individual and *Doṣa*, one has to eliminate by means of either emesis or purgation. .

- Indigestion (*Avipāka*), Anorexia (*Aruci*), Obesity (*Sthaulya*), Anemia (*Pāṇḍu*), Heaviness (*Gaurava*), Exhaustion (*Klama*), Small boils (*Piḍakā*), Rash (*Koṭha*), Itching (*Kaṇḍū*) and Restlessness (*Arati*).
- Laziness (*Ālasya*), Fatigue (*Śrama*), Weakness (*Daurbalya*).
- Foul smell from the body (*Daurgandhya*), Lassitude (*Avasādaka*).
- Stirring up of *Kapha* and *Pitta* (*Śleṣma-pitta-samutkleśa*).
- Sleeplessness or excessive sleep (*Nidrānāśo-atinidratā*).
- Drowsiness (*Tandrā*), Impotency (*Klaibya*), Ignorance (*Abuddhitva*)
- Inauspicious dreams (*Aśasta Svapna darśanam*).
- Loss of strength and complexion even after taking nourishing food (*Bala-varṇa-praṇāśaśca-tṛpyato-bṛṃhaṇairapi*).

Advantages of Śodhana Therapy [17-19]

एवं विशुद्धकोष्ठस्य कायाग्निरभिवर्धते।
व्याधयश्चोपशाम्यन्ति प्रकृतिश्चानुवर्तते॥17॥
इन्द्रियाणि मनोबुद्धिर्वर्णश्चास्य प्रसीदति।
बलं पुष्टिरपत्यं च वृषता चास्य जायते॥18॥
जरां कृच्छ्रेण लभते चिरं जीवत्यनामयः।
तस्मात् संशोधनं काले युक्तियुक्तं पिबेन्नरः॥19॥

The following are the advantages of *Śodhana* therapy.

- Increases the power of digestion due to the purification of the alimentary tract (*Evaṃ Viśuddha koṣṭhasya kāyāgni abhivardhate*).
- The diseases will be subsided (*Vyādhayaśca upaśāmyanti*).
- Restoration of the normalcy of health (*Prakṛtiśca Anuvartate*).
- The sense organs, mind, intellect and body complexion also will becomes pleasurable (*Indriyāṇi-mano-buddhi-varṇaśca āsya -prasīdati*).
- Body will get strength (*Balam*), nourishment (*Puṣṭi*), virility (*Vṛṣatā*) and also good progeny (*Apatyam*).
- Aging is difficult to get. That means aging process will be delayed (*Jarām-kṛcchreṇa-labhate*).
- Will live longer period without any diseases (*Ciram Jīvati anāmayaḥ*).
- Thus it is advised to take *Śodhana* therapy by everybody at the appropriate time.

Cakrapāṇi:

संशोधनविषयबहुदोषलक्षणमाह- अविपाक इत्यादि।- Here the author has presented the features of excessively vitiated *Doṣās* which are eligible for purificatory measures by starting the verse with the word '*Avipāka*'.

अनायासकृतः श्रमः क्लमः; श्रमस्त्विह स्वल्पेनायासेन ज्ञेयः।- '*Klama*' means feeling of tiredness even without any exertion. Thus *Śrama* refers to tiredness due to slight exertion.

अवसादको मनोऽवसादः।- '*Avasāda*' refers to lassitude of mind.

निद्रानाशो वातप्रधानेन दोषेण; अतिनिद्रता श्लेष्मप्रधानेन।।- '*Nidrānāśa*' is due to the dominancy of *Vāta* and '*Atinidratā*' is because of the dominancy of *Kapha*.

Significance of Śodhana Therapy- A Simile [20-21]

दोषाः कदाचित् कुप्यन्ति जिता लङ्घनपाचनैः।
जिताः संशोधनैर्ये तु न तेषां पुनरुद्भवः॥20॥
दोषाणां च द्रुमाणां च मूलेऽनुपहते सति।
रोगाणां प्रसवानां च गतानामागतिर्ध्रुवा॥21॥

- *Doṣās* do at times gets aggravated by means of treating a disease with palliative measures. But there is no chance of relapse if at all being treated by means of purificatory therapies.
- The *Doṣās* can be well compared with the trees. Unless the tree is uprooted, it will grow. Similarly if the *Doṣās* are not being eliminated from its very root, the diseases will grow.

Cakrapāṇi:

समूलदोषापहारकत्वं संशोधनस्य, लङ्घनपाचनयोस्तु दोषापहरत्वे सत्यपि न संशोधनवद्दोषहन्तृत्वमित्याह- दोषा इत्यादि।- Even though *Laṅghana* and *Pācana* etc. are having the ability of eliminating the *Doṣās*, those therapies cannot eliminate from the very root cause of the *Doṣās*. But the purificatory therapies can eliminate the root cause.

कदाचिदिति अन्यहेतुप्राप्त्या।- '*Kadācit*' means whenever any other causative factors may come across. That means if the disease is treated by means of *Laṅghana* and *Pācana*, there is every chance of relapse of disease even by simple causative factors.

न तेषां पुनरुद्भव इति बलवद्दोषकारणत्वं विनेति मन्तव्यम्।- '*Na Teṣāṃ Punarudbhava*' means if the disease is treated by means of *Śodhana* therapy, there is no chance of relapse of disease unless there is a strong causative factor.

उक्तेऽर्थे दृष्टान्तमाह- दोषाणामित्यादि। लङ्घनपाचनाभ्यां रोगकारणीभूतदोषप्रकोपहरणमात्रे कृते रोगो यो निवृत्तः स मूलभूताशयव्यवस्थितदोषानुच्छेदाद्यत्किंचिदनुगुणकालादिप्राप्त्या पुनः कुपितदोषेण भवतीति भावः।।- The aggravated *Doṣa* which is responsible for the manifestation of disease will be subsided by means of *Laṅghana* and *Pācana*. As these therapies are unable to eradicate the root cause of the vitiation of *Doṣa* located in various organs, possibility of aggravation of the disease is seen even by simple favorable conditions. The same has been explained by mentioning the example of tree. If the tree is cut with the roots it will die, otherwise it grows again by getting favorable conditions.

Measures To Take After Śodhana Therapy [22-23]

भेषजक्षपिते पथ्यमाहारैरेव बृंहणम्।
घृतमांसरसक्षीरहृद्ययूषोपसंहितैः ॥22॥
अभ्यङ्गोत्सादनैः स्नानैर्निरूहैः सानुवासनैः।
तथा स लभते शर्म युज्यते चायुषा चिरम्॥23॥

After *Śodhana* therapy the body becomes weak. Body tissues also will be reduced. To restore the normalcy of body components one has to adopt the following measures.

- Intake of wholesome diet along with ghee (*Ghṛta*), mutton soup (*Māṃsarasa*), milk (*Kṣīra*) and relishing vegetable soup (*Hṛdya Yūṣa*).
- And also conduction of body massage (*Abhyaṅga*), anointing (*Utsādana*), bath with medicated water (*Snāna*), medicated enemata with decoctions (*Nirūhavasti*) and unctuous substances (*Anuvāsanavasti*).
- By adopting the above measures after *Śodhana* therapy, a person will attain happiness (*Śarma*) and longevity (*Cirāyu*).

Cakrapāṇi:

संप्रति शोधनेन यथा दोषक्षयस्तथा धातुक्षयोऽपि भवति, तेन तत्र प्रतीकारमाह- भेषजेत्यादि।- After *Śodhana* therapy along with *Doṣās*, depletion of *Dhātūs* also takes place.

Now the author has presented the management of the depleted body tissues due to purificatory measures by staring the verse with the word '*Bheṣaja*'

आहारैरेवेति एवावधारणे; तेन भेषजेन बृंहणं निषेधति, भेषजस्य वीर्यप्रधानस्य तदा दुःसहत्वात्।- For the restoration of body strength the author has prescribed the food substances only and avoids the usage of medicine as it is predominantly potency based and intolerable.

सानुवासनैरित्यत्र चकारो बोद्धव्यः, तेनाभ्यङ्गादिभिश्च बृंहणं पथ्यम्।।- Here one has to be understood that the word '*Ca kāra*' after *Anuvāsana*. That means *Abhyaṅga*, *Utsādana* etc. are also bestows strength and wholesome.

Management of Śodhana Atiyoga [24]

अतियोगानुबद्धानां सर्पिःपानं प्रशस्यते।
तैलं मधुरकैः सिद्धमथवाऽप्यनुवासनम्॥24॥

The following measures are to take for the management of complications arises due to excessive conduction of purificatory therapy (*Atiyoga*).

- Intake of ghee processed with the drugs useful for the relief of those complications (Sarpi pāna).
- Administration of Anuvāsanavasti with the oil processed by sweet substances is also useful.

Management of Śodhana Ayoga [25]

यस्य त्वयोगस्तं स्निग्धं पुनः संशोधयेन्नरम्।
मात्राकालबलापेक्षी स्मरन् पूर्वमनुक्रमम्॥25॥

The following measures are to take for the management of complications arises due to inadequate conduction of purificatory therapy (*Ayoga*).

- *Oleation* therapy (*Sneha*), sudation therapy (*Sveda*) and purificatory measures (*Śodhana*) should be conducted again in a systematic manner.
- While repeating all these procedures the physician should consider various factors such as dosage (*Mātrā*), season (*Kāla*), the strength of the disease as well as the patient (*Roga-bala* and *Rogi-bala*). The physician also should remember the mistakes committed earlier and see that those should not be repeated.

Management of the Complications of Sneha, Sveda etc. [26]

स्नेहने स्वेदने शुद्धौ रोगाः संसर्जने च ये।
जायन्तेऽमार्गविहिते तेषां सिद्धिषु साधनम्॥26॥

- Management of complications arising due to improper conduction of *Snehakarma*, *Svedakarma*, *Śodhana karma* and *Saṃsarjana krama* will explain in *Siddhisthāna* of the present treatise.

Cakrapāṇi:

अतियोगादिचिकित्सामाह- अतियोगेत्यादि।- Here the author has presented the management of complications arises due to excessive conduction of purificatory therapy by starting the verse with the word '*Atiyoga*'.

स्मरन् पूर्वमनुक्रममित्यनेन यः पूर्वमयोगे हेतुभूतस्तं परिहरन्निति शिक्षयति।- The word '*Smaran*' means one has to remember the reasons for improper conduction of the therapy and to avoid those mistakes before to conduct the therapy in a systematic way again.

अमार्गविहिते अविधिविहिते। साधनमित्यत्र 'वक्ष्यते' इति शेषः।।- '*Amārga-vihita*' means conduction of purificatory measures without following the prescribed method. Management of the complications arises due to improper conduction of purificatory measures will be explained in the section *Siddhisthāna*.

Theory of Natural Homeostasis [27-28]

जायन्ते हेतुवैषम्याद्विषमा देहधातवः।
हेतुसाम्यात् समास्तेषां स्वभावोपरमः सदा॥27॥
प्रवृत्तिहेतुर्भावानां न निरोधेऽस्ति कारणम्।
केचित्तत्रापि मन्यन्ते हेतुं हेतोरवर्तनम्॥28॥

- Proper food and activities are the causative factors for the production of all the bodily tissues. Disturbance in the equilibrium of these causative factors (*Hetu Vaiṣamya*) leads to imbalance of *Dhātūs* in the body (*Viṣamā Deha Dhātu*).
- Similarly maintenance of the causative factors (*Hetu Sāmya*) results in balance of *Dhātūs* (*Samāḥ Teṣām*) in the body.
- However both these types of bodily tissues (*Viṣamā Deha Dhātu and Samā Dhātu*) will be naturally destructed. That means there must be a definite cause for the normalcy or disturbance of bodily tissues, but no cause is necessary for their destruction.
- It is also said that all the *Bhāva Padārdhās* are manifested in the universe by means of a definite cause but those substances will vanish without any specific cause.
- Some others opined that the absence of a specific cause is itself being considered as the cause for their destruction.

Cakrapāṇi:

संप्रति यदेतत् सिद्धौ वक्ष्यमाणं रोगाणं साधनं तदनुषङ्गेण च सर्वभेषजानामेव क्षणभङ्गिभावे पक्षेऽपि रोगशमकत्वं प्रतिपादयितुं प्रकरणमारभते- जायन्त इत्यादि।- The management of complications arises due to improper administration of evacuative therapies will be described in *Siddhisthāna*. To establish the effect of the drug as momentary, the author has mentioned the theory of natural destruction.

तेषामिति विषमाणां धातूनां समानां च।- Disequilibrium of *Dhātūs* comes to normalcy in due course naturally.

स्वभावात् विनाशकारणनिरपेक्षादुपरमो विनाश: स्वभावोपरम:।- Destruction of the things naturally without any specific cause for their destruction is known as '*Svabhāvoparama*'.

सदेति अविलम्बेन; तेनोत्पन्नमात्रा एव विनश्यन्तीत्यर्थ:।।- '*Sadā*' refers to *Avilambena* i.e. without any delay. That means destruction immediately after their manifestation.

अत्रैवार्थे उपपत्तिमाह- प्रवृत्तीत्यादि। प्रवृत्तिहेतु: उत्पत्तिहेतुर्भावानामस्ति, निरोधे विनाशे हेतुर्भावानां कारणं नास्ति; यस्मात् सर्व एव भावा: प्रदीपार्चिर्वदुत्पत्तौ कारणापेक्षिण:, विनाशे तु द्वितीयक्षणाविद्यमानत्वलक्षणे सहजसिद्धे न हेत्वन्तरमपेक्षन्ते; यतो न स्वाभाविकरूपे हेत्वन्तरापेक्षा भवति, नह्युत्पन्न: खड्ग: स्वाभाविके लौहमयत्वे कारणान्तरमपेक्षते; तदेवं सर्वेषामेव भावानां स्वाभाविके नाशे विषमधातूनामपि नाश: स्वाभाविक एवेति भाव:।- Here the author has presented the theory of natural destruction by means of evidence.

For the manifestation of all the entities there must be a specific cause, but there is no cause for their destruction.

For example: A flame of lamp requires specific causative factors like oil, wick etc.; but no cause is required for its extinguishment. Thus all beings are produced in the first moment by means of specific causative factors and gets destruction in the next moment without any specific reason.

A sword which has been fabricated by iron doesn't require any other factors for the maintenance of its shape.

If the above concept is accepted, the theory of natural destruction can be easily understood. Thus the disturbance in the equilibrium caused in the body components by certain causative factors will be recovered naturally without any therapeutic action.

व्याधिप्रशमे च चिकित्सापेक्षकं पक्षान्तरमाह- केचिदित्यादि। तत्रापि विनाशेऽपि, हेतुं कारणं, हेतोरवर्तनमिति उत्पादकहेतोरभावं, मन्यन्त इति योजना।- Some scholars opined that there is a necessity of treatment by quoting that "for the destruction of beings also must be a cause i.e. absence of their manifested factors".

एवमपि हेतुपरंपराया: क्षणिकत्वेन तत्कार्याणामपि स्वभावादेव नित्यं सन्निहितस्वहेतुविनाशरूपविनाशहेतूनां न विनाशहेतुचिकित्सापेक्षेति भाव:।।- Even in this case, as the series of causative factors are momentary, the series of effects are also momentary. Thus there is no assistance of any other agent of therapeutics.

Queries by Agniveśa Regarding the Theory of Natural Destruction :

एवमुक्तार्थमाचार्यमग्निवेशोऽभ्यभाषत ।
स्वभावोपरमे कर्म चिकित्साप्राभृतस्य किम्॥29॥
भेषजैर्विषमान् धातून् कान् समीकुरुते भिषक्।
का वा चिकित्सा भगवन्! किमर्थं वा प्रयुज्यते॥30॥

The following questions are raised by *Agniveśa* regarding the theory of natural destruction:

- If the disease is cured naturally what is the necessity of a qualified physician?
- What is the role of a physician in bringing about the abnormal *Dhātūs* to normalcy?
- What is meant by treatment?
- What is the purpose of treatment?

Cakrapāṇi:

एवमुत्थितायां शङ्कायां गुरुं पृच्छति- एवमित्यादि।- Here the author has presented the doubts by *Agniveśa* for clarification from his preceptor by starting the verse with the word '*Evam*'.

किमिति आक्षेपे। कर्म साध्यं; स्वभावोपरमे सति न किमपि साध्यं पश्यामीति भाव:।- When the manifested symptoms of a disease are subsiding automatically no action can be seen to do it.

कान् समीकुरुते इति विषमाणामस्थिरत्वेन साम्यं तत्र कर्तुं न पार्यत इत्याशय:।- In such circumstances what bring normalcy by a physician?

का वा चिकित्सेति रोगप्रशमं प्रत्यकारणत्वेन चिकित्सा नास्तीत्यर्थ:।- When there is nothing to do, what does *Cikitsā* mean?

किमर्थं वा प्रयुज्यत इति यन्निवृत्त्यर्थं चिकित्सा प्रयुज्यते तद्धातुवैषम्यं स्वत एव निवृत्तमिति चिकित्साप्रयोजनं नास्ति।।- It seems to be no role of treatment, when the vitiated *Dhātūs* comes to normalcy naturally. Hence what is the purpose of giving treatment?

Reply by the Preceptor to the above Queries [31-33]

तच्छिष्यवचनं श्रुत्वा व्याजहार पुनर्वसु:।
श्रूयतामत्र या सोम्य! युक्तिर्दृष्टा महर्षिभि:॥31॥
न नाशकारणाभावाद्भावानां नाशकारणम्।
ज्ञायते नित्यगस्येव कालस्यात्ययकारणम्॥32॥
शीघ्रगत्वाद्यथा भूतस्तथा भावो विपद्यते।
निरोधे कारणं तस्य नास्ति नैवान्यथाक्रिया॥33॥

After hearing the doubts raised by *Agniveśa*, the preceptor Lord *Ātreya* has replied as mentioned under:

"I shall explain the opinion of sages in this regard."

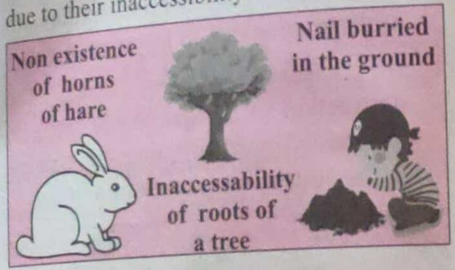
- The causative factors for the destruction of beings cannot be understood as such factors don't exist at all.
- Just like time (*Kāla*) which being eternal undergoes continuous change or destruction due to fast movement.
- No causative factor exists for destruction of beings. Hence there is no possibility of bringing out change in the destruction pattern of a being.

Cakrapāṇi:

पूर्वोक्तहेतुविनाशं दृष्टान्तेन हेतुमन्तमाह- न नाशेत्यादि।- Beginning the verse with the words 'Na Nāśa', the author has presented the causative factors for destruction by means of quoting examples.

भावानां नाशकारणं न ज्ञायते, तत् किमभावादेव, यथा- शशविषाणम्, उत वा ज्ञानायोग्यत्वात् पृथिव्यां निखातमूलकीलकादिवत् सदपि न ज्ञायते,

इत्याह- नाशकारणाभावादिति; न ज्ञानायोग्यत्वेन, किंतर्ह्यभावादेवेत्यर्थः।- It is stated that the cause of destruction of beings is beyond comprehension as the cause is non-existing. It is compared with the horns of a hare. In spite of the existence of its cause it is inaccessible; just like a root of a tree or a nail buried in the ground. In fact incomprehension of the causative factors is because of their non-existence only; but not due to their inaccessibility.



अत्र दृष्टान्तमाह- नित्यगस्येत्यादि।- The example of time which is always moving is quoted.

निमेषादिरूपत्वेन नित्यगस्य।- '*Nityaga*' means the divisions of time such as *Nimeṣa* etc.

एवं मन्यते- नित्यगः कालो यथा विनश्वरत्वेन न हेत्वन्तरं विनाशेऽपेक्षते, तथा सर्व एव भावा:; यद्धि यस्य हेत्वन्तरापेक्षं न तस्य तदवश्यंभावि, यथा- पटस्य राग:; हेत्वन्तरापेक्षी चेद्विनाशः स्यात्, नावश्यंभावी स्यात्; एतद्विपर्ययाच्चानपेक्षत्वं विनाशस्य सिद्धम्।- The time is always moving and destroying automatically

due to its inconsistency and no specific cause is required for its destruction. The same concept can be taken in case of destruction of beings. The incident caused by another agent cannot be considered inevitable all the times; for example coloring of a cloth.

In contrast if an occurrence is not caused by any other factor, it will be natural and can be considered all the times.

संप्रत्यहेतुको विनाश उत्पत्त्यनन्तरमेव भवति, पश्चादस्थिरत्वेन संस्काराधानमपि भावेषु न पार्यते कर्तुमित्याह- शीघ्रगत्वादित्यादि। यथा भूत इति यादृश उत्पन्नः, तथेति तादृश एव विपद्यते; कुतः? शीघ्रगत्वात् अस्थिरत्वात्।। पूर्वसाधितमहेतुविनाशित्वं तथा शीघ्रगत्वहेतुसाधितं चासंस्कार्यत्वमुपसंहरति- निरोध इत्यादि। तस्येति भावस्य। अन्यथाक्रिया अन्यथाकरणं, संस्काराधानमिति यावत्; एतेन विषमे धातौ साम्यं संस्कार आधीयतामित्येवंरूपाऽपि चिकित्सा निरस्ता मन्तव्या।।- If destruction is also caused by another factor it would not occur naturally. Destruction of beings happened only after their manifestation. After their manifestation all are momentary and destroy naturally.

The author has proved the destruction of entities is causeless and as such no modification is possible. *Tasya* means *Bhava*. *Anyathākriyā* means there is no such cause for a thing ceasing to be nor indeed of modifying this innate tendency to extinction.

Thus any disturbance in the equilibrium of bodily tissues may happen, no treatment is required to correct the imbalance state because the repair happens naturally.

Nature of the Disease and the Duty of a Physician [34]

याभिः क्रियाभिर्जायन्ते शरीरे धातवः समाः।
सा चिकित्सा विकाराणां कर्म तद्भिषजां स्मृतम्।।34।।

Whatever the activities which bring

the normalcy of *Dhātūs* are known as treatment (*Cikitsā*). This in fact is the duty of a physician.

The Purpose of Treatment [35-36]

कथं शरीरे धातूनां वैषम्यं न भवेदिति।
समानां चानुबन्धः स्यादित्यर्थं क्रियते क्रिया।।35।।
त्यागाद्विषमहेतूनां समानां चोपसेवनात्।
विषमा नानुबध्नन्ति जायन्ते धातवः समाः।।36।।

- The purpose of treatment is.
  1. Preventing the disturbance of the equilibrium in *Dhātūs*
- Maintenance of normalcy in *Dhātūs*.
  2. By avoiding of unwholesome causative factors and by adopting wholesome factors normalcy of *Dhātūs* takes place naturally.

Cakrapāṇi:

एवं व्यवस्थिते पूर्वाक्षिप्तं चिकित्सितं समादधति- याभिरित्यादि। 'सा चिकित्सा' इत्यनेन 'का वा चिकित्सा' इत्याक्षेपः परिहृतः। 'कर्म तद्' इत्यनेन प्रथमोद्दिष्ट आक्षेपः परिहृतः। 'इत्यर्थं क्रियते क्रिया' इत्यनेन 'किमर्थं वा' इत्याक्षेपः परिहृतः। 'कान् समीकुरुते' इत्याक्षेपस्तु 'समैस्तु हेतुभिर्यस्माद्' इत्यादिना परिहृतः। विषमेषु धातुषु याभिः क्रियाभिः सामा धातवो जन्यन्ते सा चिकित्सा।- To counteract the concept of the theory of natural destruction, the preceptor has given rational explanation for all the queries put by *Agniveśa*.

The actions which bring the normalcy of bodily tissues are called treatment. Actually this is the duty of a physician.

The purpose of all these activities of a physician is to correct the imbalance state and to keep the homeostasis of bodily tissues.

एवं मन्यते- यद्यपि धातुवैषम्यं क्षणिकत्वेन विनश्वरं, तथाऽपि विनश्यदपि तद्धातुवैषम्यं स्वकार्यं विषममेव धातुमारभते, एवं सोऽप्यपरं विषममिति न धातुवैषम्यसन्ताननिवृत्तिर्धातुसाम्यजनकहेतुं विना; यदा तु धातुसाम्यहेतुरुपयुक्तो भवति, तदा तेन सहितं वैषम्यसन्ततिपतितमपि कारणं सममेव धातुसंतानमारभते, यथा- मुद्गरप्रहारसहितो घटपरमाणुसन्तानो विसदृशं कपालसन्तानमारभते; एवं व्यवस्थिते 'कथं शरीरे' इत्यादिग्रन्थो व्याख्येयः। वैषम्यं न भवेत् नोत्पद्यत इत्यर्थः।- Even though the disharmony of tissues is momentary it goes on causing abnormality in subsequent *Dhātūs* just like a chain process. This may be compared with a chain of actions of a pitcher, which after hit by a hammer produces another dissimilar chain of broken pieces.

Thus to arrest the vicious chain process, the physician must take necessary steps by means of administering appropriate medicine.

In this way the chain of normal *Dhātūs* begins to restore health by restricting the chain of abnormal *Dhātūs* by way of getting treatment.

समानां चानुबन्ध इति सन्तत्योत्पादः। विषमा नानुबध्नन्तीति हेत्वभावाद्विषमसन्तानस्योत्पादो न भवति। समानां चोपसेवनादिति समहेतूनां सेवनात्।।- '*Samānāṃ* ca *Anubandhaḥ*' means the later phase of the series in which the normal *Dhātu* starts. Due to the absence of the factors which vitiates the *Dhātūs*, the series of abnormalities do not recur and continue the healthy state with the use of factors leading to the normalcy of the tissues.

Benefits from a Skilled Physician [37-41]

समैस्तु हेतुभिर्यस्माद्धातून् संजनयेत् समान्।
चिकित्साप्राभृतस्तस्माद्दाता देहसुखायुषाम्।।37।।
धर्मस्यार्थस्य कामस्य नृलोकस्योभयस्य च।
दाता संपद्यते वैद्यो दानाद्देहसुखायुषाम्।।38।।

The following are the benefits of a skilled physician:

- The skilled physician bestows happiness and longevity by maintaining the normalcy of *Dhātūs* due to the administration of similar factors having similar substances (such as foods and activities).
- By virtue of his ability to bestow physical happiness and longevity the physician is considered as the presenter of *Dharma*, *Artha* and *Kāma* related to the present world and the world beyond life.

Cakrapāṇi:

देहसुखायुषां दानात् धर्मादीनां दाता भवति, देहसंपत्तिसाध्यत्वाद्धर्मादीनामिति भावः॥- The physician who bestows the happiness and longevity to the patient is also imparts virtue, wealth, desire and salvation. Because all these desires of life can be achieved only because of a good health. Thus such physician is called *Cikitsā Prabhṛta Vaidya*.

To Sum Up [39-41]

तत्र श्लोकाः-

चिकित्साप्राभृतगुणो दोषो यश्चेतराश्रयः।

योगायोगातियोगानां लक्षणं शुद्धिसंश्रयम्॥39॥

बहुदोषस्य लिङ्गानि संशोधनगुणाश्च ये।

चिकित्सासूत्रमात्रं च सिद्धिव्यापत्तिसंश्रयम्॥40॥

या च युक्तिश्चिकित्सायां यं चार्थं कुरुते भिषक्।

चिकित्साप्राभृतेऽध्याये तत् सर्वमवदन्मुनिः॥41॥

In the present chapter entitled *Cikitsāprābhṛtīya Adhyāya*, the author has presented - Merits of skilled physician - Demerits of unskilled physician - Signs and Symptoms of Proper, Improper and Excessive Conduction of *Purificatory* Therapies - Signs and symptoms of patients with aggravated *Doṣās* - Advantages of *Śodhana* Therapy - Management of complications of *Śodhana* Therapy - The purpose of Treatment - Duties of a Physician etc. in a lucid manner.

Cakrapāṇi:

संग्रहे सिद्धिसंश्रयं च व्यापत्तिसंश्रयं च सिद्धिव्यापत्तिसंश्रयं; तत्र सिद्धिसंश्रयं सिद्धिस्थानसंश्रयेण व्यापत्तिसंश्रयं 'अतियोगानुबद्धानां' इत्यादिनोक्तम्॥- In a nutshell the author has presented the efficacy of evacuative therapies, inadequate and excessive conduction of purificatory measures. The detailed description of the efficacy will be dealt in the section entitled *Siddhisthāna* and the management of complications arises due to inadequate and excessive conduction of purificatory measures is presented in the verse no 24, which starts with the word '*Atiyogānubaddhānāṃ*'.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने चिकित्साप्राभृतीयो नाम षोडशोऽध्यायः॥16॥

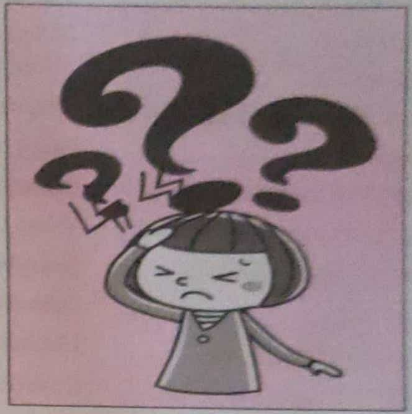
Thus ends the sixteenth chapter of *Ślokasthāna* entitled *Cikitsāprābhṛtīya Adhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

समाप्तः कल्पनाचतुष्कः॥4॥

Thus ends *Kalpanā Catuṣka*.

***

17 CHAPTER



Kiyantaḥ Śirasīya Adhyāya

कियन्तःशिरसीयोऽध्यायः

Queries of Agniveśa 513
Reply by Ātreya 513
Śiroroga Nidāna 515
The Head (Śiras) 516
Śiroroga 517
Vātaja Śiroroga 517
Pittaja Śiroroga 518
Kaphaja Śiroroga 519
Tridoṣaja Śiroroga 519
Kṛmija Śiroroga 520
Vātaja Hṛdroga 520
Pittaja Hṛdroga 521
Kaphaja Hṛdroga 521
Tridoṣaja Hṛdroga 522
Kṛmija Hṛdroga 522
62 Types of Combination of Doṣās 523
Clinical Features of Alternant Types of Combination of Doṣās 526
General Features of Vitiated Doṣās 531
18 Types of Kṣaya (Diminution) Lakṣaṇa 534
Rasa Kṣaya Lakṣaṇa 534
Rakta Kṣaya Lakṣaṇa 534
Māṃsa Kṣaya Lakṣaṇa 535
Medo Kṣaya Lakṣaṇa 535
Asthi Kṣaya Lakṣaṇa 535

Majjā Kṣaya Lakṣaṇa 535
Śukra Kṣaya Lakṣaṇa 536
Purīṣa Kṣaya Lakṣaṇa 536
Mūtra Kṣaya Lakṣaṇa 536
Remaining Mala & Their Kṣaya Lakṣaṇa 536
Ojo Kṣaya Lakṣaṇa 537
Ojo Lakṣaṇa 537
Causative Factors for Ojo Kṣaya 539
Madhumeha 539
Samprāpti 540
Lakṣaṇa 540
Complications 540
Description of Piḍakās 540
Kacchapikā 541
Jālinī 541
Sarṣapī 541
Alajī 541
Vinatā 541
Vidradhi 542
Nidāna for Ābhyantara Vidradhi (internal abscess) 542
Samprāpti 543
Places of Vidradhi 543
Sāmānya Lakṣaṇa 543
Viśeṣa Lakṣaṇa 543
Sādhyāsādhyata (Prognosis) 544
Other Types of Piḍakās 546
Upadrava (complications) of Piḍakās 547
Doṣa Gati 547
Seasonal Variation of Doṣās 548
Physiological & Pathological States of Doṣās 549
Be Cautious to Preserve Health 550
To Sum Up 550

Chapter 17

Kiyantaḥ Śirasīya Adhyāya

कियन्तःशिरसीयोऽध्याय:

अथातः कियन्तःशिरसीयमध्यायं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Cikitsāprābhṛtīya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Kiyantaḥ Śirasīya Adhyāya*, as taught by Lord *Ātreya*.

Cakrapāṇi:

पूर्वचतुष्कचतुष्टयेन भेषजमभिहितं, संप्रति तद्विषयरोगाभिधानार्थं रोगचतुष्कोऽभिधातव्यः, चिकित्सा च विधेयत्वेनैव प्रधानमतः प्रथममुक्ता, किंच दर्शितश्चायं प्रथमाध्याय एव संबन्धः, एवं चाङ्गेषु मर्मसु च प्रधानभूतशिरोहृदयरोगाभिधायकत्वेन कियन्तःशिरसीयोऽभिधीयते॥- In the previous four *Catuṣkās*, the author has presented various aspects related to therapeutic processes and in the present *Catuṣka* is related to the enumeration of diseases which is the objective of therapeutics. Because of the relative importance, the therapeutics has been mentioned initially and their objectives are discussed later. The rationality for giving priority to treat the diseases is also explained in the first chapter. Among all the body parts and the vital organs, head and heart are being considered as the important organs of the body. Hence the diseases related to head and heart are described initially. As the present chapter is starts with what is the number head disorders, the title of the chapter given as '*Kiyantaḥ Śirasīya Adhyāya*.'

Queries of Agniveśa [3-4]

कियन्तः शिरसि प्रोक्ता रोगा हृदि च देहिनाम्।
कति चाप्यनिलादीनां रोगा मानविकल्पजाः॥3॥
क्षयाः कतिसमाख्याताः पिडकाः कति चानघ!।
गतिः कतिविधा चोक्ता दोषाणां दोषसूदन!॥4॥

The following queries were asked by *Agniveśa* for clarification from *Ātreya*, the destroyer of *Doṣa*.

- What is the number of *Śiroroga* and *Hṛdroga* manifested in human beings?
- What is the total number of disorders happens due to combination and permutation of *Vāta* and other *Doṣās*?
- What is the number of *Kṣaya* types?
- What is the number of *Piḍakā*?
- How many are the types of *Doṣa-Gati*?

Cakrapāṇi:

क्षयस्थानवृद्धयो दोषमानं, तस्य विकल्पो दोषान्तरसंबन्धासंबन्धकृतो भेदः।- *Kṣaya* (diminution), *Sthāna* (normalcy) and *Vṛddhi* (aggravation) are the measure (*Māna*) of the *Doṣās*. The variation (*Vikalpa*) of *Doṣās* happens due to the conjunction and disjunction of other *Doṣās*.

Reply by Ātreya [5-7]

हुताशवेशस्य वचस्तच्छ्रुत्वा गुरुरब्रवीत्।
पृष्टवानसि यत् सौम्य! तन्मे शृणु सविस्तरम्॥5॥
दृष्टाः पञ्च शिरोरोगाः पञ्चैव हृदयामयाः।
व्याधीनां द्व्यधिका षष्टिर्दोषमानविकल्पजा॥6॥
दशाष्टौ च क्षयाः सप्त पिडका माधुमेहिकाः।

दोषाणां त्रिविधा चोक्ता गतिर्विस्तरतः शृणु॥7॥

After listening the words of *Agniveśa* the teacher *Ātreya* replied that "*O Saumya*! Hear carefully; I am clarifying all your doubts in detail".

- *Śiroroga* are of 5 types and *Hṛdroga* are also of 5 types only.
- The total number of disorders happens due to combination and permutation of *Vāta* and other *Doṣās* are 62.
- The number of types of *Kṣaya* is 18.
- The number of *Piḍakā* due to *Madhumeha* is 7.
- The number of *Doṣa-Gati* is of 3 types.

The details are going to be delineated, listen carefully.

Cakrapāṇi:

माधुमेहिका इत्यत्र मधुमेहशब्दः सामान्येन प्रमेहवचनः।- *Ācārya Cakrapāṇi* opines that the *Madhumeha* refers to *Prameha* in general and is not restricted to the specific type which is caused by the dominancy of *Vāta* i.e. Diabetes mellitus.

He supports his statement by quoting various arguments as mentioned below.

यतोऽत्रैव सामान्येन ब्रूते- "विना प्रमेहमप्येता जायन्ते दुष्टमेदसः" इति; अन्यथा हि 'विना मधुमेहं' इति कृतं स्यात्;- In this same chapter, the author has mentioned that the *Piḍakās* arise due to the vitiation of *Medas* even without *Prameha*. If it would have been in restrictive sense, the word *Madhumeha* would have been used instead of *Prameha*.

तथा चिकित्सिते वक्ष्यति सामान्येनैव यत्- "प्रमेहिणां याः पिडका मयोक्ता रोगाधिकारे पृथगेव सप्त" (चि. अ. 6) इत्यादि।- Accordingly in the context of treatment also the word *Prameha* is being used instead of *Madhumeha* in relation to *Piḍakās*. "The seven types of *Piḍakās* from which the patient of *Prameha* suffer have been separately enumerated in the treatment section" (Ca. Ci. 6 / 58).

तथा मधुमेहपिडकानां चिकित्सितोपदेशाच्च सर्वमेहभवत्वं पिडकानां, मधुमेहभवत्वे हि मधुमेहस्यैवासाध्यत्वात्र तद्भवपिडकानामुपक्रमणीयत्वमस्ति;- The treatment prescribed for *Madhumeha Piḍakā* should be considered as the treatment for all the *Prameha Piḍakās* in general. Because *Madhumeha* is being incurable, *Madhumeha Piḍakās* are also incurable. Hence in this context also it should be understand that the word *Madhumeha* as *Prameha* in general.

किंच प्रदेशान्तरेऽपि मधुमेहशब्देनायं सर्वप्रमेहानुक्तवान्, यथा- "गुल्मी च मधुमेही च राजयक्ष्मी च यो नरः। अचिकित्स्या भवन्त्येते बलमांसपरिक्षये" (इं. अ. 9) इति। अत्र हि यदि वातिको मधुमेहोऽभिप्रेतः स्यात्तदा तस्य स्वरूपत एवासाध्यत्वेन 'बलमांसपरिक्षये सति' इति विशेषणमनर्थकं स्यात्।- In the other context also the word *Madhumeha* is used for all types of *Prameha*.

It is mentioned in the 9th chapter of *Indriya Sthāna* that the patients suffering from *Gulma*, *Madhumeha* and *Rājayakṣma* are incurable when are having debility and emaciation. As *Madhumeha* by nature itself is incurable, the words '*Bala-māṃsa-Kṣaya*' need not be mentioned separately if it intended for *Madhumeha*. Thus the word *Madhumeha* should be considered as *Prameha* in general (Ca. In. 9 / 8).

सुश्रुतेनापि च सामान्येन प्रमेहे एवैताः पिडका दर्शिताः, यदुक्तं- "तत्र वसामेदोभ्यामभिपन्नशरीरस्य त्रिभिर्दोषैश्चानुगतधातोः प्रमेहिणो दश पिडका जायन्ते" (सु. नि. 6) इत्यादि।- *Ācārya Suśruta* also mentioned that the *Piḍakās* appears as complications of *Prameha* in general (Su. Ni. 6 / 14).

सर्व एव प्रमेहा यस्माद्देहं मधुरीकृत्य जायन्ते तस्मान्मधुमेहा इत्युच्यन्ते, वचनं हि- "षट्पदपिपीलिकाभिश्च शरीरमूत्राभिसरणम्" (नि. अ. 4) इति,- *Ācārya Caraka* has quoted that all types of *Prameha* originate on sweetening the body and hence they are called *Madhumeha*. Thus the bees and ants are attracted to the body and urine (Ca. Ni. 4 / 47).

तथा च वाग्भटः:- "मधुरं यच्च सर्वेषु प्रायो मध्विव मेहति। सर्वे हि मधुमेहाख्या माधुर्याच्च तनोरतः" (वा. नि. अ. 10) इति।- *Ācārya Vāgbhaṭa* also opined that there will be excessive sweetness in the body of the patients of *Prameha*. Hence the patients of *Prameha* pass urine similar to honey. Thus all the patients of *Prameha* are having sweetness in the body, they are considered in the name of *Madhumeha* (A. H. Ni. 10 / 21).

विस्तरत इति शृण्वित्यनेन संबध्यते।।- The word *Vistarata* is related to *Śṛṇu*.

"*O Saumya*! Hear carefully; I am clarifying all your doubts in detail".

Śiroroga Nidāna [8-11]

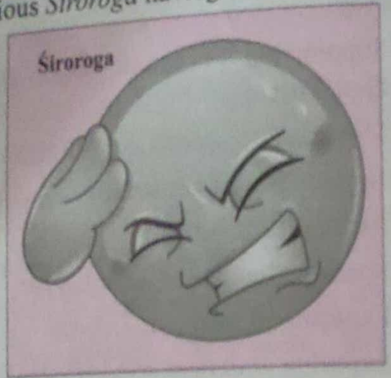
संधारणाद्दिवास्वप्नाद्रात्री जागरणान्मदात्।
उच्चैर्भाष्यादवश्यायात् प्राग्वातादतिमैथुनात्॥8॥
गन्धादसात्म्यादाघ्राताद्रजोधूमहिमातपात् ।
गुर्वम्लहरितादानादति शीताम्बुसेवनात्॥9॥
शिरोऽभिघाताद्दुष्टामाद्रोदनाद्बाष्पनिग्रहात् ।
मेघागमान्मनस्तापाद्देशकालविपर्ययात् ॥10॥
वातादयः प्रकुप्यन्ति शिरस्यस्रं च दुष्यति।
ततः शिरसि जायन्ते रोगा विविधलक्षणाः॥11॥

The following are the causative factors for the manifestation of various types of *Śiroroga*.

- Suppression of natural urges (*Vega Sandhāraṇa*).
- Sleeping during daytime (*Divāsvapna*).
- Night vigilance (*Rātrau Jāgaraṇa*).
- Alcoholic intoxication (*Madāt*).
- Speaking loudly (*Uccairbhāṣyāt*).
- Exposure to frost (*Avaśyāyāt*).
- Exposing to eastern wind (*Prāgvātāt*).
- Indulging in excessive sexual intercourse (*Atimaithunāt*).
- Inhaling undesirable smell (*Asātmya Gandha āghrātāt*).
- Exposure to dust (*Rajo*), smoke (*Dhūma*), cold (*Hima*) and sun (*Ātapa*).
- Excessive intake of heavy (*Guru*), sour (*Amla*) and leafy vegetable (*Harita*) substances.
- Drinking of excessive cold water (*Ati Śītāmbu sevanāt*).
- Due to head injury (*Śiro'bhighātāt*).
- Due to excessive state of *Āma* (*Duṣṭa Āmāt*).
- Due to excessive crying (*Rodanāt*).
- Due to suppression of tears (*Bāṣpa nigrahāt*).
- Appearance of clouds (*Megha-āgamanāt*).
- Due to mental worry (*Manastāpāt*).
- Due to contrary of habitat and season (*Deśa kāla viparyayāt*).

A9105

By the above factors *Vāta* and other *Doṣās* gets vitiated and thereby the *Rakta* being vitiated in the head and results in various *Śiroroga* having different features.



Cakrapāṇi:

संधारणादिति वेगसंधारणात्।- *Saṃdhāraṇa* refers to *Vegasaṃdhāraṇa* i.e. suppression of urges.

हरितम् आर्द्रकादि।- *Haritam* means *Ārdraka* etc. i.e. ginger and other fresh substances.

अतीति पूर्वेण परेण च शीताम्बुसेवनादित्यनेन संबध्यते।- The word '*Ati*' is related to both the previous and the latter substances i.e. *Guru, Amla, Harita* and *Śītāmbu*. Hence one should not be habituated in taking excessively hard and sour substances etc. and also cold water.

दुष्टादामात् दुष्टामात्; किंवा 'उष्णामात्' इति पाठः, तत्रोष्णाच्चामाच्चेत्यर्थः।- '*Duṣṭādāmāt*' means *Duṣṭa Āmāt* i.e. because of the vitiated *Āma Doṣa*. Somebody read it as '*Uṣṇāmāt*'. That means *Uṣṇa* (hot substances) and *Āma Doṣa* (undigested food).

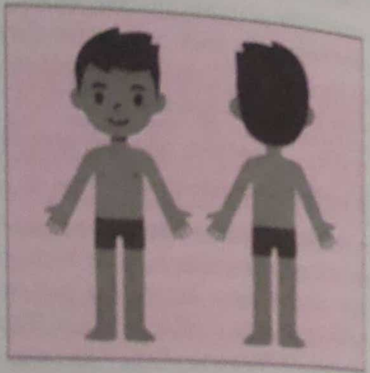
देशकालविपर्यादित्यत्र देशविपर्यय उपसर्गगृहीतत्वं देशस्य।- '*Deśa Viparyaya*' refers to appearance of epidemics in that region. '*Kāla Viparyaya*' means hotness in winter, coldness in summer and no rainfall in rainy season etc.

अस्रं च प्रदुष्यतीत्यभिदधानः सर्वशिरोरोगेषु रक्तदुष्टिं दर्शयति।- '*Asraṃ ca praduṣyati*' means *Rakta duṣṭi* is invariably present in all types of diseases related to the head.

The Head (Śiras) [12]

प्राणाः प्राणभृतां यत्र श्रिताः सर्वेन्द्रियाणि च।
यदुत्तमाङ्गमङ्गानां शिरस्तदभिधीयते॥१२॥

In a living being, whichever is the seat for life and all the sense faculties and occupies the most important place among the vital organs of the body is known as head (*Śiras*).



Cakrapāṇi:

प्राणा इत्यादिनाऽङ्गेषु शिरःप्राधान्यं दर्शयन् प्रकृतशिरोरोगाणामेवात्यहितत्वं दर्शयति, तेन नोत्सूत्रं शिरःप्राधान्याभिधानम्।- The author has emphasized the importance of the head among all the organs of the body by starting the verse with the word '*Prāṇāḥ*'. It is also mentioned that the diseases of the head are extremely harmful by nature.

श्रिता इव श्रिताः, शिरउपघाते उपघातात्।- '*Śritā*' means *Āśritā* i.e. dwelling in. That means head is the residing place for life and sense organs. Hence injury to the head results in destruction to life and sense organs also.

उपरिष्टादङ्गमुत्तमाङ्गम्।- '*Uttamāṅga*' means the organ whichever is located in the upper most part of the body.

Śiroroga [13-14]

अर्धावभेदको वा स्यात् सर्वं वा रुज्यते शिरः।
प्रतिश्यामुखनासाक्षिकर्णरोगशिरोभ्रमाः ॥१३॥
अर्दितं शिरसः कम्पो गलमन्याहनुग्रहः।
विविधाश्चापरे रोगा वातादिक्रिमिसंभवाः॥१४॥

The following are the diseases related to head.

- Hemicrania (*Ardhāvabhedaka*).
- Headache i.e. pain all over the head (*Sarva Śiroruja*).
- Coryza (*Pratiśyāya*).
- Diseases of the mouth, nose, eyes and ears (*Mukha-Nāsā-Akṣi-Karṇaroga*).
- Giddiness (*Śirobhrama*).
- Bell's palsy (*Arditavāta*).
- Shaking of head (*Śirokampa*).
- Stiffness of the throat (*Galagraha*).
- Spasm or contraction of the neck (*Manyāgraha*).
- Lockjaw (*Hanugraha*).
- The other diseases arising due to *Vāta* and other *Doṣās* are due to *Kṛmi*.

Cakrapāṇi:

प्रकृताञ्छिरोरोगानाह- अर्धेत्यादिना क्रिमिसंभवा इत्यन्तेन। एतच्च 'जायन्ते रोगा विविधलक्षणाः' इत्यस्य विवरणम्।- In the present verse the author has enumerated the diseases of the head in general starts from *Ardhāvabhedaka* and ends with *Kṛmi-Sambhava*. As these diseases exhibits different features and their details will be discussed.

पृथग्दिष्टास्तु ये पञ्च संग्रहे परमर्षिभिः।
शिरोगदांस्तांछृणु मे यथास्वैर्हेतुलक्षणैः॥१५॥

The enumeration of 5 groups of diseases is mentioned separately in the chapter entitled '*Aṣṭodarīya Adhyāya*' as described by the great sages. Now I am going to describe the causative factors and signs and symptoms of the diseases of the head and hence listen to me carefully.

Cakrapāṇi:

शिरोगतत्वेन नासादिरोगेष्वपि प्राप्तेषु तान् विहायैवाष्टोदरीये प्रोक्तांस्तानेव शिरःशूललक्षणान् रोगान् प्रपञ्चेन वक्तुमाह- पृथगित्यादि।- Despite the fact *Nāsāroga* (diseases of the nose) etc. may also include under the diseases of the head, still such diseases are not mentioned in the present context. The author has given detailed description of the diseases of the head separately in the latter chapter.

संग्रहे अष्टोदरीये; तेन नारूंषिकादयोऽत्रप्रकरणे शिरोरोगशब्देनोच्यन्ते; शिरोरोगशब्दस्य शूल एव रुजाकरे वृत्तत्वात्।- Only such diseases having pain are being described in the chapter *Aṣṭodarīya Adhyāya* by excluding *Arūṃṣikā* etc. since the term *Śiroroga* refers to *Śūla* as the main symptom.

Vātaja Śiroroga [16-21]

उच्चैर्भाष्यातिभाष्याभ्यां तीक्ष्णपानात् प्रजागरात्।
शीतमारुतसंस्पर्शाद्व्यवायाद्वेगनिग्रहात् ॥१६॥
उपवासादभीघाताद्विरेकाद्वमनादति ।
बाष्पशोकभयत्रासाद्भारमार्गातिकर्शनात्॥१७॥
शिरोगताः सिरा वृद्धो वायुराविश्य कुप्यति।
ततः शूलं महत्तस्य वातात् समुपजायते॥१८॥
निस्तुद्येते भृशं शङ्खौ घाटा संभिद्यते तथा।
सभ्रूमध्यं ललाटं च तपतीवातिवेदनम्॥१९॥
वध्येते स्वनतः श्रोत्रे निष्कृष्येते इवाक्षिणी।
घूर्णतीव शिरः सर्वं संधिभ्य इव मुच्यते॥२०॥
स्फुरत्यति सिराजालं स्तभ्यते च शिरोधरा।

स्निग्धोष्णमुपशेते च शिरोरोगेऽनिलात्मके॥21॥

Nidāna:

- Speaking loudly (*Uccairbhāṣya*).
- Speaking excessively (*Atibhāṣya*).
- Intake of concentrated alcoholic beverages (*Tīkṣṇa-pānā*).
- Vigilance in the nights (*Prajāgara*).
- Exposure to cold breeze (*Śīta Māruta saṃsparśāt*).
- Indulging in excessive sexual intercourse (*Vyavāyāt*).
- Suppression of natural urges (*Vega Nigrahāt*).
- Due to fasting (*Upavāsāt*).
- Due to injury (*Abhīghātāt*).
- Excessive conduction of emesis and purgation therapies (*Ati Vireka Vamanāt*).
- Due to suppression of tears (*Bāṣpa nigrahāt*).
- Due to Grief (*Śoka*), Fear (*Bhaya*) Anxiety (*Trāsa*).
- Excessive exhaustion due to carrying heavy loads and travelling long distance by walk (*Bhāra-mārga-ati karśanāt*).

Samprāpti:

- By the above causative factors the *Vāta* gets vitiated and enter into the vessels of head and causes excruciating pain in the head.

Lakṣaṇa:

- Pain in the temporal region (*Nistudyete Śaṅkau*)
- Cracking sensation in the nape (*Ghāṭā sambhidyate*)
- Pain as if burning in between the eyebrows and forehead (*Bhrū madhyam Lalāṭaṃ ca Tapati vā Ativedanam*)
- Pain and noise in the ears (*Vadhyete Svanataḥ Śrotre*)
- Feeling of as the eyes are coming out (*Niṣkrṣyete iva Akṣiṇī*)
- Feeling of giddiness (*Ghūrṇati iva śiraḥ*)
- Feeling as if the joints are separated (*Sandhibhya iva mucyate*)
- Excessive throbbing of veins (*Sphurati ati sirājālaṃ*)
- Stiffness in the neck (*Śirodharā Stabdhatā*)
- Patient gets relief from unctuous and hot substances (*Snigdhoṣṇam upaśete*)

Cakrapāṇi:

तीक्ष्णपानं तीक्ष्णमद्यपानं; किंवा, तीक्ष्णं मरिचादि।- '*Tīkṣṇa-pāna*' refers to *Tīkṣṇa Madyapāna*. That means intake of irritant alcoholic beverages or it may be interpreted as consumption of *Marica* (black pepper) and other pungent substances.

वध्येते इव वध्येते, अत्यर्थपीडायुक्तत्वेन॥- '*Vadhyete*' refers to severe pain.

Pittaja Śiroroga [22-23]

कट्वम्ललवणक्षारमद्यक्रोधातपानलैः ।
पित्तं शिरसि संदुष्टं शिरोरोगाय कल्पते॥22॥
दह्यते रुज्यते तेन शिरः शीतं सुषूयते।
दह्येते चक्षुषी तृष्णा भ्रमः स्वेदश्च जायते॥23॥

Nidāna:

- Excessive intake of pungent (*Kaṭu*), sour (*Amla*), saline (*Lavaṇa*) and alkaline (*Kṣāra*) substances.
- Excessive intake of alcoholic beverages (*Madya*).
- Due to angriness (*Krodha*).
- Exposure to sun (*Ātapa*) and heat (*Anala*).

Samprāpti:

- By the above causative factors the *Pitta* located in the head gets vitiated and causes the diseases of the head.

Lakṣaṇa:

- Burning sensation and pain in the head (*Dahyate Rujyate Śiraḥ*).
- Desire to take cold substances (*Śītaṃ Suṣūyate*).
- Burning sensation in the eye (*Dahyate Cakṣuṣī*).
- Feeling of thirst (*Tṛṣṇā*).
- Giddiness (*Bhrama*).
- Excessive perspiration (*Svedaśca Jāyate*).

Cakrapāṇi:

शीतं सुषूयते शीतमिच्छति॥- '*Śītaṃ Suṣūyate*' means wishing to take cold substances.

Kaphaja Śiroroga [24-25]

आस्यासुखैः स्वप्नसुखैर्गुरुस्निग्धातिभोजनैः।
श्लेष्मा शिरसि संदुष्टः शिरोरोगाय कल्पते॥24॥
शिरो मन्दरुजं तेन सुप्तं स्तिमितभारिकम्।
भवत्युत्पद्यते तन्द्रा तथाऽऽलस्यमरोचकः॥25॥

Nidāna:

- Indulging in sitting comfortably (*Āsyā-Sukha*).
- Excessive and comfortable sleep (*Svapna Sukha*).
- Excessive intake of food with heavy (*Guru*) and unctuous (*Snigdha*) substances.

Samprāpti:

- By the above causative factors the *Kapha* located in the head gets vitiated and causes the diseases of the head.

Lakṣaṇa:

- Dull pain and numbness in the head (*Śiro manda rujaṃ tena suptam*).
- Head appears as static and heavy (*Stimita Bhārikam*).
- Feeling of stupor (*Tandrā*).
- Feeling of laziness (*Ālasya*).
- Anorexia (*Arocaka*).

Cakrapāṇi:

स्वप्नसुखमनुचितदिवास्वप्नेन ज्ञेयम्।- '*Svapna-Sukha*' should be understood as sleeping comfortably in daytime, which is improper and unwholesome.

सुप्तमिव सुप्तं, प्रबोधरहितत्वेन।- '*Suptam*' means being unconscious like a person sleeping.

भाराक्रान्तमिव भारिकम्॥- '*Bhārikam*' means the person who suffers from overloading.

Tridoṣaja Śiroroga [26]

वाताच्छूलं भ्रमः कम्पः पित्ताद्दाहो मदस्तृषा।
कफाद्गुरुत्वं तन्द्रा च शिरोरोगे त्रिदोषजे॥26॥

Lakṣaṇa:

The following are the features of *Tridoṣaja Śiroroga* due the vitiation of all the *Tridoṣās*.

- Pain (*Śūla*), giddiness (*Bhrama*) and

shaking of the head (*Kampa*) are due to the vitiation of *Vāta*.

- Burning sensation (*Dāha*), intoxication (*Mada*) and thirst (*Tṛṣṇā*) are due to the vitiation of *Pitta*.
- Heaviness in the head (*Gurutva*) and drowsiness (*Tandrā*) are due to the vitiation of *Kapha*.

Kṛmija Śiroroga [27-29]

तिलक्षीरगुडाजीर्णपूतिसङ्कीर्णभोजनात् ।
क्लेदोऽसृक्कफमांसानां दोषलस्योपजायते॥27॥
ततः शिरसि संक्लेदात् क्रिमयः पापकर्मणः।
जनयन्ति शिरोरोगं जाता बीभत्सलक्षणम्॥28॥
व्यधच्छेदरुजाकण्डूशोफदौर्गन्त्यदुःखितम् ।
क्रिमिरोगातुरं विद्यात् क्रिमीणां दर्शनेन च॥29॥

Nidāna:

- Excessive intake of *Tila* (sesamum), milk (*Kṣīra*), jaggery (*Guḍa*), food substances which cause indigestion (*Ajīrṇa*), putrefied (*Pūti*) and incompatible food substances (*Saṅkīrṇa bhojanāt*).

Samprāpti:

- By the above causative factors the *Doṣās* gets vitiated and causes moistness in the blood (*Asṛk*), *Kapha* and *Māṃsa* located in the head and thereby production of worms taken place. This is all happens due to the sinful acts of the individual.

Lakṣaṇa:

- Headache with severe symptoms (*Bībhatsa Lakṣaṇa*).
- Stabbing and cutting pain (*Vyathaccheda rujā*).
- Itching sensation (*Kaṇḍū*).
- Swelling (*Śopha*).
- Foul smell (*Daurgandhyaṃ*).
- Appearance of worms (*Kṛmi Darśana*).

Cakrapāṇi:

संकीर्णभोजनं विरुद्धाहरः।– '*Saṃkīrṇa Bhojana*' means *Viruddhāhāra* i.e. incompatible food substances.

दोषलस्य बहुदोषस्य।– '*Doṣalasya*' means multi defective.

पापकर्मण इत्यनेनाधर्मवत एवायमतिदुःखक्रिमिरोगो भवतीति दर्शयति।– It is only the sinful ones (*Pāpakarmaṇa*) who suffer from *Kṛmija Śiroroga* and is very painful.

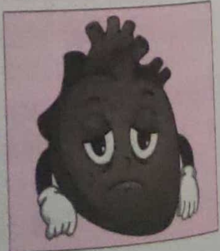
बीभत्सलक्षणमिति घ्राणादिभ्यः पूयादिप्रवृत्तेः॥– '*Bībhatsa Lakṣaṇa*' means exudation of pus and blood from the nose, ears etc.

Vātaja Hṛdroga [30-31]

शोकोपवासव्यायामरूक्षशुष्काल्पभोजनैः ।
वायुराविश्य हृदयं जनयत्युत्तमां रुजम्॥30॥
वेपथुर्वेष्टनं स्तम्भः प्रमोहः शून्यता दरः ।
हृदि वातातुरे रूपं जीर्णे चात्यर्थवेदना॥31॥

Nidāna:

- Excessive grief (*Śoka*).
- Fasting (*Upavāsa*).
- Exercises (*Vyāyāma*).
- Intake of rough (*Rūkṣa*), dried up (*Śuṣka*) and little quantity



of food substances (*Alpa Bhojana*).

Samprāpti:

- By the above causative factors the *Vāta* gets vitiated and reaches heart and causes the following symptoms.

Lakṣaṇa:

- Excruciating pain in the heart (*Uttama Rujā*).
- Tremors (*Vepathu*).
- Pain like anything that wraps or surrounds (*Veṣṭana*).
- Stiffness (*Stambha*).
- Unconsciousness (*Pramoha*).
- Sensation of emptiness (*Śūnyatā*).
- Palpitation (*Dara*).
- Increase of pain after digestion of food (*Jīrṇe ca atyartha vedanā*).

Cakrapāṇi:

शोकोपवासेत्यादि हृद्रोगलक्षणम्।– *Śokopavāsa* etc. are all the features of *Hṛdroga*.

वेष्टनम् उद्वेष्टनमिव।– '*Veṣṭana*' means cramps like pain.

दरः दरदरिका। – '*Dara*' refers to *Daradarikā* i.e. murmuring sound of the heart.

Pittaja Hṛdroga [32-33]

उष्णाम्ललवणक्षारकटुकाजीर्णभोजनैः ।
मद्यक्रोधातपैश्चाशु हृदि पित्तं प्रकुप्यति॥32॥
हृद्दाहस्तिक्तता वक्त्रे तिक्ताम्लोद्गिरणं क्लमः।
तृष्णा मूर्च्छा भ्रमः स्वेदः पित्तहृद्रोगलक्षणम्॥33॥

Nidāna:

- Intake of hot (*Uṣṇa*), sour (*Amla*), saline (*Lavaṇa*), alkaline (*Kṣāra*), pungent (*Kaṭu*) and heavy food substances (*Ajīrṇa Bhojana*).
- Consumption of alcoholic beverages (*Madya*).
- Anger (*Krodha*).
- Exposure to sun (*Ātapa*).

Samprāpti:

- By the above causative factors the *Pitta* gets vitiated and reaches heart and causes the following symptoms.

Lakṣaṇa:

- Burning sensation in the heart (*Hṛddāha*).
- Bitter taste in the mouth (*Vaktre Tiktatā*).
- Bitter and sour eructation (*Tikta-Amlodgāra*).
- Exhaustion (*Klama*).
- Unconsciousness (*Pramoha*).
- Thirst (*Tṛṣṇā*).
- Fainting (*Mūrcchā*).
- Giddiness (*Bhrama*).
- Excessive perspiration (*Sveda*).

Kaphaja Hṛdroga [34-35]

अत्यादानं गुरुस्निग्धमचिन्तनमचेष्टनम्।
निद्रासुखं चाप्यधिकं कफहृद्रोगकारणम्॥34॥
हृदयं कफहृद्रोगे सुप्तं स्तिमितभारिकम्।
तन्द्रारुचिपरीतस्य भवत्यश्मावृतं यथा॥35॥

Nidāna:

- Excessive intake of heavy (*Guru*) and unctuous (*Snigdha*) food substances.

- Non thinking (*Acintana*).
- Not doing any physical activities (*Aceṣṭā*).
- Excessive and more comfortable sleep (*Nidrā sukhaṃ ca Abhyadhikaṃ*).

Samprāpti:

- By the above causative factors the *Kapha* gets vitiated and reaches heart and causes the following symptoms.

Lakṣaṇa:

- Numbness (*Suptaṃ*).
- Feeling of as covered with wet cloth (*Stimityam*).
- Heaviness (*Bhārikam*).
- Drowsiness (*Tandrā*).
- Anorexia (*Aruci*).
- Feeling of loaded with stones (*Yathā Aśmāvṛtaṃ*).

Cakrapāṇi:

अचिन्तनम् अल्पचिन्तनम्।- '*Acintana*' refers to *Alpa Cintana* i.e. less thinking.

अश्मावृतम् अश्माक्रान्तम्।- *Aśmāvṛta* means feeling to suffer from the weight of stone.

Tridoṣaja Hṛdroga

हेतुलक्षणसंसर्गादुच्यते सान्निपातिकः।
(हृद्रोगः कष्टदः कष्टसाध्य उक्तो महर्षिभिः)

- Etiological factors and signs and symptoms of *Tridoṣaja Hṛdroga* can be understood by combining all the *Nidāna* and *Lakṣaṇa* mentioned for *Vātaja*, *Pittaja* and *Kaphaja Hṛdroga* independently.
- It is very difficult to cure as told by great sages.

Kṛmija Hṛdroga [36-40]

त्रिदोषजे तु हृद्रोगे यो दुरात्मा निषेवते।।36।।
तिलक्षीरगुडादीनि ग्रन्थिस्तस्योपजायते।
मर्मैकदेशे संक्लेदं रसश्चास्योपगच्छति।।37।।
संक्लेदात् क्रिमयश्चास्य भवन्त्युपहतात्मनः।
मर्मैकदेशे ते जाताः सर्पन्तो भक्षयन्ति च।।38।।
तुद्यमानं स हृदयं सूचीभिरिव मन्यते।
छिद्यमानं यथा शस्त्रैर्जातकण्डूं महारुजम्।।39।।
हृद्रोगं क्रिमिजं त्वेतैर्लिङ्गैर्बुद्ध्वा सुदारुणम्।
त्वरेत जेतुं तं विद्वान् विकारं शीघ्रकारिणम्।।40।।

Nidāna:

- Excessive intake of *Tila* (sesamum), milk (*Kṣīra*), jaggery (*Guḍa*) and other food substances by the persons who are suffering from *Tridoṣaja Hṛdroga*.

Samprāpti:

- By the above causative factors develops nodules in the heart, *Rasa dhātu* becomes moist and thereby worms grow in the heart.

Lakṣaṇa:

- These worms begins to crawl and eat the heart muscle (*Sarpanto Bhakṣayanti ca*)
- Feels as pricked by needles (*Sūcībhiriva Toda*)
- Feels as cut by sharp instruments (*Chidyate Yathā Śastraṃ*)
- Itching sensation (*Kaṇḍū*)
- Severe pain (*Mahāruja*)
- By the above symptoms it can be diagnosed as *Kṛmija Hṛdroga*. By considering the acuteness of the condition of the disease one has to take necessary steps as early as possible.

Cakrapāṇi:

ग्रन्थिरिव ग्रन्थिः, स च रसदोषकृतः।- *Granthi* refers to a glandular structure which is developed from the vitiation of *Rasa Dhātu*.

मर्मैकदेशे हृदयैकदेशे। द्वितीयं मर्मेतिपदं कर्मतापत्रम्।।- In the above verse the word '*Marmaikadeśe*' is mentioned twice. The first one refers to *Hṛdaya* i.e. the heart. The second one refers to the organisms produced will crawl and eat away the heart.

62 Types of Combination of Doṣās [41-44]

द्व्युल्बणैकोल्बणैः षट् स्युर्हीनमध्याधिकैश्च षट्।
समैश्चैको विकारास्ते सन्निपातास्त्रयोदश।।41।।
संसर्गे नव षट् तेभ्य एकवृद्ध्या समैस्त्रयः।
पृथक् त्रयश्च तैर्वृद्धैर्व्याधयः पञ्चविंशतिः।।42।।
यथा वृद्धैस्तथा क्षीणैर्दोषैः स्युः पञ्चविंशतिः।
वृद्धिक्षयकृतश्चान्यो विकल्प उपदेक्ष्यते।।43।।
वृद्धिरेकस्य समता चैकस्यैकस्य संक्षयः।
द्वन्द्ववृद्धिः क्षयश्चैकस्यैकवृद्धिर्द्वयोः क्षयः।।44।।

The 62 types of combination of *Doṣās* are under:

I. *Sannipāta Trayodaśa*: By the combination of all the *Tridoṣās* are 13 in number.
   - *Dvyulbaṇa*: Excessive aggravation of 2 *Doṣās* and slight aggravation of one *Doṣa*..................................3
   - *Ekolbaṇa*: Excessive aggravation of 1 *Doṣa* and slight aggravation of two *Doṣās*..................................3
   - *Hīna-Madhya-Adhikaiḥ Ṣaṭ*: Aggravation of One *Doṣa*, more aggravation of another *Doṣa* & most aggravation of the third *Doṣa* 6
   - *Samaiḥ Ekaḥ*: Equal aggravation of all the *Tridoṣa*...............1

II. *Saṃsarga Nava*: By the combination of any of the 2 *Doṣās* are 9 in number.
   - *Eka Vṛddhyā Ṣaṭ*: Aggravation of one *Doṣa*..........................6
   - *Samaiḥ Traya*: Aggravation of both the *Doṣās*..........................3

III. *Pṛthak Traya*: Aggravation of only one *Doṣa* is 3

Total: 25

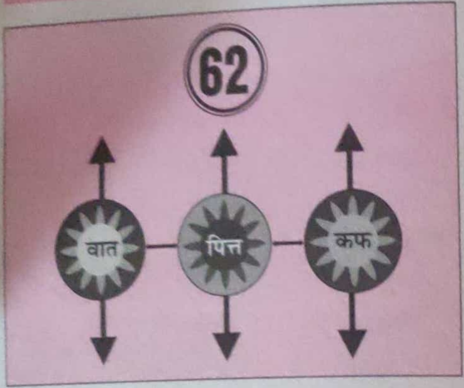
IV. *Yathā Vṛddhaiḥ Tathā Kṣīṇaiḥ Doṣaiḥ syu Pañcaviṃśatiḥ*:
   Similar to *Vṛddhi*, the combination of *Kṣaya* is also..................25

V. *Vṛddhi-Kṣaya kṛta Anya Vikalpa*:
   - *Vṛddhi Ekasya Samatā ca Ekasya Saṅkṣaya* One *Doṣa* is aggravated, other one is normal and the Third one is in the diminished state combination are.............6
   - *Dvandva Vṛddhi Ekasya Kṣaya*: Two *Doṣās* are Aggravated and one *Doṣa* is diminished..............................3
   - *Eka Vṛddhi Dvayo Kṣaya*: One *Doṣa* is aggravated and the other two *Doṣās* are in the diminished state...........3

Grand Total: 62

S. No.	Vāta	Pitta	Kapha	Remarks
1.	Ati-Vṛddhi	Ati-Vṛddhi	Vṛddhi	Dvyulbaṇa Sannipāta (3)
2.	Ati-Vṛddhi	Vṛddhi	Ati-Vṛddhi	
3.	Vṛddhi	Ati-Vṛddhi	Ati-Vṛddhi	
4.	Ati-Vṛddhi	Vṛddhi	Vṛddhi	Ekolbaṇa Sannipāta (3)
5.	Vṛddhi	Ati-Vṛddhi	Vṛddhi	
6.	Vṛddhi	Vṛddhi	Ati-Vṛddhi	
7.	Vṛddhi	Vṛddhitara	Vṛddhitama	Hīna, Madhya, Adhika (6)
8.	Vṛddhitara	Vṛddhi	Vṛddhitama	
9.	Vṛddhitara	Vṛddhitama	Vṛddhi	
10.	Vṛddhi	Vṛddhatama	Vṛddhitara	
11.	Vṛddhitama	Vṛddhi	Vṛddhitara	
12.	Vṛddhitama	Vṛddhitara	Vṛddhi	
13.	Vṛddhi	Vṛddhi	Vṛddhi	Tulya Vṛddhi (1)
14.	Vṛddhi	Vṛddhitara	Sama	
15.	Sama	Vṛddhi	Vṛddhitara	
16.	Vṛddhitara	Sama	Vṛddhi	
17.	Vṛddhitara	Vṛddhi	Sama	
18.	Vṛddhi	Sama	Vṛddhitara	Dvidoṣa Saṃsarga (9)
19.	Sama	Vṛddhitara	Vṛddhi	
20.	Vṛddhi	Vṛddhi	Sama	
21.	Vṛddhi	Sama	Vṛddhi	
22.	Sama	Vṛddhi	Vṛddhi	
23.	Vṛddhi	Sama	Sama	
24.	Sama	Sama	Vṛddhi	Ekadoṣa Vṛddhi (3)
25.	Sama	Vṛddhi	Sama	
26.	Ati-Kṣīṇa	Ati-Kṣīṇa	Kṣīṇa	The following **25** are Kṣaya Bheda Similar to Vṛddhi
27.	Ati-Kṣīṇa	Kṣīṇa	Ati-Kṣīṇa	
28.	Kṣīṇa	Ati-Kṣīṇa	Ati-Kṣīṇa	
29.	Ati-Kṣīṇa	Kṣīṇa	Kṣīṇa	
30.	Kṣīṇa	Ati-Kṣīṇa	Kṣīṇa	
31.	Kṣīṇa	Kṣīṇa	Ati-Kṣīṇa	
32.	Kṣīṇa	Kṣīṇatara	Kṣīṇatama	
33.	Kṣīṇatara	Kṣīṇatama	Kṣīṇa	
34.	Kṣīṇatama	Kṣīṇa	Kṣīṇatara	
35.	Kṣīṇa	Kṣīṇatara	Kṣīṇatara	
36.	Kṣīṇatara	Kṣīṇatara	Kṣīṇa	
37.	Kṣīṇatara	Kṣīṇa	Kṣīṇatara	
38.	Kṣīṇa	Kṣīṇa	Kṣīṇa	
39.	Kṣīṇa	Kṣīṇatara	Sama	
40.	Kṣīṇatara	Sama	Kṣīṇa	
41.	Sama	Kṣīṇa	Kṣīṇatara	
42.	Kṣīṇatara	Kṣīṇa	Sama	
43.	Kṣīṇa	Sama	Kṣīṇatara	
44.	Sama	Kṣīṇatara	Kṣīṇa	
45.	Kṣīṇa	Kṣīṇa	Sama	
46.	Kṣīṇa	Sama	Kṣīṇa	
47.	Sama	Kṣīṇa	Kṣīṇa	
48.	Kṣīṇa	Sama	Sama	
49.	Sama	Sama	Kṣīṇa	
50.	Sama	Kṣīṇa	Sama	
51.	Vṛddha	Sama	Kṣīṇa	Kṣīṇa, Vṛddhi Miśra Bheda (6)
52.	Vṛddha	Kṣīṇa	Sama	
53.	Sama	Kṣīṇa	Vṛddha	
54.	Sama	Vṛddha	Kṣīṇa	
55.	Kṣīṇa	Vṛddha	Sama	
56.	Kṣīṇa	Sama	Vṛddha	
57.	Vṛddha	Vṛddha	Kṣīṇa	Vṛddhi of 2 Doṣa & Kṣaya of 1 Doṣa (3)
58.	Vṛddha	Kṣīṇa	Vṛddha	
59.	Kṣīṇa	Vṛddha	Vṛddha	
60.	Vṛddha	Kṣīṇa	Kṣīṇa	Kṣaya of 2 Doṣa & Vṛddhi of 1 Doṣa (3)
61.	Kṣīṇa	Kṣīṇa	Vṛddha	
62.	Kṣīṇa	Vṛddha	Kṣīṇa	

63.	Sama	Sama	Sama	* Balanced state of all the *Tridoṣās* indicates the Healthy state of the individual.



Cakrapāṇi:

'कति चाप्यनिलादीनाम्' इत्याद्युक्तस्योत्तरं- व्युल्बणैरित्यादि।- '*Kati cāpyanilādīnām*' (How many are the number of *Vikalpa* of *Vāta* and other *Doṣās*?)

The answer for the above question is given by the author by starting the present verse with the word '*Dvyulbaṇai*'

हीनमध्याधिकैरिति वृद्धवृद्धतरवृद्धतमैः।- *Hīna, Madhya* and *Adhika* refer to *Vṛddhi, Vṛddhitara* and *Vṛddhitama* respectively. That means the quantum of aggravation of *Doṣās* is of 3 types viz. minimum, medium and maximum.

संसर्गे नवेति च्छेदः। अस्यैव विवरणं- षट् तेष्व इत्यादि। समैस्त्रय इति वृद्धैः समैः।- *Saṃsargae Nava*: By the simultaneous aggravation of the 2 *Doṣās* are of 9 types. Out of these nine, 6 are due to the aggravation of one *Doṣa* and the rest of the three are identical aggravation of 2 *Doṣās*.

वृद्धिक्षयकृत इत्यस्य विवरणं- वृद्धिरेकस्येत्यादि। अत्र च यद्यपि समताऽपि वृद्धिक्षयविकल्पे पठ्यते, तथाऽपि समतायाः स्वातन्त्र्येण विकाराकर्तृत्वात् 'वृद्धिक्षयकृत' इत्युक्तम्।- By starting the verse with the words '*Vṛddhi-Kṣaya Kṛtaśca Anyo*', the author has presented the other 12 twelve alternative combinations and permutations which are depending upon aggravation and diminution is being described.

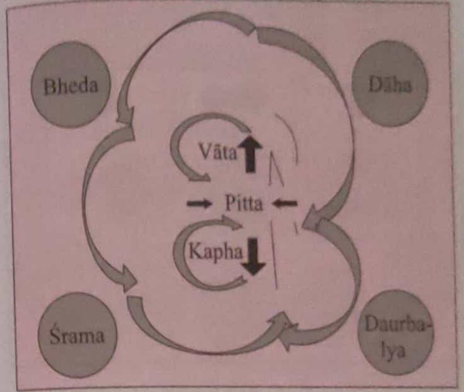
Although *Samatā* was read in the choice of aggravation and diminution, however, *Samatā* does not have the ability to generate disorder independently; that's why the combinations made by aggravation and diminution are said.

वृद्धिरेकस्य समता चैकस्यैकस्य संक्षय इत्यनेन षड्विकाराः। द्वन्द्ववृद्धिः क्षयश्चैकस्येत्यनेन त्रयः। एकवृद्धिर्द्वयोः क्षयः तेन त्रयः। एवं द्विषष्टिप्रकारा भवन्ति।।- If one *Doṣa* is in the aggravated state, the other one is normal and the third one is in the diminished state; the total number of combination becomes six. If the 2 *Doṣās* are in the aggravated state and one *Doṣa* is diminished state the number of combination becomes three. When one *Doṣa* is aggravated and the other two *Doṣās* are in the diminished state the number of combinations becomes three. In this way the grand total number of combinations becomes 62.

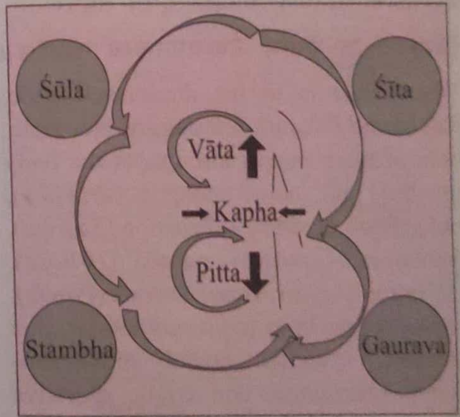
Clinical Features of Alternant Types of Combination of Doṣās [45-61]

प्रकृतिस्थं यदा पित्तं मारुतः श्लेष्मणः क्षये।
स्थानादादाय गात्रेषु यत्र यत्र विसर्पति॥45॥
तदा भेदश्च दाहश्च तत्र तत्रानवस्थितः।
गात्रदेशे भवत्यस्य श्रमो दौर्बल्यमेव च॥46॥

When *Kapha* is in the diminished state, the aggravated *Vāta* dislodges *Pitta* from its normal state and transports to different parts of the body and results in shooting pain (*Bheda*) and burning sensation (*Dāha*), wherever it spreads. It also causes exhaustion (*Śrama*) and general debility (*Daurbalya*).



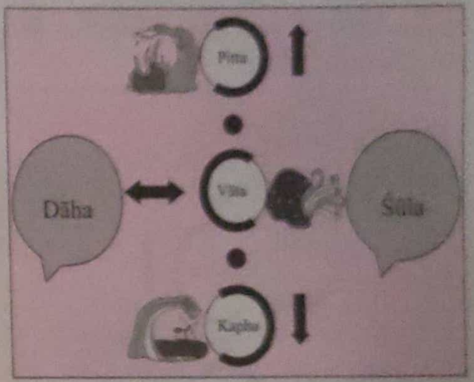
प्रकृतिस्थं कफं वायुः क्षीणे पित्ते यदा बली।
कर्षेत् कुर्यात्तदा शूलं सशैत्यस्तम्भगौरवम्॥47॥



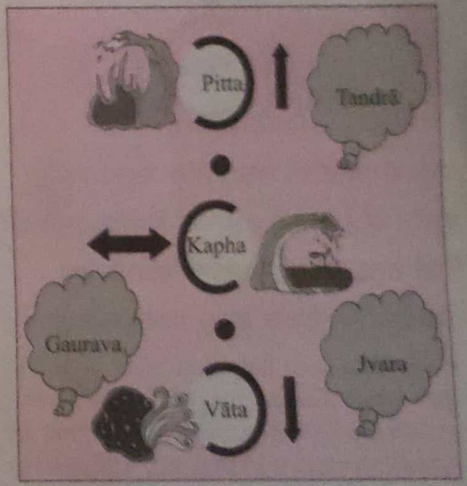
When *Pitta* is in the diminished state, the aggravated *Vāta* dislodges *Kapha* from its normal state and transports to different parts of the body and results in pain (*Śūla*), coldness (*Śīta*), stiffness (*Stambha*) and heaviness (*Gaurava*) wherever it spreads.

यदाऽनिलं प्रकृतिगं पित्तं कफपरिक्षये।
संरुणद्धि तदा दाहः शूलं चास्योपजायते॥48॥

When *Kapha* is in the diminished state, the aggravated *Pitta* obstructs the path of *Vāta* (when it is normal state) causes burning sensation (*Dāha*) and pain (*Śūla*).



श्लेष्माणं हि समं पित्तं यदा वातपरिक्षये।
सन्निरुन्ध्यात्तदा कुर्यात् सतन्द्रागौरवं ज्वरम्॥49॥

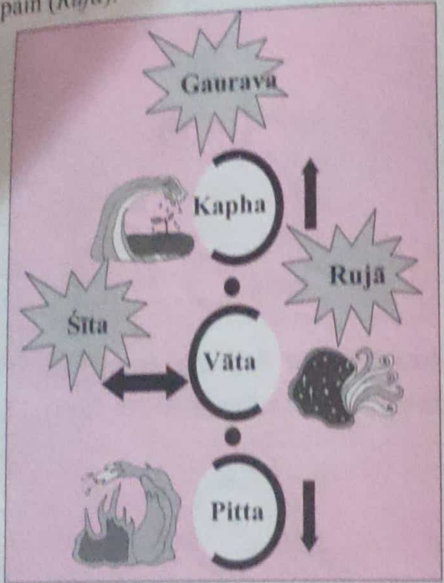


When *Vāta* is in the diminished state, the aggravated *Pitta* obstructs *Kapha* (when it is normal state) causes drowsiness (*Tandrā*), heaviness (*Gaurava*) and fever (*Jvara*).

प्रवृद्धो हि यदा श्लेष्मा पित्ते क्षीणे समीरणम्।

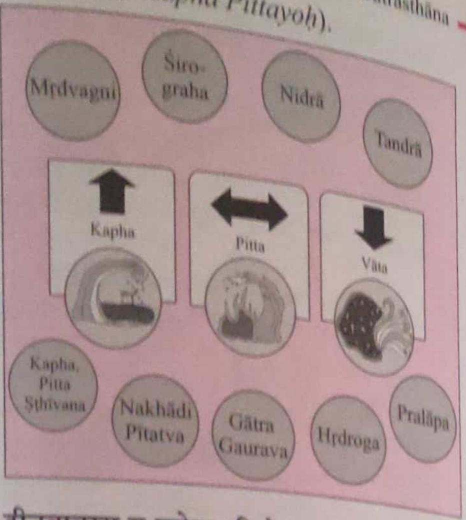
रुन्ध्यात्तदा प्रकुर्वीत शीतकं गौरवं रुजम् ॥50॥

When *Pitta* is in the diminished state, the aggravated *Kapha* obstructs the path of *Vāta* (when it is normal state) causes coolness (*Śita*), heaviness (*Gaurava*) and pain (*Ruja*).



समीरणे परिक्षीणे कफः पित्तं समत्वगम्।
कुर्वीत सन्निरुन्धानो मृद्वग्नित्वं शिरोग्रहम् ॥51॥
निद्रां तन्द्रां प्रलापं च हृद्रोगं गात्रगौरवम्।
नखादीनां च पीतत्वं ष्ठीवनं कफपित्तयोः॥52॥

When *Vāta* is in the diminished state, the aggravated *Kapha* obstructs *Pitta* (when it is normal state) causes diminution of digestive power (*Mṛdvagni*), stiffness in the head (*Śirograha*), sleepiness (*Nidrā*), drowsiness (*Tandrā*), incoherent speech (*Pralāpa*), heart disease (*Hṛdroga*), heaviness in the body (*Gātra Gaurava*), yellowish discoloration of nails, skin etc. (*Nakhādīnāṃ ca pītatvaṃ*) and expectoration of phlegm and bile (*Ṣṭhīvanaṃ Kapha Pittayoḥ*).

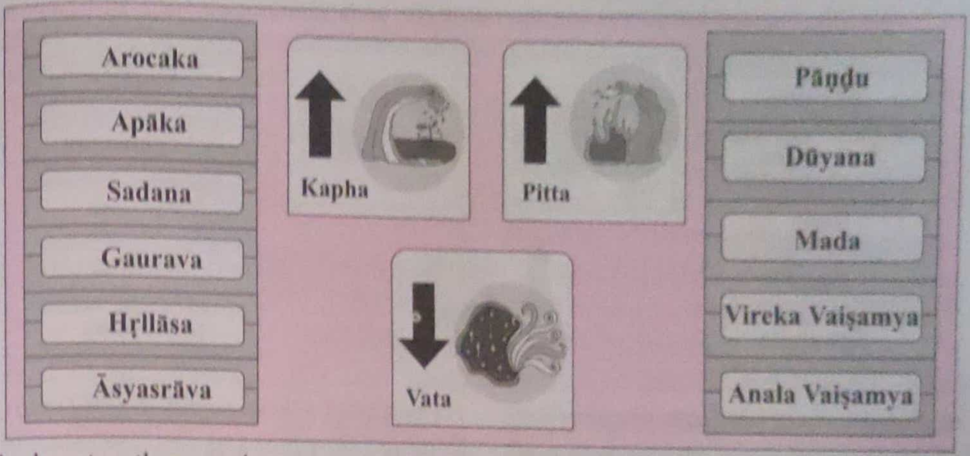


हीनवातस्य तु श्लेष्मा पित्तेन सहितश्चरन्।
करोत्यरोचकापाकौ सदनं गौरवं तथा॥53॥
हृल्लासमास्यस्रवणं पाण्डुतां दूयनं मदम्।
विरेकस्य च वैषम्यं वैषम्यमनलस्य च॥54॥

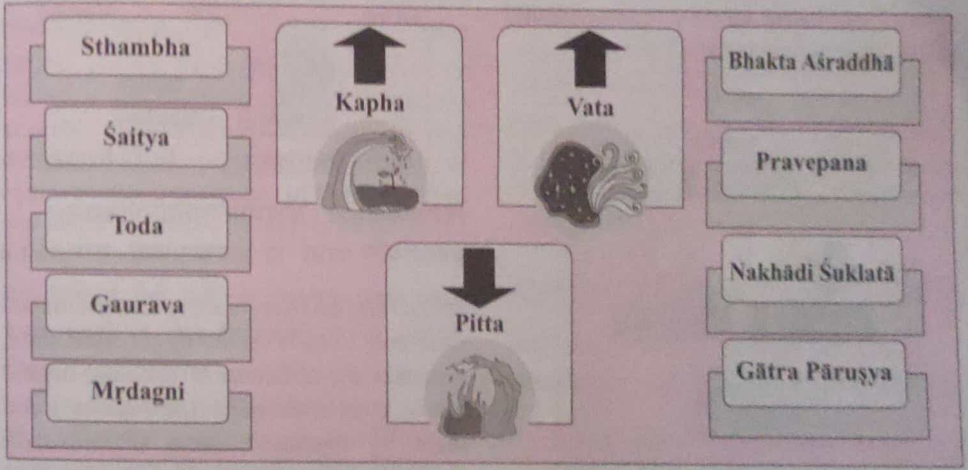
When *Vāta* is in the diminished state, *Kapha* and *Pitta* are in the aggravated state, both of them moves throughout the body together and cause anorexia (*Arocaka*), indigestion (*Apāka*), exhaustion (*Sadana*), heaviness (*Gaurava*), nausea (*Hṛllāsa*), salivation (*Āsyasravaṇa*), anemia (*Pāṇḍu*), hotness of the body (*Dūyana*), intoxication (*Mada*), irregular bowel movements (*Vireka Vaiṣamya*) and erratic digestive power (*Anala Vaiṣamya*).

हीनपित्तस्य तु श्लेष्मा मारुतेनोपसंहितः।
स्तम्भं शैत्यं च तोदं च जनयत्यनवस्थितम्॥55॥
गौरवं मृदुतामग्नेर्भक्ताश्रद्धां प्रवेपनम्।
नखादीनां च शुक्लत्वं गात्रपारुष्यमेव च॥56॥

When *Pitta* is in the diminished state, *Kapha* and *Vāta* are in the aggravated state, both of them moves throughout the



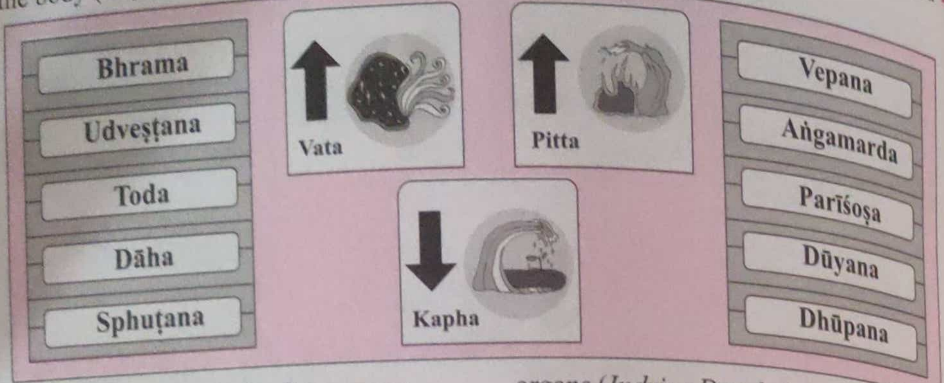
body together and cause stiffness (*Stambha*), coolness (*Śaitya*), pricking pain (*Toda*), heaviness (*Gaurava*), weakness of digestive power (*Mṛdutām Agne*), dislike for food (*Bhakta Aśraddhā*), tremors (*Pravepana*), whitish discoloration of the nails, skin etc. (*Nakhādīnām ca Śuklatvaṃ*) and roughness in the body (*Gātra Pāruṣya*).



मारुतस्तु कफे हीने पित्तं च कुपितं द्वयम्।
करोति यानि लिङ्गानि शृणु तानि समासतः॥57॥
भ्रममुद्वेष्टनं तोदं दाहं स्फुटनवेपने।
अङ्गमर्दं परीशोषं दूयनं धूपनं तथा॥58॥

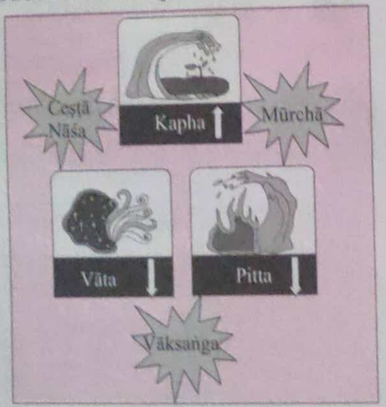
When *Kapha* is in the diminished state, *Vāta* and *Pitta* are in the aggravated state, both of them moves throughout the body together and cause giddiness (*Bhrama*), twisting pain (*Udveṣṭana*), pricking pain (*Toda*), burning sensation (*Dāha*), cracking sensation (*Sphuṭana*), tremors (*Vepana*), Body pains (*Aṅgamarda*), feeling of dryness (*Parīśoṣa*), hotness of

the body (*Dūyana*) and hot fumes coming out of the body (*Dhūpana*).



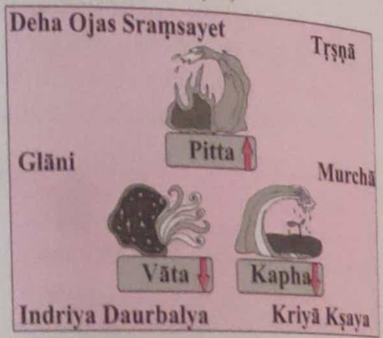
वातपित्तक्षये श्लेष्मा स्रोतांस्यपिदधद्भृशम्।
चेष्टाप्रणाशं मूर्च्छां च वाक्सङ्गं च करोति हि॥59॥

When *Vāta* and *Pitta* are in the diminished state and *Kapha* is in the aggravated state, it obstructs all the channels in the body and cause loss of activities in the body (*Ceṣṭa Praṇāśaṃ*), fainting (*Mūrcchā*) and obstruction in the speech (*Vāksaṅga*).



वातश्लेष्मक्षये पित्तं देहौजः स्रंसयच्चरेत्।
ग्लानिमिन्द्रियदौर्बल्यं तृष्णां मूर्च्छां क्रियाक्षयम्॥60॥

When *Vāta* and *Kapha* are in the diminished state and *Pitta* is in the aggravated state, it causes the elimination of *Ojas* from the body (*Deha Ojas Sraṃsayet*) and there by exhaustion (*Glāni*), debility in the sense organs (*Indriya Daurbalya*), thirst (*Tṛṣṇā*), fainting (*Mūrcchā*) and decreased state of activities (*Kriyā-Kṣaya*).

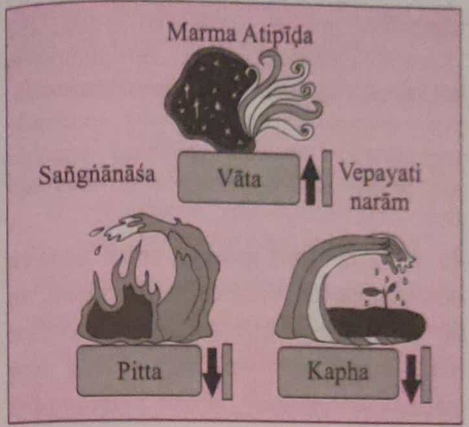


पित्तश्लेष्मक्षये वायुर्मर्माण्यतिनिपीडयन्।
प्रणाशयति संज्ञां च वेपयत्यथवा नरम्॥61॥

When *Pitta* and *Kapha* are in the diminished state and *Vāta* is in the aggravated state, it causes the affliction of the vital organs of the body (*Marmāṇi Atinipīḍayan*) and there by unconsciousness (*Praṇāśayati Sañjñā*) and tremors in the patient (*Vepayati naram*).

Cakrapāṇi:

वृद्धिरेकस्येत्यादेरुदाहरणम्- प्रकृतिस्थं यदा पित्तमित्यादि।- By starting the verse with the words '*Prakṛtisthaṃ Yadā Pittaṃ*', the author has given examples for signs and symptoms produced by alternant combination of *Doṣās* depending up on aggravation and diminution taken together.



अत्र केचिदेतदेव परमुदाहरणं दृष्टान्तार्थं पठन्ति, शेषोदाहरणं तु कृत्स्ने तन्त्रे बोद्धव्यं; केचित्तु वृद्धिक्षयविकल्पस्य दुर्बोधत्वेन सर्वेषामेव द्वादशानामपि विकल्पानामाचार्येण लक्षणं कृतमिति कृत्वा सर्वमेव पठन्ति।- Here in the present context only few examples are given and the rest of them are available in the entire treatise. But it is very difficult for understanding the features of aggravation and diminution of *Doṣās* together; and hence the author has presented all the 12 alternant combinations.

ननु प्रकृतिस्थे पित्ते कथं तदा दाहश्चेति सङ्गतं भवति, न हि प्रकृतिस्थो दोषो विकारकारी, न च वायोर्दाहः संभवति।- In general normalcy of *Doṣās* does not produce any kind of irregularity in the body. Now the question arises that "How the *Pitta* manifests the burning sensation in the body in its normal state?" Moreover the *Vāta* is incapable of producing burning sensation by itself.

उच्यते- यत्र यत्रेति वचनाद् यत्र कुपितेन वायुना पित्तं नीतं, तत्र शरीरावयवे प्रकृतिमानस्थितमपि पित्तं वृद्धमेव, यतस्तस्मिन् प्रदेशे तावान् पित्तसंबन्ध उचितो न भवत्येवेत्यधिकेन तत्र पित्तेन दाह उपपन्न एव, एवमन्यत्रापि प्रकृतिस्थस्यापि दोषस्य विकारे व्याख्येयम्।- The doubt has been clarified as under.

The aggravated *Vāta* takes away the *Pitta* though it is in the normal state and circulates throughout the body and doesn't remain in balanced state at that particular place and produces burning sensation.

In the same way the abnormal features of other *Doṣās*, though they are in the normal state can be understood.

अन्ये तु ब्रुवते- प्रकृतिस्थानामपि दोषाणां दुष्टदोषसंबन्धाद्विकारकारित्वं भवति; यथा- रक्तादीनाम्।- Some other scholars opined that in spite of the *Doṣās* and the other components being in its normal place also causes abnormalities due to the association of vitiated *Doṣa*; such as blood etc.

हीनवातस्येत्यादि द्वन्द्ववृद्धिः क्षयश्चैकस्य' इत्यस्योदाहरणम्।- '*Hīna Vāta*' etc. is the example for aggravation of two *Doṣās* and the diminution of one *Doṣa*.

देहौजो देहसारः; किंवा देहश्च ओजश्च देहौजः।- '*Dehaujo*' means *Deha sāra* i.e. quintessence of the body or it should be considered as both *Deha* and *Ojas*.

General Features of Vitiated Doṣās [62]

दोषाः प्रवृद्धाः स्वं लिङ्गं दर्शयन्ति यथाबलम्।
क्षीणा जहति लिङ्गं स्वं, समाः स्वं कर्म कुर्वते॥62॥

- When the *Doṣās* are aggravated they exhibit their abnormal features according to the degree of vitiation.
- If the *Doṣās* are diminished they will give up their normal features.
- Whereas in the balanced state of *Doṣās* they perform their normal functions by exhibiting normal features.

Cakrapāṇi:

दोषाणां वृद्धिसाम्यक्षयलक्षणानि पृथगाह- दोषा इत्यादि।- The author has presented the general features of aggravated, normal and diminished states of *Doṣās* separately by starting the verse with the word '*Doṣāḥ*'.

स्वं लिङ्गमिति वैकारिकम्।- '*Svaṃ Liṅgam*' means the features of aggravated state of respective *Doṣās*.

यथाबलमिति अतिवृद्धैरतिवृद्धं, मध्यवृद्धैर्मध्य-वृद्धमित्यादि।- '*Yathā Balam*' means according the strength of their vitiation. That means if the *Doṣās* are excessively vitiated, they manifest most severe features and if they vitiates moderately the features also in the moderate condition.

लिङ्गं स्वं जहतीत्यनेन क्षीणानां प्रकृतिलिङ्गक्षयव्यतिरिक्तं विकारकर्तृत्वं नास्तीति दर्शयति; यतो वृद्धा उन्मार्गगामिनो दोषा दूष्यं दूषयन्तो ज्वरादीन् कुर्वन्ति न क्षीणाः, स्वयमेव दुःस्थितत्वात्।- '*Liṅgam Svaṃ Jahati*' means give up own features. It suggests that their normal characteristic features are diminished and can't produce any abnormality. The aggravated *Doṣās* only can moves in the upward direction and vitiates *Dūṣyās* (*Rasa*, *Rakta* etc.) and thereby manifests *Jvara* and other disorders. But the *Doṣās* in their diminished state are unable to produce and disorder because they themselves are in the ill condition.

स्वं कर्मेति प्राकृतं कर्म।- '*Svaṃ Karma*' means normal functions of the *Doṣās*.

एते च द्विषष्टिभेदा आविष्कृततमत्वेनोक्ताः; तेनैकदोषक्षये द्विदोषवृद्धौ च वृद्धवृद्धतरभेदादिभ्योऽधिकत्वमुद्भाव-नीयम्।- The 62 number of combinations of *Doṣās* are mentioned basing on their most importance. On the other hand many more variations can be imagined according to their degree of aggravation i.e. *Vṛddhi*, *Vṛddhitara* and *Vṛddhitama*.

ननु भवत्वेवं संख्या यदि सन्निपाते दोषाणां स्यात्, स तु न भवितुमर्हति, यतो वातादीनां परस्परं विरुद्धाः सन्ति गुणाः, विरुद्धगुणानां तु परस्परोपघातो भवति, यथा- वह्नितोययोः।- Now the question arises that if the *Doṣās* are combined together, this number is not possible due to their contrary properties. For example whenever two mutually contradictory elements combined together they destroy each other similar to water and fire.

नैवं, विरोधो हि भावानां कार्यंज्ञेयः, नान्यतो इष्टमात्रेण कल्पयितुं पार्यते; यतोऽन्यत्र तोयदहनयोर्भेदं उपलब्धः, तत् किं पाञ्चभौतिकद्रव्यारम्भेऽपि तयोर्विरोधात् पाञ्चभौतिकं द्रव्यं न स्यात्, तोयाग्निगुणातिरेकाद्धाऽम्लरसो न स्यात् तस्मादनुपलब्धत्वाद्दोषसंसर्गे विरोधस्य स्वभावप्रयुंयोगो न युज्यते।- But it will not be happened like so. The mutual contradiction between 2 objects is to be determined by their own action rather than citing other illustrations. If water and fire are contradicting each other it is not possible to combine all the 5 *Mahābhūtās* and formation of objects. The sour taste is formed by the dominancy of *Jala* and *Agni Mahābhūta* only. Thus due to non-availability of any instance of antagonism of *Doṣās* it is not possible to disprove the combination of *Doṣās* having mutually contradictory properties.

अथ मन्यसे- एवं विरुद्धगुणानामपि दोषाणामविरोधे "विरुद्धगुणसन्निपाते भूयसाऽल्पमवजीयते" (वि. अ. 1) इति, तथा "ह्रासहेतुर्विशेषस्तु" (सू. अ. 1) इति वचने तर्हि निरर्थके। न, अनयोः प्रभावात् प्रतिपादितविषयव्यतिरेके चरितार्थत्वात्।- Hence it is accepted that in spite of *Doṣās* having opposite properties no antagonistic effect is seen as per the statement of the author mentioned in the 1st chapter of *Vimānasthāna* that "when the contraries combined together the weaker one is over taken by the stronger one". (Ca. Vi. 1 / 14). It is also said in the 1st chapter of *Sūtrasthāna* that the distinctive feature of a thing is responsible

for the diminution of another substance when combined together (Ca. Sū. 1 / 44). This statement suggests that the above objection is baseless. But this can be applied to cases other than *Doṣās* having specific properties.

भूयसाऽल्पमवजीयतेन्याय

Bhūyasālpamavajīyate Nyāya

[Maxim of "Strong people will overpower the weak persons"]

Bhūyasā means strong or exceedingly powerful, *Alpa* means weak, *Avajīyatae* means conquering. *Bhūyasālpamavajīyate* means to overpower the weak by the very strong persons.

In the present context the commentator has used this *Nyāya* while explaining general features of vitiated *Doṣās*.

When the *Doṣās* are aggravated they exhibit their abnormal features according to the degree of vitiation.

It is accepted that in spite of *Doṣās* having opposite properties no antagonistic effect is seen according to *Bhūyasālpam-avajīyate Nyāya* i.e."when the contraries combined together the weaker one is over taken by the stronger one"

प्रभावस्तु तयोर्विरोधको यथा- तथाविरोधकनिकुचरसः गुणः समान् दोषान् कुर्वन्ति वर्तं, न तु विरुद्धेन दोषहरणं कृतौ विरोधकद्रव्यत्वात्, तथा आमलकेऽम्लत्वं वातं हन्ति, माधुर्यशैत्ये तु पित्तं, तथैवाम्लं च कटुत्वतिक्तत्वे; निकुचे त्वम्लं कषायशैत्यमधुरौ वातं न निहन्ति, माधुर्यशैत्ये चाम्लत्वाभिभूते पित्तं न जयत एवमादि।- The above statement does not apply to substances having specific properties. For example: *Nikuca* aggravates all the *Tridoṣās* due to their similar properties and it doesn't alleviate any one of the *Doṣās* in spite of its contrary properties, because of its specific action. But the *Amla Rasa* of *Āmalakī* alleviates *Vāta*, the *Madhura rasa* and *Śīta guṇa* alleviates *Pitta* and the *Kaṭu* and *Tikta rasa* alleviates *Kapha*. On the other hand, the *Āmlatva* of *Nikuca* is being dominated by *Kaṣāya rasa* and *Śīta guṇa* and hence doesn't alleviate *Vāta*. Similarly the *Madhura rasa* and *Śīta guṇa* being dominated by *Āmlatva* and hence it do not alleviate *Pitta*. This is happens because of its *Prabhāva*.

तस्माद्दोषाणां प्रभावोऽयं इष्टव्यादवधार्यते- यद्- न ते परस्परमुपघ्नन्ति।- Thus it is the specificity of the *Doṣās* which plays significant role in getting various combinations even though having mutually contradictory properties.

एवंभूतप्रभावले तु तेषामदृष्टमेव कारणं, प्राणिनां दुःखजनकेन ह्यदृष्टेन तेऽविरोधेन निवेश्यन्ते, अत एव वक्ष्यति- "विरुद्धैरपि न त्वेते गुणैर्घ्नन्ति परस्परम्। दोषाः सहजसात्म्यत्वाद्घोरं विषमहीनिव" (चि. अ. 26) इति।- Even though the *Doṣās* are having mutually contradictory properties, they are not destroying each other because of their inherent nature, just as the poison of snake doesn't kill the snake (Ca. Ci. 26 / 293).

सहजं दैववशात् स्वाभाविकं सात्म्यत्वं सहजसात्म्यत्वम्।- '*Sahaja Sāmya*' refers to natural affinity due to divine power (*Daiva vaśāt*).

अनेन च व्याख्यानेन 'यथा दोषा अन्योन्यं नोपघ्नन्ति, तथा

रसरक्तादीनपि नोपहन्युः' इत्यादि यदुच्यते कैश्चित्, तत् सर्वं निरस्तम्।- By citing the above explanation if anybody argues that the *Doṣās* don't destroy each other and also can not harm the bodily tissues like *Rasa*, *Rakta* etc. can't be accepted.

ननु, "कालदूष्यप्रकृतिभिर्दोषस्तुल्यो हि संततम्। निष्प्रत्यनीकः कुरुते" (चि. अ. 3) इति चिकित्सिते वक्ष्यति, तेन प्रकृतिर्दोषस्य प्रतिपक्षा भवतीत्युक्तं, प्रकृतिश्च जन्मप्रभृतिवृद्धो वातादिरुच्यते, "दोषानुशयिता ह्येषां देहप्रकृतिरुच्यते" (सू.अ. 7) इत्यादिवचनात्; तदयं प्राकृतेन दोषेण दोषस्य विरोधः कथं तद्दुपपन्नः?।- If the *Doṣās* are homologous with the *Kāla*, *Dūṣya*, *Prakṛti* etc. and it cause *Santata* type of fever, it is incurable (Ca. Ci. 3 / 55). This suggests that the *Doṣa* of the constitution and the *Doṣa* which manifests disease differs from each other. The bodily constitution is that the *Doṣa* which is predominantly present at the time of the formation of zygote (Ca. Sū. 7 / 40). Thus how the dissimilarity between the *Doṣa* which forms *Prakṛti* and the *Doṣa* which manifests *Vikāra* will be accepted?

उच्यते- तत्र प्रकृतेः प्रत्यनीकता अननुगुणत्वेन मन्तव्या, समानां हि प्रकृतिं प्राप्य दोषः प्रवृद्धबलो भवति, असमानां तु प्राप्य तथा बलवान्न भवति, नासमानया प्रकृत्या हन्यते; एवमन्यत्राप्युन्नेयम्।- The above doubt is being clarified by stating that the dissimilarity of constitution means unfavorableness only, but not destructiveness. Hence the *Doṣa* in man having similar constitution becomes strong during the manifestation of disease and it is not so strong in dissimilar constitution. Thus it doesn't mean that the *Doṣa* destroys in dissimilar constitution.

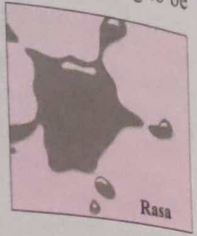
अतिवृद्धेन वायुनाश्लेष्मणो दुर्बलस्य दुष्टत्वाद्विरोधो भवत्येव क्वचित्, नैतावता संसर्गसन्निपातासंभवः।।- If *Vāta* is aggravted in excess, it may cause the diminution of *Kapha*, but it is not going to intervene the posibility of combination of two or three *Doṣās*.

18 Types of Kṣaya (Diminution) Lakṣaṇa [63]

वातादीनां रसादीनां मलानामोजसस्तथा।
क्षयास्तत्रानिलादीनामुक्तं संक्षीणलक्षणम्॥63॥

The features of diminished state of *Vāta* and the other *Doṣās* (3), *Rasa* and the other *Dhātūs* (7), *Mala*, *Mūtra*, *Sveda* & *Kha-mala* (7) and *Ojas* (1) are going to be explained now.

Out of them the features of diminished state of *Vāta*, *Pitta* and *Kapha* are already explained.


Rasa

Rasa Kṣaya Lakṣaṇa [64]

घट्टते सहते शब्दं नोच्चैर्द्रवति शूल्यते।
हृदयं ताम्यति स्वल्पचेष्टस्यापि रसक्षये॥64॥

The following are the features of diminished state of *Rasa Dhātu*.

- The patient feels shaky (*Ghaṭṭate*).
- Unable to bear the loud sounds (*Na uc-chaih Śabdaṃ sahate*).
- Palpitation (*Dravati*).
- Pain in the heart (*Śūlyate*).
- Feeling of tiredness even with minimal activity (*Svalpa Ceṣṭasya api tāmyati*).

Rakta Dhātu

Rakta Kṣaya Lakṣaṇa [65]

परुषा स्फुटिता म्लाना त्वग्रूक्षा रक्तसंक्षये।

The following are the features of diminished state of *Rakta Dhātu*.

- Skin becomes rough (*Paruṣā tvak*).
- Cracks on the skin (*Sphuṭitā*).
- Loss of complexion (*Mlānā*).
- Dryness in the skin (*Tvak Rūkṣatā*).

Māṃsa Kṣaya Lakṣaṇa

मांसक्षये विशेषेण स्फिग्ग्रीवोदरशुष्कता॥65॥

The following are the features of diminished state of *Māṃsa Dhātu*

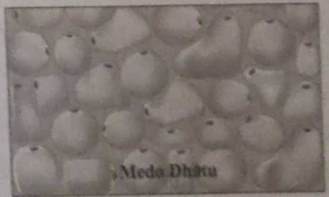
- Emaciation especially in the buttocks (*Spik*), neck (*Grīva*) and abdomen (*Udara*).

Māṃsa Dhātu

Medo Kṣaya Lakṣaṇa [66]

सन्धीनां स्फुटनं ग्लानिरक्ष्णोरायास एव च।
लक्षणं मेदसि क्षीणे तनुत्वं चोदरस्य च॥66॥

The following are the features of diminished state of *Medo Dhātu*.


Medo Dhātu

- Cracking sound in the joints (*Sandhi Sphuṭana*).
- Tiredness of eyes (*Glāni-Akṣi*).
- Exhaustion (*Āyāsa*).
- Thinness of abdomen (*Udara Tanutva*).

Asthi Kṣaya Lakṣaṇa [67]

केशलोमनखश्मश्रुद्विजप्रपतनं श्रमः।
ज्ञेयमस्थिक्षये लिङ्गं सन्धिशैथिल्यमेव च॥67॥

The following are the features of diminished state of *Asthi Dhātu*.

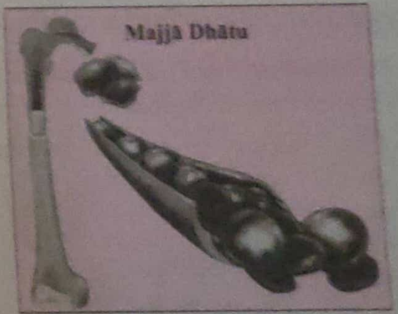
- Falling of hair (*Keśa*), body hair (*Loma*), nails (*Nakha*), moustaches (*Śmaśru*) and teeth (*Dvija*).
- Tiredness (*Śrama*).
- Looseness of joints (*Sandhi Śaithilya*).

Asthi Dhātu

Majjā Kṣaya Lakṣaṇa [68]

शीर्यन्त इव चास्थीनि दुर्बलानि लघूनि च।
प्रततं वातरोगीणि क्षीणे मज्जनि देहिनाम्॥68॥

The following are the features of diminished state of *Majjā Dhātu*.


Majjā Dhātu

- Seems to be fading of bones (*Śīryanta iva ca Asthīni*).

- Weakness and lightness of bones (*Durbalāni Laghūni ca*).
- Bones are always afflicted with the diseases due to *Vāta* (*Pratatam Vātarogīṇi*).

Śukra Kṣaya Lakṣaṇa [69]

दौर्बल्यं मुखशोषश्च पाण्डुत्वं सदनं श्रमः।
क्लैब्यं शुक्राविसर्गश्च क्षीणशुक्रस्य लक्षणम्॥६९॥

The following are the features of diminished state of *Śukra Dhātu*.

- General debility (*Daurbalya*).
- Dryness of mouth (*Mukhaśoṣa*).
- Paleness (*Pāṇḍutva*).
- Lassitude (*Sadana*).
- Exertion (*Śrama*).
- Impotency (*Klaibya*).
- Non-ejaculation of semen (*Śukra-avisarga*).

Purīṣa Kṣaya Lakṣaṇa [70]

क्षीणे शकृति चान्त्राणि पीडयन्निव मारुतः।
रूक्षस्योन्नमयन् कुक्षिं तिर्यगूर्ध्वं च गच्छति॥७०॥

The following are the features of diminished state of *Purīṣa*.

- *Vāyu* moves inside the intestines and causes pain (*Āntrāṇi Pīḍayanniva Mārutaḥ*).
- Dryness in the body (*Rūkṣatā*).

- Bulging of abdomen (*Unnamayan kukṣi*).
- Sideward and upward movement of *Vāta* (*Tiryak-ūrdhvaṃ Gacchati*).

Mūtra Kṣaya Lakṣaṇa [71]

मूत्रक्षये मूत्रकृच्छ्रं मूत्रवैवर्ण्यमेव च।
पिपासा बाधते चास्य मुखं च परिशुष्यति॥७१॥

The following are the features of diminished state of *Mūtra*.

- Dysuria (*Mūtrakṛcchra*).
- Discoloration of urine (*Mūtra-vaivarṇya*).
- Thirst (*Pipāsā*).
- Dryness in the mouth (*Mukha Śoṣa*).

Remaining Mala & Their Kṣaya Lakṣaṇa [72]

मलायनानि चान्यानि शून्यानि च लघूनि च।
विशुष्काणि च लक्ष्यन्ते यथास्वं मलसंक्षये॥७२॥

The features of the diminished state of other remaining *Malās* can be understood by feeling of emptiness (*Śūnyāni*), lightness (*Laghūni*) and dryness (*Viśuṣkāṇi*) in the excretory organs.

Cakrapāṇi:

संप्रत्यष्टादशक्षयानाह- वातादीनामित्यादि।- Now the author is going to explain 18 types of *Kṣaya* by starting the verse with the word '*Vātādīnām*'.

अत्र मलानामित्यनेन मूत्रपुरीषयोः पञ्चेन्द्रियमलानां च ग्रहणम्।- '*Malānām*' means the urine, stools and the waste products belongs to all the five sense organs.

विशेषेणेतिवचनादन्यगात्राणामपि शुष्कता लभ्यते।- By the usage of the word '*Viśeṣena*' it should be understood that emaciation also can be seen in the remaining parts of the body.

सन्धीनामित्यादि मेदः- क्षयलक्षणम्, केशेत्यादि अस्थिक्षयस्य।- '*Sandhīnām*' etc. are the diminished features of *Medas* and '*Keśa*' etc. are the features of the diminished state of *Asthi*.

बाधते चास्येति कर्मणि शेषलक्षणा षष्ठी। मलायनानीत्यत्र पञ्चेन्द्रियाधिष्ठानानां मुखनासिकाचक्षुःकर्णानां त्वगिन्द्रियाधिष्ठानभूतानां च लोमकूपप्रजननानां यथास्वं मलायनानि गृह्यन्ते। यदुक्तं जतूकर्णे- "दोषाणां धातूनामोजोमूत्रशकृदिन्द्रियमलानाम्। अष्टादशक्षयाणां लक्ष्याः स्वगुणक्रियानाशात्" इति।- '*Malāyana*' means the channels of the waste products such as *Pañcendriya Adhiṣṭhāna* (mouth, nose, eyes, ears and skin) and *Lomakūpa* (hair follicles).

Jatūkarṇa has enumerated 18 kinds of wastes such as

- Diminution of *Doṣās* - 3
- Diminution of *Dhātūs* - 7
- Diminution of *Ojas, Mūtra, Purīṣa & Indriya Mala* - 8

By the loss of their normal functions one can infer the diminished state of these elements.

Ojo Kṣaya Lakṣaṇa [73]

बिभेति दुर्बलोऽभीक्ष्णं ध्यायति व्यथितेन्द्रियः।
दुश्छायो दुर्मना रूक्षः क्षामश्चैवौजसः क्षये॥७३॥

The following are the features of diminished state of *Ojas*.

- Feeling of fear (*Bibheti*).
- Extremely weak (*Durbala*).
- Worrying always (*Abhikṣṇam Dhyāyati*).
- Affliction of sense organs (*Vyathita Indriya*).
- Deranged luster (*Duśchāya*).
- Perversity of mind (*Durmanā*).
- Roughness in the body (*Rūkṣa*).
- Emaciation (*Kṣāma*).

Cakrapāṇi:

ओजःक्षयलक्षणमाह- बिभेतीत्यादि।- Now the author is going to explain *Ojo Kṣaya Lakṣaṇa* by starting the verse with the word '*Bibheti*'.

दुर्मना मनोबलविहीनः।- '*Durmanā*' means loss of mental strength.

Ojo Lakṣaṇa [74-75]

हृदि तिष्ठति यच्छुद्धं रक्तमीषत्सपीतकम्।
ओजः शरीरे संख्यातं तन्नाशान्ना विनश्यति॥७४॥
प्रथमं जायते ह्योजः शरीरेऽस्मिञ्छरीरिणाम्।
सर्पिर्वर्णं मधुरसं लाजगन्धि प्रजायते॥७५॥
(भ्रमरैः फलपुष्पेभ्यो यथा संभ्रियते मधु।
तद्वदोजः स्वकर्मभ्यो गुणैः संभ्रियते नृणाम्॥१॥)

- *Ojas* is the substance which resides in the heart and it is predominantly white and slightly yellowish and red in color.
- If the *Ojas* is destructed human body also perish.
- The form of *Ojas* which is produced for the first time in the human body appears as the color of ghee (*Sarpirvarṇam*), the taste of honey (*Madhu rasam*) and the smell of parched rice (*Lāja Gandhī*).
- As the bees collect the honey from various fruits and flowers, similarly *Ojas* is the essence of the body by

- Weakness and lightness of bones (*Durbalāni Laghūni ca*).
- Bones are always afflicted with the diseases due to *Vāta* (*Pratataṃ Vātarogīṇi*).

Śukra Kṣaya Lakṣaṇa [69]

दौर्बल्यं मुखशोषश्च पाण्डुत्वं सदनं श्रमः।
क्लैब्यं शुक्राविसर्गश्च क्षीणशुक्रस्य लक्षणम्॥६९॥

The following are the features of diminished state of *Śukra Dhātu*.

- General debility (*Daurbalya*).
- Dryness of mouth (*Mukhaśoṣa*).
- Paleness (*Pāṇḍutva*).
- Lassitude (*Sadana*).
- Exertion (*Śrama*).
- Impotency (*Klaibya*).
- Non-ejaculation of semen (*Śukra-avisarga*).

Purīṣa Kṣaya Lakṣaṇa [70]

क्षीणे शकृति चान्त्राणि पीडयन्निव मारुतः।
रूक्षस्योन्नमयन् कुक्षिं तिर्यगूर्ध्वं च गच्छति॥७०॥

The following are the features of diminished state of *Purīṣa*.

- *Vāyu* moves inside the intestines and causes pain (*Āntrāṇi Pīḍayanniva Mārutaḥ*).
- Dryness in the body (*Rūkṣatā*).

- Bulging of abdomen (*Unnamayan kukṣi*).
- Sideward and upward movement of *Vāta* (*Tiryak-ūrdhvaṃ Gacchati*).

Mūtra Kṣaya Lakṣaṇa [71]

मूत्रक्षये मूत्रकृच्छ्रं मूत्रवैवर्ण्यमेव च।
पिपासा बाधते चास्य मुखं च परिशुष्यति॥७१॥

The following are the features of diminished state of *Mūtra*.

- Dysuria (*Mūtrakṛcchra*).
- Discoloration of urine (*Mūtra-vaivarṇya*).
- Thirst (*Pipāsā*).
- Dryness in the mouth (*Mukha Śoṣa*).

Remaining Mala & Their Kṣaya Lakṣaṇa [72]

मलायनानि चान्यानि शून्यानि च लघूनि च।
विशुष्काणि च लक्ष्यन्ते यथास्वं मलसंक्षये॥७२॥

The features of the diminished state of other remaining *Malās* can be understood by feeling of emptiness (*Śūnyāni*), lightness (*Laghūni*) and dryness (*Viśuṣkāṇi*) in the excretory organs.

Cakrapāṇi:

संप्रत्यष्टादशक्षयानाह- वातादीनामित्यादि।- Now the author is going to explain 18 types of *Kṣaya* by starting the verse with the word '*Vātādīnām*'.

अत्र मलानामित्यनेन मूत्रपुरीषयोः पञ्चेन्द्रियमलानां च ग्रहणम्।- '*Malānām*' means the urine, stools and the waste products belongs to all the five sense organs.

विशेषेणेतिवचनादन्यगात्राणामपि शुष्कता लभ्यते।- By the usage of the word '*Viśeṣeṇa*' it should be understood that emaciation also can be seen in the remaining parts of the body.

सन्धीनामित्यादि भेदः- क्षयलक्षणम्, केशेत्यादि अस्थिक्षयस्य।- '*Sandhīnām*' etc. are the diminished features of *Medas* and '*Kleśa*' etc. are the features of the diminished state of *Asthi*.

बाधते चास्येति कर्मणि शेषलक्षणा षष्ठी। मलायनानीत्यनेन पञ्चेन्द्रियाधिष्ठानानां मुखनासिकाचक्षुःकर्णानां त्वगिन्द्रियाधिष्ठानभूतानां च लोमकूपप्रजननानां यथास्वं मलायनानि गृह्यन्ते। यदुक्तं जतूकर्णे- "दोषाणां धातूनामोजोमूत्रशकृदिन्द्रियमलानाम्। अष्टादशक्षयास्ते लक्ष्याः स्वगुणक्रियानाशात्" इति।- '*Malāyana*' means the channels of the waste products such as *Pañcendriya Adhiṣṭhāna* (mouth, nose, eyes, ears and skin) and *Lomakūpa* (hair follicles).

Jatūkarṇa has enumerated 18 kinds of wastes such as

- Diminution of *Doṣās* - 3
- Diminution of *Dhātūs* - 7
- Diminution of *Ojas*, *Mūtra*, *Purīṣa* & *Indriya Mala* - 8

By the loss of their normal functions one can infer the diminished state of these elements.

Ojo Kṣaya Lakṣaṇa [73]

बिभेति दुर्बलोऽभीक्ष्णं ध्यायति व्यथितेन्द्रियः।
दुश्छायो दुर्मना रूक्षः क्षामश्चैवौजसः क्षये॥७३॥

The following are the features of diminished state of *Ojas*.

- Feeling of fear (*Bibheti*).
- Extremely weak (*Durbala*).
- Worrying always (*Abhīkṣṇaṃ Dhyāyati*).
- Affliction of sense organs (*Vyathita Indriya*).
- Deranged luster (*Duśchāya*).
- Perversity of mind (*Durmanā*).
- Roughness in the body (*Rūkṣa*).
- Emaciation (*Kṣāma*).

Cakrapāṇi:

ओजःक्षयलक्षणमाह- बिभेतीत्यादि।- Now the author is going to explain *Ojo Kṣaya Lakṣaṇa* by starting the verse with the word '*Bibheti*'.

दुर्मना मनोबलविहीनः।- '*Durmanā*' means loss of mental strength.

Ojo Lakṣaṇa [74-75]

हृदि तिष्ठति यच्छुद्धं रक्तमीषत्सपीतकम्।
ओजः शरीरे संख्यातं तन्नाशान्ना विनश्यति॥७४॥
प्रथमं जायते ह्योजः शरीरेऽस्मिञ्छरीरिणाम्।
सर्पिर्वर्णं मधुरसं लाजगन्धि प्रजायते॥७५॥
(भ्रमरैः फलपुष्पेभ्यो यथा संभ्रियते मधु।
तद्वदोजः स्वकर्मभ्यो गुणैः संभ्रियते नृणाम्॥१॥)

- *Ojas* is the substance which resides in the heart and it is predominantly white and slightly yellowish and red in color.
- If the *Ojas* is destructed human body also perish.
- The form of *Ojas* which is produced for the first time in the human body appears as the color of ghee (*Sarpirvarṇam*), the taste of honey (*Madhu rasaṃ*) and the smell of parched rice (*Lāja Gandhī*).
- As the bees collect the honey from various fruits and flowers, similarly *Ojas* is the essence of the body by

its inherent qualities and actions and maintains the body.

Cakrapāṇi:

ओजसो दुर्ज्ञेयत्वेन लक्षणमाह- हृदीत्यादि।- In the present verse the author has tried to explain the features of *Ojas* as it is difficult to understand by starting with '*Hṛdi Tiṣṭhati*.

शुद्धमिति शुक्लं, रक्तमीषदिति किंचिद्रक्तं, सपीतकमिति ईषत्पीतकं; तेन शुक्लवर्णमोजः, रक्तपीतौ तु वर्णावत्रानुगतौ; किंवा, ईषदित्यल्पप्रमाणं, तेनाष्टबिन्दुकमोज इति दर्शयति।- '*Śuddham*' means *Śuklaṃ* i.e. white in color. '*Iṣat Raktam*' and '*Īṣat Pītakaṃ*' means it is slightly red and slightly yellowish in color. That means primarily *Ojas* is white in color and red and yellowish are secondary colors. The word '*Iṣat*' also refers to little in quantity and it infers the *Ojas* of 8 drops quantity.

यदुक्तं तन्त्रान्तरे- "प्राणाश्रयस्यौजसोऽष्टौ बिन्दवो हृदयाश्रयाः" इति।- It has been quoted elsewhere that the *Ojas* is the substratum of life and is in a quantity of eight drops and reside in the heart.

एतच्चाष्टबिन्दुकं परमोजो ज्ञेयम्, अर्धाञ्जलिपरिमाणं तु यदोजस्तदप्रधानं; यच्छारीरे वक्ष्यति- "तावच्चैव श्लैष्मिकस्यौजसः प्रमाणम्" (शा. अ. 7) इत्यनेन; तस्माद्द्विविधमिहौजः।- These eight drops of *Ojas* should be considered as *Para Ojas* (superior) and the other kind of *Ojas* is in a quantity of *Ardhāñjali*, which is known as *Apara Ojas* (secondary) and circulates throughout the body. In the 7th chapter of *Śarīra Sthāna* it is mentioned that the same is the measure of *Ślaiṣmika Ojas* (Ca. Śā. 7 / 15). Thus *Ojas* is of 2 types.

अत एवार्थे दशमहामूलीये वक्ष्यति- "तत् परस्यौजसः स्थानं" (सू. अ. 30) इति; परस्य श्रेष्ठस्याष्टबिन्दुकस्येत्यर्थः। इह च क्षयलक्षणमर्धाञ्जलिमानस्यैव ज्ञेयम्, अष्टबिन्दुकस्य त्ववयवनाशेऽपि मृत्युर्भवतीति हृदीत्यादिना ग्रन्थेन दर्शयति।- In the 30th chapter of *Sūtrasthāna*, *Arthe Daśa Mahāmūlīya Adhyāya* also the author has quoted that the heart is the seat for *Para Ojas* and it is superior and it is in the quantity of 8 drops (Ca. Sū. 30 / 7).

Here the *Kṣaya Lakṣaṇa* refers to only *Apara Ojas* which is in the quantity of *Ardhāñjali*. If the diminution of *Para Ojas* takes place, it results in immediate death.

एतच्चौजः सर्वधातुसमुदायरूपं, तेन सप्तधातुष्वेवावरुद्धमिति नाष्टमधातुत्वातिप्रसक्तिः अत एव सुश्रुतेऽप्युक्तं- "रसादीनां शुक्रान्तानां धातूनां यत् परं तेजस्तत् खल्वोजः" (सु. सू. अ. 15) इति।- *Ojas* is the essence of all the seven *Dhātūs* only but not the eighth *Dhātu*. The same has also been quoted by *Suśruta* in the 15th chapter of *Sūtrasthāna* that "The quintessence of *Dhātūs* from *Rasa* to *Śukra* is called *Ojas*" (Su. Sū. 15 / 19).

अन्यत्राप्युक्तं- "भ्रमरैः फलपुष्पेभ्यो यथा संह्रियते मधु। तद्वदोजः शरीरेभ्यो गुणैः संह्रियते नृणाम्" इति।- At another place also it is described that as the bees collect the honey from various fruits and flowers, similarly *Ojas* is the essence of the body by its inherent qualities and actions and maintains the body.

"प्रथमं जायते" इत्यादिपाठस्तु नातिप्रसिद्धः।- The reading '*Prathamaṃ Jāyate*' (*Ojas* which produced first) is not become popular. That means it is not being accepted by number of scholars.

एते चाष्टादश क्षया आविष्कृततमत्वेनोक्ताः; तेन उदकक्षयस्वरक्षयाद्यनभिधानं नोद्भावनीयम्; उक्तं हि- "स्वरक्षयमुरोरोगं" इति; तथोदकक्षयलक्षणं यथा- "जिह्वाताल्वोष्ठकण्ठक्लोमसंशोषं पिपासां चातिवृद्धां दृष्ट्वा उदकवहान्यस्य स्रोतांसि प्रदुष्टानीति जानीयात्" (वि. अ. 5) इति।।- These eighteen types of diminutions are described here because they are predominantly manifested. That doesn't mean the other diminutions like '*Udaka Kṣaya*, *Svara Kṣaya* etc. do not manifest'. It is told that *Svara Kṣaya* results in *Uroroga*. Similarly dryness of tongue (*Jihvā*), palate (*Tālu*), lips (*Oṣṭha*) and *Kloma*; and excessive thirst (*Ati Pipāsā*) are seen in the vitiation of *Udakavaha Srotas* (Ca. Vi. 5 / 8).

Causative Factors for Ojo Kṣaya [76-77]

व्यायामोऽनशनं चिन्ता रूक्षाल्पप्रमिताशनम्।
वातातपौ भयं शोको रूक्षपानं प्रजागरः॥76॥
कफशोणितशुक्राणां मलानां चातिवर्तनम्।
कालो भूतोपघातश्च ज्ञातव्याः क्षयहेतवः॥77॥

The following are the causative factors for the diminution of *Ojas*.

- Excessive physical exercises (*Vyāyāma*).
- Fasting (*Anaśana*).
- Due to anxiety (*Cintā*).
- Intake of un-unctuous (*Rūkṣa*) and less quantity (*Alpa*) of food.
- Habitual intake of food having only one taste (*Pramitāśana*).
- Excessive exposure to wind and sun (*Vāta- Ātapa*).
- Due to fear (*Bhaya*) and grief (*Śoka*).
- Intake of un-unctuous drinks (*Rūkṣa Pānam*).
- Night vigilance (*Prajāgara*).
- Excessive excretion of *Kapha*, *Rakta*, *Śukra* and *Mala*.
- During old age and debilitating period (*Kāla*).
- Due to demoniac seizures (*Bhūtopaghāta*).

Cakrapāṇi:

सामान्येन क्षयाणां हेतुमाह- व्यायाम इत्यादि।- In the present verse the author has described the causative factors for the diminution of *Ojas* in general by starting with '*Vyāyāma*'.

प्रमिताशनम् एकरसाभ्यासः।- '*Pramitāśana*' means regular intake of food having only one type of taste.

अतिवर्तनम् अतिप्रवृत्तिः, बहिर्गमनमिति यावत्।- '*Ativartana*' means *Atipravṛtti* i.e. excessive discharge from the body.

कालो वार्धक्यमादानं च।- The word '*Kāla*' refers to both *Vārdhakya* (old age) and *Ādāna Kāla* (debilitating period).

भूतोपघातः पिशाचाद्युपघातः।- '*Bhutopaghāta*' means '*Piśācādi Upaghāta*' i.e. afflicted due to demons etc.

अत्र वातक्षयहेतुर्नोक्तो विलक्षणत्वात्, स चाचिन्तनदिवास्वपनादिर्ज्ञेयः; किंवा, अनशनात् किट्टाभावः, ततश्च किट्टरूपस्य वातस्याप्यनुत्पादात् क्षयो ज्ञेयः।।- In this context the causes for diminution of *Vāta* are not described because of the peculiarity. However *Ati Cintana* (excessive thinking), day sleep (*Divāsvapna*) etc. are considered as the causative factors. Due to lack of food, *Kiṭṭa* is also not formed properly and which in turn leads to non-formation of requisite quantity of *Vāta*.

Madhumeha [78]

Nidāna:

गुरुस्निग्धाम्ललवणान्यतिमात्रं समश्नताम्।
नवमन्नं च पानं च निद्रामास्यासुखानि च॥78॥
त्यक्तव्यायामचिन्तानां संशोधनमकुर्वताम्।

The following are the causative factors for *Madhumeha*.

- Excessive

intake of heavy (*Guru*), unctuous (*Snigdha*), sour (*Amla*) and salty (*Lavaṇa*) food substances.

- Rice from newly harvested crops (*Navam-annam*).
- Intake freshly prepared alcoholic beverages (*Navam pānam*).
- Excessive sleep (*Nidrā*).
- Sitting comfortably for a longer periods (*Āsyāsukha*).
- Abstinence from physical and mental exercises (*Tyakta Vyāyāma Cintānām*).
- Due to non conduction of purificatory therapies (*Saṃśodhana Akurvatām*).

Samprāpti [79-80]

श्लेष्मा पित्तं च मेदश्च मांसं चातिप्रवर्धते॥79॥
तैरावृतगतिर्वायुरोज आदाय गच्छति।
यदा बस्तिं तदा कृच्छ्रो मधुमेहः प्रवर्तते॥80॥

- By the above causative factors, excessive increase of *Śleṣmā*, *Pitta*, *Medas* and *Māṃsa* in the body are taken place and they obstruct the pathway of *Vāta*. Thereby the *Vāta* along with *Ojas* reaches *Vasti* region and develops *Madhumeha*, which is difficult to cure.

Lakṣaṇa [81]

स मारुतस्य पित्तस्य कफस्य च मुहुर्मुहुः।
दर्शयत्याकृतिं गत्वा क्षयमाप्यायते पुनः॥81॥

The following are the clinical features of *Madhumeha*.

- Recurrent appearance of the signs and symptoms of *Vāta*, *Pitta* and *Kapha*.
- That means, manifestation of the symptoms related to all the *Tridoṣa*, vanishing and reappearance of the symptoms in this disease.

Complications [82-83]

उपेक्षयाऽस्य जायन्ते पिडकाः सप्त दारुणाः।
मांसलेष्ववकाशेषु मर्मस्वपि च संधिषु॥82॥
शराविका कच्छपिका जालिनी सर्षपी तथा।
अलजी विनताख्या च विद्रधी चेति सप्तमी॥83॥

- If it is neglected it leads to the following 7 types of severe *Piḍakās* (carbuncles) in the muscular areas (*Māṃsa*), vital regions (*Marma*) and in the joints (*Sandhi*).

1. *Śarāvikā*
2. *Kacchapikā*
3. *Jālinī*
4. *Sarṣapī*
5. *Alajī*
6. *Vinatā*
7. *Vidradhi*

Piḍakā

Description of Piḍakās [84]

Śarāvikā:

अन्तोन्नता मध्यनिम्ना श्यावा क्लेदरुगन्विता।
शराविका स्यात् पिडका शरावाकृतिसंस्थिता॥84॥

The following are the features of *Śarāvikā*.

- Raised in the margins (*Antonnatā*) and depressed in the centre (*Madhya-nimnā*).
- Blackish in color (*Śyāvā*).
- Associated with moisture and pain (*Kleda-ruganvitā*).
- It resembles the shape of earthen saucer (*Śarāvākṛti Saṃsthitā*).

Kacchapikā [85]

अवगाढार्तिनिस्तोदा महावास्तुपरिग्रहा।
श्लक्ष्णा कच्छपपृष्ठाभा पिडका कच्छपी मता॥85॥

The following are the features of *Kacchapikā*.

- Deeply seated (*Avagāḍha*).
- Associated with pricking pain (*Ārti Nistodā*).
- Had wide base (*Mahāvāstu parigrahā*).
- Smooth (*Ślakṣṇā*).
- It resembles the shell of a tortoise (*Kacchapa Pṛṣṭhābhā*).

Jālinī [86]

स्तब्धा सिराजालवती स्निग्धास्रावा महाशया।
रुजानिस्तोदबहुला सूक्ष्मच्छिद्रा च जालिनी॥86॥

The following are the features of *Jālinī*.

- It is hard (*Stabdhā*).
- Having the network of veins (*Sirājālavatī*).
- Sticky discharge (*Snigdha Srāvā*).
- Having wide base (*Mahāśayā*).
- Severe pain associated with pricking type (*Rujā Nistodā Bahulā*).
- Having minute pores (*Sūkṣma Chidrā*).

Sarṣapī [87]

पिडका नातिमहती क्षिप्रपाका महारुजा।
सर्षपी सर्षपाभाभिः पिडकाभिश्चिता भवेत्॥87॥

The following are the features of *Sarṣapī*.

- The *Piḍakā* is not so big in size (*Na ati mahatī*).
- Suppurates quickly (*Kṣipra-pākā*).
- Having severe pain (*Mahā-rujā*).
- The *Piḍakās* resembles the size of mustard seeds (*Sarṣapābha*).

Alajī [88]

दहति त्वचमुत्थाने तृष्णामोहज्वरप्रदा।
विसर्पत्यनिशं दुःखाद्दहत्यग्निरिवालजी॥88॥

The following are the features of *Alajī*.

- Causes burning sensation in the skin during eruption (*Utthāne tvacam dahati*).
- Associated with thirst (*Tṛṣṇā*), confusion (*Moha*) and fever (*Jvara*).
- Spreads constantly (*Visarpayati aniśam*).
- Produces severe pain as if being burnt by fire (*Duḥkhā dahyati agniriva*).

Vinatā [89]

अवगाढरुजाक्लेदा पृष्ठे वाऽप्युदरेऽपि वा।
महती विनता नीला पिडका विनता मता॥89॥

The following are the features of *Vinatā*.

- The *Piḍakā* is deep rooted (*Avagāḍha*).
- Associated with pain and moisture (*Rujā kleda*).
- The *Piḍakā* usually develops either on the back or on the abdomen.
- It is big in size (*Mahatī*).
- Having depression in the centre (*Vinatā*).
- Bluish in color (*Nīlā*).

Cakrapāṇi:

संप्रति सप्तपिडका वक्तव्याः, अतस्तासां प्रधानहेतुत्वेन प्रमेहानेव तावन्निदानादिक्रमेणाह- गुर्वित्यादि।- Now

the author is going to describe about seven types of *Piḍakās*. Since the main cause for *Piḍakās* is *Prameha* and hence the causes of *Prameha* are explained initially by starting the verse with the word '*Guru*' etc.

नवं पानमिति नवं मद्यम्।- '*Navaṃ Pānam*' freshly prepared alcoholic drinks.

निद्रामास्यासुखानि चेत्यत्रान्ते 'भजतां' इति शेषः।- The term '*Bhajatāṃ*' should be supplemented at the end of the compound word '*Nidrāmāsyāsukhāni*' for proper meaning.

ओजः प्रसादो धातूनामिति यावत्।-'*Ojas*' is the quintessence of *Dhātūs*.

कृच्छ्र इति कृच्छ्रसाध्यः।- '*Kṛcchra*' means *Kṛcchra Sādhya* i.e. difficult to manage.

उपेक्षया अचिकित्सया।- '*Upekṣayā*' means neglected without getting treatment.

शराविकादिसंज्ञान्वयो विवरणे स्फुटः।- The term '*Śarāvikā*' itself gives the idea of its characteristic features.

अलजीसंज्ञा रूढा। एताश्च प्राधान्यादुक्ताः। तेन सुश्रुतेऽपि पिडकाधिक्यमुक्तं यत्, तत्र विरोधि।- But the term '*Alajī*' is conventional and no derivation is possible. Here the most important *Piḍakās* only are described. Hence there is not any contradiction with the opinion of *Suśruta* who describes more number of *Piḍakās*.

सिराजालं सिरासमूहः।- *Sirājāla* means cluster of veins.

चिता अधिष्ठिता।।- '*Citā*' means *Adhiṣṭhitā* i.e. dwelling in.

Vidradhi [90]

विद्रधिं द्विविधामाहुर्बाह्यामाभ्यन्तरीं तथा।
बाह्या त्वक्स्नायुमांसोत्था कण्डराभा महारुजा।।९०।।

Vidradhi is of 2 types viz; *Bāhya Vidradhi* (external abscess) and *Ābhyantara Vidradhi* (internal abscess).

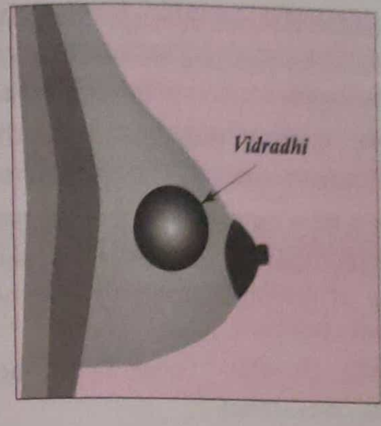
The external abscess is manifested in the skin (*Tvak*), ligaments (*Snāyu*) and muscles (*Māṃsa*). In shape and size it resembles tendons (*Kaṇḍarābhā*) and having severe pain (*Mahārujā*).

Nidāna for Ābhyantara Vidradhi (internal abscess) [91-92]

शीतकान्नविदाह्युष्णरूक्षशुष्कातिभोजनात्।
विरुद्धाजीर्णसंक्लिष्टविषमासात्म्यभोजनात् ।।९१।।
व्यापन्नबहुमद्यत्वाद्वेगसंधारणाच्छ्रमात् ।
जिह्मव्यायामशयनादतिभाराध्वमैथुनात् ।।९२।।

The following are the causative factors for the manifestation of internal abscess (*Ābhyantara Vidradhi*).

- Excessive intake of stale (*Śītakān*), acrid (*Vidāhi*), hot (*Uṣṇa*), un-unctuous (*Rūkṣa*), dry (*Śuṣka*), incompatible (*Viruddha*), indigestible (*Ajīrṇa*), *Doṣa* aggravated (*Saṃkliṣṭa*), irregular (*Viṣama*) and unwholesome (*Asātmya*) food substances.
- Intake of not properly fermented (*Vyāpanna*) and excessive quantity (*Bahu*) of alcoholic beverages (*Madya*)
- Due to suppression of natural urges (*Vega Sandhāraṇa*).
- Excessive physical exertion (*Śrama*)
- Conducting exercises (*Vyāyāma*) and sleeping (*Śayana*) in the wrong postures (*Jihma*).
- Carrying heavy loads (*Ati Bhārāt*).
- Excessive walking (*Adhvagamana*).
- Due to excessive sexual intercourse (*Atimaithunāt*).



Samprāpti [93]

अन्तःशरीरे मांसासृगाविशन्ति यदा मलाः।
तदा संजायते ग्रन्थिर्गम्भीरस्थः सुदारुणः।।९३।।

By the above causative factors the *Doṣās* are aggravated initially and thereby the *Māṃsa Dhātu* and *Rakta Dhātu* of the interior of the body gets afflicted and produces *Ābhyantara Vidradhi* (internal abscess), which is very painful.

Places of Vidradhi [94]

हृदये क्लोम्नि यकृति प्लीह्नि कुक्षौ च वृक्कयोः।
नाभ्यां वंक्षणयोर्वाऽपि बस्तौ वा तीव्रवेदनः।।९४।।

In general *Vidradhi* develops at the region of heart (*Hṛdaya*), lungs (*Kloma*), liver (*Yakṛt*), spleen (*Plīha*), flanks (*Kukṣau*), kidneys (*Vṛkkayo*), umbilicus (*Nābhi*), groins (*Vaṅkṣaṇa*) and urinary bladder (*Vasti*) and causes severe pain.

Sāmānya Lakṣaṇa [95]

दुष्टरक्तातिमात्रत्वात् स वै शीघ्रं विदह्यते।
ततः शीघ्रविदाहित्वाद्विद्रधीत्यभिधीयते।।९५।।

Due to the excessive vitiation of *Rakta* the internal abscesses gets suppurated immediately. As the process of suppuration takes place quickly it is known as *Vidradhi*.

Viśeṣa Lakṣaṇa [96-100]

व्यधच्छेदभ्रमानाहशब्दस्फुरणसर्पणैः ।
वातिकीं, पैत्तिकीं तृष्णादाहमोहमदज्वरैः।।९६।।
जृम्भोत्क्लेशारुचिस्तम्भशीतकैः श्लैष्मिकीं विदुः।
सर्वासु च महच्छूलं विद्रधीषूपजायते।।९७।।
शस्त्रास्त्रैर्भिद्यत इव चोल्मुकैरिव दह्यते।
विद्रधी व्यम्लता याता वृश्चिकैरिव दश्यते।।९८।।
तनु रूक्षारुणं श्यावं फेनिलं वातविद्रधी।
तिलमाषकुलत्थोदसन्निभं पित्तविद्रधी।।९९।।
श्लैष्मिकी स्रवति श्वेतं पिच्छिलं बहलं बहु।
लक्षणं सर्वमेवैतद्भजते सान्निपातिकी।।१००।।

Vātaja Vidradhi Lakṣaṇa:

The following are the features of *Vātaja Vidradhi*.

- Piercing pain (*Vyathā*), Cutting pain (*Cheda*), Giddiness (*Bhrama*), Abdominal distension (*Ānāha*), Sounding (*Śabda*), Pulsating sensation (*Sphuraṇa*) and Spreading in nature (*Sarpaṇa*).
- The secretions are thin (*Tanu*), un-unctuous (*Rūkṣa*), reddish (*Aruṇa*), blackish (*Śyāva*) and foamy (*Phenila*).

Pittaja Vidradhi Lakṣaṇa:

The following are the features of *Pittaja Vidradhi*.

- Thirst (*Tṛṣṇā*), Burning sensation (*Dāha*), Confusion (*Moha*), Intoxication (*Mada*) and fever (*Jvara*).
- The secretions are similar to the

decoction of *Tila*, *Māṣa* and *Kulattha*.

Kaphaja Vidradhi Lakṣaṇa:

The following are the features of *Kaphaja Vidradhi*.

- Yawning (*Jṛmbhā*), Nausea (*Utkleśa*), Anorexia (*Aruci*), Stiffness (*Stambha*) and Coldness (*Śītaka*).
- The secretions are whitish (*Śveta*), slimy (*Picchila*), thick and profuse (*Bahalaṃ bahu*).

Sannipātaja Vidradhi Lakṣaṇa:

The following are the features of *Sannipātaja Vidradhi*

- Excruciating pain (*Mahat Śūla*).
- The secretions are having the mixture of all the *Tridoṣa* type of *Vidradhi*.

Features of Vidradhi when undergoing Suppuration:

- When the *Vidradhi* is undergoing suppuration the patient feels as if being beaten by weapons (*Śastrā Astraiḥ bhidyati*), burnt by firebrands (*Ulmukhaiḥ Dahyate iva*) and bitten by scorpion (*Vṛścika Daśyate iva*)

Cakrapaṇi:

विद्रधिं द्विविधामित्यनेनाभ्यन्तरविद्रधेरपि विद्रधित्वेन पिडकानां सप्तत्वेऽविरोध इति दर्शयति।- *Vidradhi* is of 2 types viz. *Bāhya Vidradhi* and *Ābhyantara Vidradhi*. As abscess is seen in *Ābhyantara Vidradhi* it can be considered as *Piḍakās* and hence there is no contradiction in the number seven.

कण्डराभा स्थूलस्नाय्वाकारा।- *Kaṇḍarābhā* means which resembles *Sthūla Snāyu*.

अन्तर्विद्रधेर्गरीयस्त्वेन निदानान्याह- शीतकेत्यादि।- As *Ābhyantara Vidradhīs* are extremely important, the author has presented the causative factors etc. by starting the verse with the word '*Śītaka*'

संक्लिष्टं दोषलम्।- '*Saṃkliṣṭa*' means *Doṣa* aggravating factors.

व्यापन्नं च बहु च मद्यमुपयुङ्क्ते यः स व्यापन्नबहुमद्यः।- '*Vyāpanna-bahu-madya*' means excessive intake of defective (improperly fermented) alcoholic beverages.

अन्तःशरीर इति कोष्ठे।- '*Antaḥ Śarīra*' means *Koṣṭha* i.e. G.I. Tract.

मला दोषाः।- '*Malā*' refers to *Doṣa*.

ग्रन्थिरिव ग्रन्थिः। स इति ग्रन्थिः।- As it looks like a knot it is called *Granthi*.

व्यधादयो व्यथाप्रकाराः।- '*Vyadhādayo*' means the types *Vyadhā* (pain) such as *Vyadhā*, *Cheda* etc.

शीतमेव शीतकम।- '*Śītaka*' coldness.

व्यम्लतां याता विदाहं प्राप्ता।- '*Vyamlatā*' means *Vidāha* i.e. inflammation.

तमकः श्वासभेदः।।- '*Tamaka*' is one kind of *Śvāsa*.

Sādhyāsādhyata (Prognosis) [101-103]

अथासां विद्रधीनां साध्यासाध्यत्वविशेषज्ञानार्थं स्थानकृतं लिङ्गविशेषमुपदेक्ष्यामः- तत्र प्रधानमर्मजायां विद्रध्यां हृद्घट्टनतमकप्रमोहकासश्वासाः, क्लोमजायां पिपासामुखशोषगलग्रहाः, यकृज्जायां श्वासः, प्लीहजायामुच्छ्वासोपरोधः, कुक्षिजायां कुक्षिपार्श्वान्तरांसशूलं, वृक्कजायां पृष्ठकटिग्रहः, नाभिजायां हिक्का, वंक्षणजायां सक्थिसादः, बस्तिजायां कृच्छ्रपूतिमूत्रवर्चस्त्वं चेति॥101॥ पक्वप्रभिन्नासूर्ध्वजासु मुखात् स्रावः स्रवति,

अधोजासु गुदात्, उभयतस्तु नाभिजासु॥102॥ आसां हृन्नाभिबस्तिजाः परिपक्वाः सान्निपातिकी च मरणाय; शेषाः पुनः कुशलमाशुप्रतिकारिणं चिकित्सकमासाद्योपशाम्यन्ति। तस्मादचिरोत्थितां विद्रधीं शस्त्रसर्पविद्युदग्नितुल्यां स्नेहविरेचनैराश्वेवोपक्रमेत् सर्वशो गुल्मवच्चेति॥103॥

Now the features of *Vidradhi* according to the site of manifestation will be explained to know their prognosis.

No.	Site of *Vidradhi* (*Sthāna*)	Features (*Lakṣaṇa*)
1	*Pradhāna Marma* (*Hṛdaya*)	Palpitation (*Hṛd-ghaṭṭana*)
		Feeling of darkness before eyes (*Tamaka*)
		Unconsciousness (*Moha*)
		Cough (*Kāsa*)
		Dyspnea (*Śvāsa*)
2	*Kloma*	Thirst (*Pipāsā*)
		Dryness in the mouth (*Mukhaśoṣa*)
		Obstruction in the throat (*Galagraha*)
3	*Yakṛt* (liver)	Dyspnea (*Śvāsa*)
4	*Plīha* (spleen)	Obstruction in expiration (*Ucchvāsa Avarodha*)
5	*Kukṣi* (abdomen)	Pain in the abdomen (*Kukṣi Śūla*)
		Pain in the flanks (*Pārśva Śūla*)
		Pain in the shoulder (*Aṃsa Śūla*)
6	*Vṛkka* (kidneys)	Stiffness in the back (*Pṛṣṭha graha*)
		Stiffness in the waist (*Kaṭigraha*)
7	*Nābhi* (umbilicus)	Hiccup (*Hikkā*)
8	*Vaṅkṣaṇa* (groins)	Stiffness in the thighs (*Sakthi sāda*)
9	*Vasti* (urinary bladder)	Difficulty in passing urine and stools and with putrefied smell (*Kṛcchra pūti Mūtra varcas*)

- The *Vidradhi* located in the upper part of the body and when it is ripened and ruptured, the discharge comes out from the mouth.
- If the *Vidradhi* located in the lower part of the body and when it is ripened and ruptured, the discharge comes out from the anus.
- If the *Vidradhi* located in the middle part of the body (umbilicus) and when it is ripened and ruptured, the discharge comes out from both the mouth and anus.
- The ripened *Vidradhi* located at the heart, umbilicus and urinary bladder and of *Sannipāta* type are fatal.
- The remaining types are curable, when treated immediately by the well versed physician.
- As *Vidradhi* is as dangerous as a weapon, snake, lightning and fire it

should be treated as early as possible by means of oleation (*Sneha*) and purgation (*Virecana*) therapies.

- The line of treatment mentioned for the management of *Gulma* is also holds good to treat *Vidradhi*.

Cakrapāṇi:

कुक्षिपार्श्वान्तरांसशूलमिति कुक्षिपार्श्वान्तरांसेषु शूलम्।- '*Kukṣi-Pārśvāntara-aṃsa śūla*' means pain in the abdomen, flanks and shoulder region.

हृन्नाभिबस्तिजासु सान्निपातिकीं पृथक् पक्वन् सान्निपातिकीं पक्वामपक्वां चासाध्यां दर्शयति।- Mentioning of *Sannipātaja Vidradhi* separately indicates that it is not cured even ripened or un-ripened stage. Whereas the *Vidradhi* forms in the region of *Hṛdaya*, *Nābhi* and *Vasti* are not curable in their ripened stage only.

शस्त्रादिदृष्टान्तत्रयाच्छस्त्रवन्मर्मच्छेदकत्वं, सर्पवदाशु-संज्ञाहारित्वं, विद्युदग्निवदाशुमारकत्वं ज्ञेयम्।।- In the verse no 103, the author has compared *Vidradhi* (the abscess) with a weapon, snake and lightning & fire to exhibit its intensity. The abscess can pierce through vital organs like a weapon, it can cause unconsciousness immediately like snakebite and it also can cause instantaneous death like lightning & fire.

भवन्ति चात्र-

विना प्रमेहमप्येता जायन्ते दुष्टमेदसः।
तावच्चैता न लक्ष्यन्ते यावद्वास्तुपरिग्रहः॥104॥
शराविकाकच्छपिकाजालिनी चेतिदुःसहाः।
जायन्ते ता ह्यतिबलाः प्रभूतश्लेष्ममेदसः॥105॥
सर्षपी चालजी चैव विनता विद्रधी च याः।
साध्यः पित्तोल्वणास्तास्तु
संभवन्त्यल्पमेदसः ॥106॥
मर्मस्वंसे गुदे पाण्योः स्तने सन्धिषु पादयोः।
जायन्ते यस्य पिडिकाः स प्रमेही न जीवति॥107॥

Thus it is said:

- The *Piḍakās* which are manifested due to the vitiation of *Medas* and without the disease *Prameha* will not exhibit their symptoms until they are perfectly rooted in their sites.
- *Śarāvikā*, *Kacchapikā* and *Jālinī* type of *Piḍakās* are intolerably painful and very serious due to excessive *Kapha* and *Medas*.
- Whereas *Sarṣapī*, *Alajī*, *Vinatā* and *Vidradhi* are curable because they are manifested by the dominancy of *Pitta* and less *Medas*.
- A patient of *Prameha* suffers from *Piḍakās* which are located in the vital organs, shoulders, anus, breast, joints and on foot is certainly dies.

Cakrapāṇi:

प्रमेहं विनाऽप्युक्तपिडकासंभवं दर्शयति- विनेत्यादि। एतेन च पिडकानां माधुमेहिकत्वं यत् पूर्वमुक्तं तत् प्रायिकत्वेन ज्ञेयम्।- In the present verse the author has presented the possibility of formation of *Piḍakās* even without *Prameha* by starting with the word '*Vinā*'. Earlier reference for *Madhumeha* is given to show probability.

वास्तु स्थानम्।- '*Vāstu*' means *Sthānam* i.e. the place.

विद्रधी चेति बाह्यविद्रधी।।- The curable one is the external abscess (*Bāhya Vidradhi*) only.

Other Types of Piḍakās [108-110]

तथाऽन्याः पिडकाः सन्ति रक्तपीतासितारुणाः।
पाण्डुराः पाण्डुवर्णाश्च भस्माभा
मेचकप्रभाः॥108॥
मृद्व्यश्च कठिनाश्चान्याः स्थूलाः

सूक्ष्मास्तथाऽपराः।
मन्दवेगा महावेगाः स्वल्पशूला महारुजः॥109॥
ता बुद्ध्वा मारुतादीनां यथास्वैर्हेतुलक्षणैः।
ब्रूयादुपचरेच्चाशु प्रागुपद्रवदर्शनात्॥110॥

- Other types of *Piḍakās* also exist. Basing on their color some are in red (*Rakta*), yellow (*Pīta*), black (*Aśita*), reddish (*Aruṇa*), pale white (*Pāṇḍura*), white (*Pāṇḍu Varṇa*), ash (*Bhasmābhā*) and dark blue (*Mecaka*) colored.
- Some of them are soft (*Mṛdu*) and some are hard (*Kaṭhina*) in their nature.
- Some of them are big (*Sthūla*) and the others are small (*Sūkṣma*) in their size.
- Some of them develop slowly (*Mandavegā*) and the others develop quickly (*Mahāvegā*).
- Some of them are having slight pain (*Svalpa Śūla*) and the others have severe pain (*Mahārujā*).
- These *Piḍakās* should be diagnosed as *Vāta* and other types basing on the causative factors and their signs and symptoms. They should be treated immediately before the manifestation of complications.

Upadrava (complications) of Piḍakās [111]

तृट्श्वासमांससंकोथमोहहिक्कामदज्वराः ।
वीसर्पमर्मसंरोधाः पिडकानामुपद्रवाः॥111॥

The following are the complications of *Piḍakās*.

- Thirst (*Tṛṭ*)
- Dyspnea (*Śvāsa*)
- Sloughing (*Māṃsa Saṅkotha*)
- Unconsciousness (*Moha*)
- Hiccup (*Hikkā*)
- Intoxication (*Mada*)
- Fever (*Jvara*)
- Spreading in nature (*Visarpa*)
- Obstructing the functions of the vital organs (*Marma Saṃrodha*).

Cakrapāṇi:

प्रमेहपिडकाप्रसङ्गेनान्यासामपि पिडकानामविकृतानां लक्षणं ब्रूते- तथाऽन्या इत्यादि।- In the context of *Piḍakās*, the author has described other than *Prameha Piḍakās* also by starting the verse with the word '*Tathā-anyā*'.

पाण्डुरा धूसराः, पाण्डुवर्णास्तु रूक्षपाण्डुवर्णा ज्ञेयाः।- *Pāṇḍura* means dusky white. *Pāṇḍu-varṇa* means *Rūkṣa-Pāṇḍu* i.e. yellowish color.

मेचकप्रभाः स्निग्धकृष्णवर्णाः।- '*Mecaka-prabhā*' means unctuous black in color.

उपचरेच्चेति मारुतादीनां भेषजैरित्यर्थाद्भवति।- '*Upacaret*' means treat according to the *Doṣās* such as *Vāta* etc.

प्रागुपद्रवदर्शनादित्यनेन उपद्रवयुक्ता पिडका असाध्येति दर्शयति।- '*Prāgupadarśanāt*' means treatment should be given before manifestation of complications because the *Piḍakās* associated with complications are incurable.

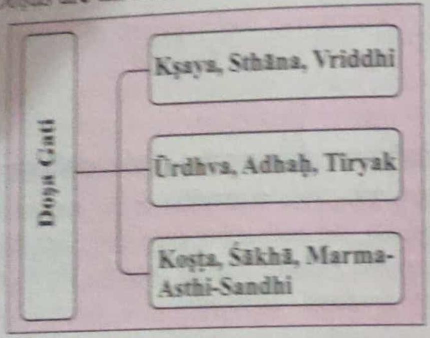
संकोथः पूतिभावः।।- *Saṅkotha* means putrefaction.

Doṣa Gati [112-113]

क्षयः स्थानं च वृद्धिश्च दोषाणां त्रिविधा गतिः।
ऊर्ध्वं चाधश्च तिर्यक्च विज्ञेया त्रिविधाऽपरा॥112॥
त्रिविधा चापरा कोष्ठशाखामर्मास्थिसन्धिषु।
इत्युक्ता विधिभेदेन दोषाणां त्रिविधा गतिः॥113॥

- Another type of three stages of the *Doṣās* is *Koṣṭha* (G.I. Tract), *Śākhā* (exterior bodily tissues) and *Marma, Asthi, Sandhi* (vital organs, bones and joints).

Thus the types of the stages of the *Doṣās* are threefold.



Cakrapāṇi:

संप्रति दोषाणां गतिं विवृणोति- क्षय इत्यादि।- Now the author has presented the movements of *Doṣās* by starting the verse with the word '*Kṣaya*'.

स्थानं स्वमानवस्थानम्।- '*Sthānaṃ*' means position in normal measure.

गतिः प्रकारोऽवस्था वा।- '*Gati*' means a type (*Prakāra*) or stage (*Avasthā*).

चय इत्यत्र प्रशब्दो लुप्तनिर्दिष्टः, तेन प्रकृष्टचयः; एवं प्रकृष्टः कोपः प्रकोपः; एवं प्रशमोऽपि।- Here in the term '*Caya*' the prefix '*Pra*' is elapsed. As in *Prakopa* and *Praśama* the word *Pra* should be prefixed to *Caya* also, because there will be *Prakṛṣṭa Caya* (accumulation of *Doṣās* will be happened in greater extent). By this one should understood the excessive accumulation, excessive aggravation and pacification.

एतेन वर्षादिषु पित्तादीनां प्रकृष्टश्चयो भवतीति दर्श्यते, इतरदोषस्यापि च स्तोकमात्रेण चयो यथासंभवं सूच्यते; तेन शरद्यनुबलत्वेन कफप्रकोपो भवतीत्यादि गृहीतं भवति।- In *Varṣa Ṛtu*, there will be a great increase of *Pitta* and mild increase of other *Doṣās* also seen. Similarly during *Śaradṛtu* along with the greater extent of aggravated *Pitta*, mild aggravation of *Kapha* also takes place.

Seasonal Variation of Doṣās [114]

चयप्रकोपप्रशमाः पित्तादीनां यथाक्रमम्।
भवन्त्येकैकशः षट्सु कालेष्वभ्रागमादिषु॥११४॥
गतिः कालकृता चैषा चयाद्या पुनरुच्यते।

- *Pitta* and the other *Doṣās* accumulates (*Caya*) aggravates (*Prakopa*) and alleviates (*Praśama*) in the six seasons starts from rainy season in the respective order.
- This sort of alteration of the stages of the *Doṣās* is seen naturally in different seasons.

Cakrapāṇi:

यथाक्रममिति वर्षाशरद्धेमन्तवसन्तग्रीष्मप्रावृट्क्रमेण; किंवा यथाक्रममिति यथायोग्यतया।- '*Yathākramaṃ*' means in the successive order of seasons like *Varṣa, Śarad, Hemanta, Vasanta, Grīṣma* and *Prāvṛṭ* or else as per the suitability of seasons and *Doṣās*, the *Pitta, Śleṣma* and *Vāta* accumulates, aggravates and pacifies respectively.

पित्तादीनामिति पित्तश्लेष्मवातानाम्।- '*Pittādīnāṃ*' means *Pitta, Śleṣma* and *Vāta*.

एकैकश इति अयौगपद्येन।- '*Ekaikaśa*' means one after another but not simultaneously.

एतच्च प्राधान्येनैव ज्ञेयं, तेन प्रावृषि श्लेष्मपित्तकोपेनाप्राधान्ये न व्यभिचारः।- That means accumulation of the predominant *Doṣa* only takes place and hence there is no contradiction of other *Doṣa* such as *Kapha* and *Pitta* in early rains.

यदुक्तं- "वर्षास्वग्निबले हीने कुप्यन्ति पवनादयः" (सु. अ. 6) इति।- It is told that during *Varṣa Ṛtu* the power of digestion decreases and hence accumulation *Vāta* takes place (Ca. Sū. 6 / 34).

अत्र हि पवनादय इति पवनप्रधानाः; एवं वसन्ते वातपित्तप्रकोपे व्याख्येयम्।- Here *Pavanādaya* means *Vāta* is predominant and the others are secondary. Similarly it should be understood that during *Vasanta Ṛtu Kapha* aggravates predominantly and *Vāta, Pitta* also aggravates mildly.

अत्र च षट्सु ऋतुषु पित्तश्लेष्मवातानां प्रबलचयादयो विभज्यमानत्वेन; तेन पित्तचयकाले वातस्य कोपः, शरदि पित्तस्य प्रकोपकाले वातप्रशमः, हेमन्ते पित्तप्रशमः कफस्य चयः, वसन्ते तु कफप्रकोप एव परं, तथा कफप्रशमके ग्रीष्मे वातचय इति च स्यात्।- Accumulation of *Pitta, Kapha* and *Vāta* in six seasons is described separately for each *Doṣa* in order and hence there is no irregularity if *Vāta* is aggravated and *Pitta* is accumulated and so on.

During *Varṣa Ṛtu, Pitta* will be accumulated, the aggravation of *Vāta* takes place; During *Śaradṛtu* the *Pitta* is aggravated and *Vāta* pacifies. In *Hemanta Ṛtu, pitta* pacifies and *Kapha* accumulates; In *Vasanta Ṛtu*, the *Kapha* aggravates and in *Grīṣma Ṛtu, Kapha* pacifies and *Vāta* accumulates.

वातं परित्यज्य पित्तादीनामित्यभिधानां विसर्गस्याभिप्रेतत्वेनाग्रे वक्तव्यत्वात् कृतं, विसर्गे च पित्तचय एव भवतीति कृत्वा।- By leaving *Vāta*, the description of *Pitta* etc. is given by keeping *Visarga Kāla* in view as it is the period of accumulation of *Pitta*.

Physiological & Pathological States of Doṣās [115-118]

गतिश्च द्विविधा दृष्टा प्राकृती वैकृती च या॥११५॥
पित्तादेवोष्मणः पक्तिर्नराणामुपजायते।
तच्च पित्तं प्रकुपितं विकारान् कुरुते बहून्॥११६॥
प्राकृतस्तु बलं श्लेष्मा विकृतो मल उच्यते।
स चैवौजः स्मृतः काये स च पाप्मोपदिश्यते॥११७॥
सर्वा हि चेष्टा वातेन स प्राणः प्राणिनां स्मृतः।
तेनैव रोगा जायन्ते तेन चैवोपरुध्यते॥११८॥

There are two types of states of *Doṣās* viz. *Prākṛta* (natural) and *Vaikṛta* (morbid).

- If the *Pitta* is in its normal state, it helps in proper digestion and metabolism in living beings and it produces many a number of diseases when it is in the morbid condition.
- If the *Kapha* is in the normal state it gives strength to the body in the form of *Ojas* and it takes the form of excreta in its morbid condition and causes misery.
- Similarly *Vāta* is held responsible for all the activities in the body in its normal state and in fact it acts as life in living beings. When *Vāta* is in its morbid state it causes for the manifestation of diseases and even death also.

Cakrapāṇi:

गतिभेदान्तरमाह- गतिश्चेत्यादि।- In the above verses, the author has presented the different states of *Doṣās* by starting with the word '*Gatiśca*'.

अत्र पित्तमादौ कृतं शरीरस्थितिहेत्वग्निकर्तृत्वेन।- Here *Pitta* is described initially because it stabilizes the body being it is in the form of *Agni*.

पक्तिः पाकः।- '*Pakti* means *Pākā* i.e. digestion.

बलमिति बलहेतुत्वेन।- *Bala* means cause of strength. As *Kapha* in its normal state it gives strength to the body and hence it is known as the cause of strength.

मल इति शरीरमलिनीकरणात्।- *Mala* is that which

causes filthy status in the body.

ओज इति सारभूतं; यदि वा द्वितीयश्लैष्मिकौजोहेतुत्वेनौजः। वक्ष्यति हि शारीरे- "तावच्चैव श्लैष्मिकस्यौजसश्च प्रमाणम्" (शा.अ.7) इति।- *Ojas* is the essence of all the seven *Dhātūs*. And the second one i.e. *Apara Ojas* is known as *Ślaiṣmika Ojas*. It is mentioned the equal quantity of *Ślaiṣmika Ojas* is present in the body. (Ca. Śa. 7/15).

दुःखहेतुत्वात् पाप्मा।- It is called *Pāpmā*, since it is the cause for *Duḥkha* (misery).

सर्वा हि चेष्टा इति अविकृतगमनाद्याः।- '*Sarvā hi Ceṣṭa*' means *Vāta* is held responsible for all the activities in the body when it is in the normal state.

उपरुध्यते म्रियते।।- '*Uparudhyate*' refers to obstruction in breathing leads to death.

Be Cautious to Preserve Health [119]

नित्यं सन्निहितामित्रं समीक्ष्यात्मानमात्मवान्।
नित्यं युक्तः परिचरेदिच्छन्नायुरनित्वरम्॥119॥

One who is having control over self should always feel that the enemies are surrounded him. Hence they should follow the wholesome regimen very carefully to get good health and longevity.

Cakrapāṇi:

आत्मवानिति प्रशंसायां मतुप्प्रत्ययः।- '*Ātmavān*' refers to the person who possess all good qualities and devoid of defects and also having control over his senses.

युक्त इत्युद्युक्तः।- '*Yukta*' means *Udyukta* i.e. he who is desirous for longevity.

अनित्वरम् अगत्वरम्।।- '*Anitvaram*' means *Agatvaram* i.e. which doesn't perish immediately and remains longer period.

To Sum Up [120-121]

तत्र श्लोकौ-

शिरोरोगाः सहृद्रोगा रोगा मानविकल्पजाः।
क्षयाः सपिडकाश्चोक्ता दोषाणां गतिरेव च॥120॥
कियन्तःशिरसीयेऽस्मिन्नध्याये तत्त्वदर्शिना।
ज्ञानार्थं भिषजां चैव प्रजानां च हितैषिणा॥121॥

In this chapter *Kiyantaḥ Śirasīya Adhyāya*, the author has presented the Diseases of the head (*Śiroroga*) - Diseases of the Heart (*Hṛdroga*) - Different combinations and permutations of *Doṣās* (*Mānavikalpa*) - Diminution state of *Doṣa*, *Dhātu* & *Mala* (*Kṣaya*) - Carbuncles (*Piḍakās*) - The course of movement of *Doṣās* (*Doṣa Gati*) etc. in a lucid manner. The sage *Ātreya* (*Tattvadarśi*) has described all these aspects for the knowledge of the physicians and also for the benefit of mankind.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने कियन्तःशिरसीयो नाम सप्तदशोऽध्यायः॥17॥

Thus ends the seventeenth chapter of *Ślokasthāna* entitled *Kiyantaḥ Śirasīya Adhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

***

18 CHAPTER

Triśothīya Adhyāya

त्रिशोथीयोऽध्यायः

Types of Śotha 553
Āgantuja Śopha Nidāna 553
Āgantuja Śopha Samprāpti & Cikitsā 554
Nija Śopha Sāmānya Nidāna 555
Vātaja Śotha Nidāna, Samprāpti, Lakṣaṇa 556
Pittaja Śotha Nidāna, Samprāpti, Lakṣaṇa 557
Kaphaja Śotha Nidāna, Samprāpti, Lakṣaṇa 558
Dvandaja & Sannipātaja Śotha 559
Classification of Śotha 559
Vātaja Śotha Lakṣaṇa 559
Pittaja Śotha Lakṣaṇa 560
Kaphaja Śotha Lakṣaṇa 560
Dvandaja and Sannipātaja Śotha Lakṣaṇa 561
Prognosis of Śotha 561
Upadrava of Śotha 561
Prādeśika Śotha (Localized Swellings) 562
Galaśuṇḍikā 562
Galagaṇḍa 563
Galagraha 563
Visarpa 563
Piḍakā 563
Tilakā, Piplava, Vyaṅgā, Nīlikā 564

Śaṅkhaka 564
Karṇamūla Śotha 564
Plīha Vṛddhi 565
Gulma 565
Vṛddhi 566
Udararoga 566
Ānāha 566
Adhimāṃsa & Arbuda 566
Rohiṇī 567
Nature of Diseases 567
Innumerable Number of Diseases 568
Principles of Treatment in the Management of Diseases 569
Knowledge of Doṣās is only worth knowing 570
Normal Functions of Vāta 571
Normal Functions of Pitta 571
Normal Functions of Kapha 571
Doṣa Kṣaya Lakṣaṇa 572
Doṣa Vṛddhi Lakṣaṇa 573
To Sum up 573

Chapter 18

Triśothīya Adhyāya

त्रिशोथीयोऽध्याय:

अथातस्त्रिशोथीयमध्यायं व्याख्यास्याम:॥1॥
इति ह स्माह भगवानात्रेय:॥2॥

After *Kiyantaḥ Śirasīya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Triśothīya Adhyāya*, as taught by Lord *Ātreya*.

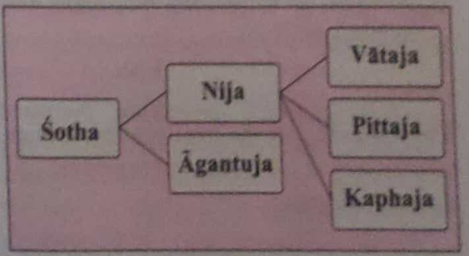
Cakrapāṇi:

पूर्वाध्याये पिडका उक्ता:, ताश्च शोथरूपा:, अत: शोथाधिकारात्त्रिशोथीयोऽभिधीयते॥- In the previous chapter *Piḍakās* are described in detail. As *Śotha* (swelling) is one of the features of *Piḍakās*, the present chapter entitled *Triśothīya Adhyāya* is going to be delineated to explain *Śotha* in general.

Types of Śotha [3]

त्रय: शोथा भवन्ति वातपित्तश्लेष्मनिमित्ता:, ते पुनर्द्विविधा निजागन्तुभेदेन॥3॥

Śotha is of 3 types viz. *Vātaja Śotha*, *Pittaja Śotha* and *Kaphaja Śotha*. They are again of 2 types such as *Nija Śopha* (endogenous) and *Āgantuja Śopha* (exogenous).



Cakrapāṇi:

वक्ष्यमाणद्विविधभेदे विद्यमानेऽपि वातादिकृत- त्रित्वाभिधानमत्र वातादिकृतस्यैव प्राधान्यख्यापनार्थम्॥- In spite of another type of classification of *Śotha* (i.e. *Bāhya* and *Ābhyantara*) is exists which is going to be explained later. The reason for the explanation of the three kinds of *Śotha* caused by *Tridoṣa* is being mentioned earlier due to their importance.

Āgantuja Śopha Nidāna [4]

तत्रागन्तवश्छेदनभेदनक्षणनभञ्जनपिच्छनो- त्पेषणप्रहारवधबन्धनवेष्टनव्यधनपीडनादिभिर्वा भल्लातकपुष्पफलरसात्मगुप्ताशूकक्रिमिशूका- हितपत्रलतागुल्मसंस्पर्शनैर्वा स्वेदनपरिसर्पणाव- मूत्रणैर्वा विषिणां सविषप्राणिदंष्ट्रादन्तविषाण- नखनिपातैर्वा सागरविषवातहिमदहनसंस्पर्शनैर्वा शोथा: समुपजायन्ते॥4॥

The following are the causative factors for *Āgantuja Śopha*:

- *Chedana* (excision), *Bhedana* (incision), *Kṣaṇana* (crush injury to bones), *Bhañjana* (fracture), *Picchana* (squeezing), *Utpeṣaṇa* (grinding), *Prahāra* (assault), *Vadha* (shooting), *Bandhana* (bandaging), *Veṣṭana* (anything that surrounds or wraps), *Vyadhana* (piercing) and *Pīḍana* (compression).
- *Samsparśana* (touching) of the

flower, fruit and juice of *Bhallātaka; Ātmaguptā Śūka* (trichome of *Kapikacchu*); *Kṛmi-Śūkā* (bristles of poisonous insects) and *Ahita Patra-Latā-Gulma* (harmful leaves, creepers and shrubs).

- Sweat (*Svedana*), crawling (*Parisarpaṇa*) and urine (*Mūtra*) of poisonous creatures (*Viṣiṇām*).
- Injury by fangs (*Daṃṣṭra*), teeth (*Danta*), horns (*Viṣāṇa*) and nails (*Nakha*) of poisonous animals.
- Exposure to oceanic winds (*Sāgara-Vāta*), poisonous winds (*Viṣa-Vāta*), snow (*Hima*) and fire (*Dahana*).

Āgantuja Śopha Nidāna

Cakrapāṇi:

भेदनम् आशयविदारणं,– '*Bhedana*' means *Āśaya Vidāraṇa* i.e. opening wide the viscera by means of incision

क्षणनम् अस्थिचूर्णनं,– '*Kṣaṇana*' means *Asthi cūrṇa* i.e. bones become powder.

भञ्जनं जर्जरीकरणं,– '*Bhañjana*' means *Jarjarīkaraṇa* i.e. breaking or fracture of bone etc.

पिच्छनम् अत्यर्थपीडनम्,– '*Picchana*' means *Atyartha-Pīḍana* i.e. excessive pressure.

उत्पेषणं शिलोत्पेषणमिव,– '*Utpeṣaṇa*' means *Śilotpeṣaṇam iva* i.e. similar to grinding stone the body parts become grind.

वेष्टनम् अग्रन्थिबन्धनं सर्पादिभिः।– '*Veṣṭana*' means wrapping without knot such as serpents etc.

शूकवतां क्रिमीणां शूकः शूकक्रिमिशूकः।– '*Kṛmi-Śūka* means bristles of poisonous insects'.

स्वेदनादिभिर्विषिणामिति योज्यम्।।– *Svedana, Parisarpaṇa, Mūtra* etc. are related to *Viṣiṇām* (poisonous animals and insects).

Āgantuja Śopha Samprāpti & Cikitsā [5]

ते पुनर्यथास्वं हेतुव्यञ्जनैरादावुपलभ्यन्ते निजव्यञ्जनैकदेशविपरीतैः; बन्धमन्त्रागदप्रलेप प्रतापनिर्वापणादिभिश्चोप-क्रमैरुपक्रम्यमाणाः प्रशान्तिमापद्यन्ते॥5॥

Samprāpti:

- In *Āgantuja Śopha*, the signs and symptoms are exhibited initially by the above causative factors and later on vitiation of *Doṣās* takes place.
- But in *Nija Śopha*, the vitiation of *Doṣās* takes place initially and then it exhibits the signs and symptoms.
- Even though the features of both the types of *Sopha* are akin, the only difference between them is earlier and later in exhibiting their signs and symptoms.

Cikitsā:

The following are the treatment modalities recommended for the management of *Āgantuja Śopha*.

- *Bandhana* (bandaging)

- *Mantra* (incantation of hymns)
- *Agada Pralepa* (application of anti-toxic pastes)
- *Pratāpa* (fomentation)
- *Nirvāpaṇa* (cold sponging)

Cakrapāṇi:

आदावुपलभ्यन्त इति वचनादुत्तरकालमागन्तोरपि निजतुल्यतां ब्रूते। यदुक्तम्– "आगन्तुरन्वेति निजं विकारं" (सू.अ.19) इति।– '*Ādā upalabhyanta*' refers to exhibiting the signs and symptoms before the vitiation of *Doṣās*. That means in the later stage *Āgantuja Śotha* exhibits the features of *Nija Śotha* as it is told that "Exogenous ailments follow the endogenous ones" (Ca.Sū. 19 /7).

निजव्यञ्जनैकदेशविपरीतैरिति निजलक्षणेभ्य आगन्तूनामेकदेशो विपरीतो भवति, स च वातादिजन्यश्या-वादिवर्णविकारत्वाज्ज्ञेयः; किंवा आगन्तुर्व्यथापूर्वो भवति पश्चाद्वातादिभिरनुबध्यते, निजस्तु पूर्वं वातादिलक्षणैर्युज्यते पश्चाद्वेदनावान् भवतीत्येकदेशवैपरीत्यम्।– '*Ekadeśa Viparīta*' means, from the point of clinical features of *Nija* and *Āgantuja* are contrary at one place, and it should be understood the color like *Śyāma* etc. which is manifested by *Vāta*.

The *Āgantuja Śotha* commences with pain initially and exhibits the signs of *Vāta* later, whereas in *Nija Śotha*, signs of *Vāta* etc. appear initially and pain follows later. This is known as *Ekadeśa Viparīta*.

बन्धः अरिष्टाबन्धो व्रणबन्धश्च।– '*Bandha*' means *Ariṣṭa Bandha* (tourniquet) or *Vraṇa Bandha* (wound bandage).

बन्धादयश्च यथायोग्यतया बोद्धव्याः।।– Different types of treatment modalities such as *Bandha*, *Mantra* etc. should be prescribed according to the need of the hour for the management of *Āgantuja Śotha*.

Nija Śopha Sāmānya Nidāna [6]

निजाः पुनः स्नेहस्वेदवमनविरेचनास्थापना-नुवासनशिरोविरेचनानामयथावत्प्रयोगान्मिथ्या-संसर्जनाद्वा छर्द्यलसकविसूचिकाश्वासकासा-तिसारशोष- पाण्डुरोगोदरज्वरप्रदरभगन्दरार्शो-विकारातिकर्शनैर्वा कुष्ठकण्डूपिडकादिभिर्वा छर्दिक्षवथूद्गारशुक्रवातमूत्रपुरीषवेगधारणैर्वा कर्मरोगोपवासाध्वकर्शितस्य वा सहसाऽतिगु-र्वम्ललवणपिष्टान्नफलशाकरागदधिहरितक-मद्यमन्दकविरूढनवशूकशमीधान्यानूपौदक पिशितोपयोगान्मृत्पङ्कलोष्टभक्षणाल्लवणाति-भक्षणाद्गर्भसंपीडनादामगर्भप्रप-तनात् प्रजातानां च मिथ्योपचारादुदीर्णदोषत्वाच्च शोफाः प्रादुर्भवन्ति; इत्युक्तः सामान्यो हेतुः॥6॥

The following are the causative factors for the manifestation of *Nija Śopha*.

- Improper conduction of *Sneha* (oleation), *Sveda* (fomentation), *Vamana* (emesis), *Virecana* (purgation), *Āsthāpanavasti* (decoction enemata), *Anuvāsanavasti* (unctuous enemata) and *Śirovirecana* (nasal administration) therapies.
- Improperly adopted post therapeutic dietetic regimen (*Mithyā Saṃsarjana*).
- Excessive emaciation of the body due to suffering of *Chardi* (vomiting), *Alasaka* (intestinal hypotony), *Viṣūcikā* (cholera), *Śvāsa* (dyspnea), *Kāsa* (cough), *Atīsāra* (diarrhea), *Śoṣa* (consumption), *Pāṇḍu-roga* (anemia), *Udara* (abdominal disorders), *Jvara* (fever), *Pradara* (menorrhagia), *Bhagandara* (fistula in ano), *Arśas* (hemorrhoids), *Kuṣṭha* (skin disorders), *Kaṇḍū* (pruritus) and

Piḍakā (carbuncles).

- By the suppression of urges like *Chardi* (vomiting), *Kṣavat* (sneezing), *Udgāra* (eructation), *Śukra* (semen), *Vāta* (flatus), *Mūtra* (urine) and *Purīṣa* (faeces).
- Due to the diseases manifested after *Pañcakarma* (*Karma-roga*), *Upavāsa* (fasting) and *Adhva Karśita* (emaciated due to excessive walking).
- Sudden intake of the food substances having *Ati-guru* (excessively heavy), *Amla* (sour), *Lavaṇa* (salty), *Piṣṭānna* (food prepared from flour), *Phala* (fruits), *Śāka* (vegetables), *Rāga* (salad), *Dadhi* (curd), *Haritaka* (green leafy vegetables), *Madya* (alcoholic beverages), *Mandaka* (inadequately prepared curd), *Virūḍha* (sprouts), *Nava Śūka & Śamī Dhānya* (freshly harvested cereals and pulses), *Ānūpa*, *Udaka Piśita* (meat of marshy and aquatic animals and birds).
- Intake of *Mṛt* (mud), *Paṅka* (clod) and *Loṣṭa* (lump of earth).
- Excessive intake of salt (*Lavaṇa Ati-bhakṣaṇa*).
- Due to compression of fetus (*Garbha Sampīḍanāt*).
- Due to abortion (*Āma-Garbha Prapīḍanāt*).
- Improper postnatal management (*Prajātānāṃ ca Mithyopacārāt*).
- Due to aggravation of *Doṣās* (*Udīrṇa Doṣatvāt*).

Cakrapāṇi:

छर्दादयः स्वरूपत एव शोथहेतवः।- Vomiting, emaciation due to cleansing therapies and intake of heavy food etc. are all the causative factors for the manifestation of *Śotha*.

कर्माद्यतिकर्शितस्य तु सहसाऽतिगुर्वादिसेवनं शोथहेतुः;- The persons who became weak by undergoing *Pañcakarma* therapies should not take excessive heavy food substances etc. because these substances suddenly develop *Śotha*.

कर्मेति पञ्चकर्म।- '*Karma*' refers to *Pañcakarma*.

विरूढनवशब्दौ शूकशमीधान्यविशेषणौ।- The words both '*Virūḍha*' and '*Nava*' are related to *Śūka Dhānya* and *Śamī Dhānya*.

That means sprouts of freshly harvested cereals and pulses are the causative factors for the manifestation of *Nija Śotha*.

प्रजातानामिति अचिरप्रसूतानाम्।।- '*Prajātānāṃ*' means woman who has given birth to a child recently.

Vātaja Śotha Nidāna, Samprāpti, Lakṣaṇa

अयं त्वत्र विशेषः:- शीतरूक्षलघुविशदश्रमोपवासातिकर्शनक्षपणादिभिर्वायुः प्रकुपितस्त्वङ्मांसशोणितादीन्यभिभूय शोफं जनयति; स क्षिप्रोत्थानप्रशमो भवति, तथा श्यामारुणवर्णः प्रकृतिवर्णो वा, चलः स्पन्दनः खरपरुषभिन्नत्वग्रोमा छिद्यत इव भिद्यत इव पीड्यत इव सूचीभिरिव तुद्यते पिपीलिकाभिरिव संसृप्यते सर्षपकल्कावलिप्त इव चिमिचिमायते संकुच्यत आयम्यत इवेति वातशोथः (1);

Nidāna:

The following are the causative factors of *Vātaja Śotha*.

- Excessive intake of foods and drinks having the properties such as *Śīta* (cold), *Rūkṣa* (non-unctuous), *Laghu* (light) and *Viśada* (non-slimy).
- *Śrama* (exertion).
- *Upavāsa* (fasting).
- *Ati-Karśaṇa* (excessive emaciation).
- *Kṣapaṇa* (diminishing of the body).

Samprāpti:

By the above factors the *Vāta* gets aggravated and afflicts *Tvak* (skin), *Māṃsa* (muscle tissue), *Rakta* (blood) etc. and results in *Śopha*.

Lakṣaṇa:

- The swelling develops as well as disappears quickly (*Kṣipra-Utthāna-Praśamo- Bhavati*).
- The swelling may be either bluish or reddish in color or it may the natural color of the affected part of the body (*Śyāma-Aruṇa-varṇam Prakṛti-varṇo va*).
- The swelling is movable (*Cala*) and throbbing (*Spandana*).
- It appears as rough (*Khara*) and hard (*Paruṣā*); and broken skin with split hair (*Bhinna Tvak-Roma*).
- The pain resembles as if cutting (*Chidyati iva*), splitting (*Bhidyati iva*), pressing (*Pīḍyati iva*) and pricking by needles (*Sūcībhiḥ iva tudyate*).
- Feeling of ants are crawling (*Pipīlikābhiḥ iva Saṃsṛpyate*).
- Tingling sensation like the application of mustard paste (*Sarṣapa kalka avalipta iva cim cimāyate*).
- Feeling as if contracted and expanded (*Saṅkucyata Āyamyata iva*).

Cakrapāṇi:

क्षपणं वमनादिभिः।- '*Kṣapaṇa*' means weakening of the body is due to emesis and other purificatory measures.

प्रकृतिवर्णः देहसमानवर्णः।- '*Prakṛti-varṇa*' means the color which is equivalent to the body color.

चलः संक्रमणवान्।- '*Cala*' means movable i.e. not steady.

स्पन्दनः कम्पनः।- '*Spandana*' means *Kampana* i.e. trembling.

Pittaja Śotha Nidāna, Samprāpti, Lakṣaṇa

उष्णतीक्ष्णकटुकक्षारलवणाम्लाजीर्णभोजनैरग्न्यातपप्रतापैश्च पित्तं प्रकुपितं त्वङ्मांसशोणितान्यभिभूय शोथं जनयति; स क्षिप्रोत्थानप्रशमो भवति, कृष्णपीतनीलताम्रावभास उष्णो मृदुः कपिलताम्ररोमा उष्यते दूयते धूप्यते ऊष्मायते स्विद्यते क्लिद्यते न च स्पर्शमुष्णं च मृष्यत इति पित्तशोथः (2);

Nidāna:

The following are the causative factors of *Pittaja Śotha*.

- Excessive intake of foods and drinks having the properties such as *Uṣṇa* (hot), *Tīkṣṇa* (sharp penetrating), *Kaṭu* (pungent), *Kṣāra* (alkaline), *Lavaṇa* (salty), *Amla* (sour) and *Ajīrṇa Bhojana* (not easily digested).
- Exposure to *Agni* (fire), *Ātapa* (sunlight) and *Pratāpa* (heat).

Samprāpti:

By the above factors the *Pitta* gets aggravated and afflicts *Tvak* (skin), *Māṃsa* (muscle tissue), *Rakta* (blood) etc. and results in *Śopha*.

Lakṣaṇa:

- The swelling develops as well as disappears quickly (*Kṣipra-Utthāna-Praśamo- Bhavati*).
- The swelling may be either blackish or yellowish or bluish or coppery in color (*Kṛṣṇa-pīta-nīla-tāmrāvabhāsa*).
- It is hot (*Uṣṇa*) and soft (*Mṛdu*) in tough.
- The color of hair on the swelling appears as brownish (*Kapila*) or coppery (*Tāmra*).
- Feeling of burning sensation (*Uṣyate*), hot sensation (*Dūyate*), emission of hot fumes (*Dhūpyate*), warmth (*Ūṣmāyate*), sweating (*Svidyate*) and moisture (*Klidyate*).
- Cannot tolerate touch and heat (*Na ca sparśam Uṣṇaṃ ca suṣūyata*).

Cakrapāṇi:

उष्यते पार्श्वस्थेनेव वह्निना दह्यते।- '*Uṣyate*' refers to feeling of excessively hot sensation as if the fire is present nearby.

धूप्यते धूममिवोद्वमति।- '*Dhūpyate*' refers to sensation of vomiting as if smoke comes out from the mouth.

ऊष्मायते बहिः परैरप्युष्णत्वेनोपलभ्यते।- '*Ūṣmāyate*' means emitting heat or hot vapor.

स्विद्यते स्वेदवान् भवति।- '*Svidyate*' means presence of sweating.

न सुषूयते न सहते; स्पर्शनं च न सहते, उष्णं च न सहते।- '*Na Suṣūyate*' means unable to tolerate. The person suffering from *Pittaja Śotha* cannot tolerate the touch of others as well as hotness

Kaphaja Śotha Nidāna, Samprāpti, Lakṣaṇa

गुरुमधुरशीतस्निग्धैरतिस्वप्नाव्यायामादिभिश्च श्लेष्मा प्रकुपितस्त्वङ्मांसशोणितादीन्यभिभूय शोथं जनयति; स कृच्छ्रोत्थानप्रशमो भवति, पाण्डुश्वेतावभासो गुरुः स्निग्धः श्लक्ष्णः स्थिरः स्त्यानः शुक्लाग्ररोमा स्पर्शोष्णसहश्चेति श्लेष्मशोथः (3);

Nidāna:

The following are the causative factors of *Kaphaja Śotha.*

- Excessive intake of foods and drinks having the properties such as *Guru* (heavy), *Madhura* (sweet), *Śīta* (cold) and *Snigdha* (unctuous).
- *Atinidra* (excessive sleep).
- *Avyāyāma* (lack of physical exercises).

Samprāpti:

By the above factors the *Kapha* gets aggravated and afflicts *Tvak* (skin), *Māṃsa* (muscle tissue), *Rakta* (blood) etc. and results in *Śopha*.

Lakṣaṇa:

- The swelling develops as well as disappears slowly (*Kṛcchra-Utthāna-Praśamo- Bhavati*).
- The swelling may be pale or whitish in color (*Pāṇḍu-Śvetāvabhāsa*).
- It is heavy (*Guru*), unctuous (*Snigdha*), smooth (*Ślakṣṇa*), immobile (*Sthira*) and bulky (*Styāna*).
- The color of hair on the swelling appears as whitish (*Śuklā*).
- Can tolerate touch and heat (*Sparśoṣṇa Sahaśceti*).

Cakrapāṇi:

स कृच्छ्रोत्थानप्रशम इति चिरोत्थानप्रशमः।- '*Kṛcchrottha Praśama*' means growth and subsiding of *Kaphaja Śotha* is very gradual.

Dvandaja & Sannipātaja Śotha [7]

यथास्वकारणाकृतिसंसर्गाद्द्विदोषजास्त्रयः शोथा भवन्ति; यथास्वकारणाकृतिसन्निपातात् सान्निपातिक एकः; एवं सप्तविधो भेदः॥7॥

- According to *Kāraṇa* (etiology) and *Ākṛti* (features), 3 types of *Dvidoṣaja Śotha* are formed by the combination of two-two *Doṣās* i.e. *Vāta-pittaja*, *Vāta-kaphaja* and *Pitta-kaphaja Śotha.*
- Similarly by the combination of all the three *Doṣās*, one more type i.e. *Sannipātaja Śotha* is manifested.
- Thus the total number of types of *Śotha* is of 7 types.

Classification of Śotha [8]

प्रकृतिभिस्ताभिस्ताभिर्भिद्यमानो द्विविधस्त्रिविधश्चतुर्विधः सप्तविधोऽष्टविधश्च शोथ उपलभ्यते, पुनश्चैक एवोत्सेधसामान्यात्॥8॥

Based on etiology, *Śotha* is classified in various types as mentioned under.

- *Dvividha* means 2 types i.e. *Bāhya* (exogenous) and *Ābhyantara* (endogenous) *Śotha.*
- *Trividha* means 3 types i.e. *Vātaja, Pittaja* and *Kaphaja Śotha.*
- *Caturvidha* means 4 types i.e. *Vātaja, Pittaja, Kaphaja* and *Sannipātaja Śotha.*
- *Saptavidha* means 7 types i.e. *Vātaja, Pittaja, Kaphaja, Vāta-pittaja, Vāta-kaphaja, Pitta-kaphaja* and *Sannipātaja Śotha.*
- *Aṣṭavidha* means 8 types i.e. the above 7 types of *Ābhyantara Śotha* (endogenous) plus 1 type of *Bāhya Śotha* (exogenous).
- As swelling is the common feature found in all the types of *Śotha* and hence *Śotha* can be categorized under one group only.

Śotha
- **2 Types**: Bāhya, Ābhyantara
- **3 Types**: Vātaja, Pittaja & Kaphaja
- **4 Types**: Vātaja, Pittaja, Kaphaja &Sannipātaja
- **7 Types**: Ekadoṣaja 3, Dvidoṣaja 3 & Sannipātaja 1
- **8 Types**: The above 7 + Bāhya Śotha

Cakrapāṇi:

प्रकृतिभिरिति कारणैः।- '*Prakṛtibhiḥ*' means *Kāraṇa* i.e. causative factors.

उत्सेध उन्नतत्वम्।- '*Utsedha*' means protrusion.

Vātaja Śotha Lakṣaṇa [9-10]

भवन्ति चात्र-

शूयन्ते यस्य गात्राणि स्वपन्तीव रुजन्ति च।
पीडितान्युन्नमन्त्याशु वातशोथं तमादिशेत्॥9॥
यश्चाप्यरुणवर्णाभः शोथो नक्तं प्रणश्यति।
स्नेहोष्णमर्दनाभ्यां च प्रणश्येत् स च वातिकः॥10॥

Thus it is said:

The following are the features of *Vātaja Śotha.*

- Swelling (*Śūyante*), numbness (*Svapanti iva*) and pain in the body (*Rujanti*).
- Pits on pressure and regains its normal position immediately the withdrawal of the pressure (*Pīḍitānyunnamanti āśu*).
- The swelling is reddish in color (*Aruṇa Varṇābhaḥ*).
- Swelling is relieved during nighttime (*Naktaṃ praṇaśyati*).
- Swelling is subsided by means of massaging (*Mardana*) with unctuous (*Snehana*) and hot substances (*Uṣṇa*).

Cakrapāṇi:

शूयन्त इत्यादि। पुनः श्लोकेन लक्षणाभिधानं प्रायोभाविलक्षणदर्शनार्थम्।– The author has started the verse with the word '*Śūnyatā*' to present the features of *Vātaja Śotha* etc. Mentioning of the symptoms again is probably to indicate their presence in the later stage.

स्वपन्तीवेति निर्वेदनः। एतेन वायोश्चलत्वेन क्षणाच्च रुक्, क्षणाच्च तदभाव इति ज्ञेयम्।– '*Svapanti iva*' means *Nirvedana* i.e. painlessness. As the *Vāta* possesses mobile attribute, *Vātaja Śotha* exhibits pain at one moment and painlessness in the other moment.

Pittaja Śotha Lakṣaṇa [11-12]

यः पिपासाज्वरार्तस्य दूयतेऽथ विदह्यते।
स्विद्यति क्लिद्यते गन्धी स पैत्तः स्वयथुः स्मृतः॥११॥
यः पीतनेत्रवक्त्रत्वक् पूर्वं मध्यात् प्रशूयते।
तनुत्वक् चातिसारी च पित्तशोथः स उच्यते॥१२॥

The following are the features of *Pittaja Śotha.*

- Feeling of thirst (*Pipāsā*), fever (*Jvara*), hotness (*Dūyate*) and burning sensation (*Vidahyate*).
- Sweating (*Svidyati*), moisture (*Klidyate*) and foul smelling (*Gandhī*).
- Yellowish discoloration of eyes (*Netra*), face (*Vaktra*) and skin (*Tvak*).
- Swelling commences from the middle part of the body (*Pūrvaṃ Madhyāt Praśūyate*).
- Skin becomes thin (*Tanu tvak*).
- Suffers from diarrhea (*Atīsāra*).

Cakrapāṇi:

मध्यादिति शरीरमध्यात्।– '*Madhyāt*' means *Śarīra Madhyāt* i.e. middle part of the body, the trunk.

Kaphaja Śotha Lakṣaṇa [13-14]

शीतः सक्तगतिर्यस्तु कण्डूमान् पाण्डुरेव च।
निपीडितो नोन्नमति श्वयथुः स कफात्मकः॥१३॥
यस्य शस्त्रकुशच्छिन्नाच्छोणितं न प्रवर्तते।
कृच्छ्रेण पिच्छा स्रवति स चापि कफसंभवः॥१४॥

The following are the features of *Pittaja Śotha.*

- Swelling is cold in touch (*Śīta*), non-spreading in nature (*Sakta-Gati*), itchy (*Kaṇḍūmān*) and pale in color (*Pāṇḍu*).
- Swelling doesn't regain its normal position after the withdrawal of the pressure (*Nipīḍito na Unnamati*).
- Doesn't bleed even if the swelling is incised with a sharp instrument and *Kuśa* etc. (*Śastra kuśāt chinnāt śoṇitaṃ na pravartate*).
- Presence of slimy exudation with difficulty (*Kṛcchreṇa Picchā Sravati*).

Cakrapāṇi:

सक्तगतिः अविसारी।– '*Saktagati*' means *Avisārī* i.e. it doesn't spread.

शस्त्रकुशच्छिन्नादिति शस्त्रकुशकृताच्छेदात्।।– '*Chinnāt*' means *Chhedāt* cutting off. In case of *Kaphaja Śotha*, if it is being cut by an instrument or by the sharp blade of *Kuśa* grass, it doesn't bleed.

Dvandaja and Sannipātaja Śotha Lakṣaṇa [15]

निदानाकृतिसंसर्गाच्छ्वयथुः स्याद्द्विदोषजः।
सर्वाकृतिः सन्निपाताच्छोथो व्यामिश्रहेतुजः॥१५॥

- The swelling due to combination of two *Doṣās* (*Saṃsargaja*) and all three *Doṣās* (*Sannipātaja*) can be diagnosed on the basis of etiological factors (*Nidāna*) and features (*Lakṣaṇa*).

Prognosis of Śotha [16-17]

यस्तु पादाभिनिर्वृत्तः शोथः सर्वाङ्गगो भवेत्।
जन्तोः स च सुकष्टः स्यात्
प्रसृतः स्त्रीमुखाच्च यः॥१६॥
यश्चापि गुह्यप्रभवः स्त्रिया वा पुरुषस्य वा।
स च कष्टतमो ज्ञेयो यस्य च स्युरुपद्रवाः॥१७॥

- In case of male patients if the swelling started from the feet and spread all over the body, it is difficult to manage.
- Similarly in case of female patients if the swelling started from the face and spread all over the body, it is difficult to manage.
- In case of both male and female patients if the swelling started from the patients the genital region and associated with complications, it is very difficult to cure.

Cakrapāṇi:

पादाभिनिर्वृत्तः शोथः पुरुषाणां लघावधोदेशे जातः सन् यदा न जीयते तदा गुरूमूर्ध्वदेशं गतः स न पार्यते जेतुं, यो हि लघौ प्रदेशे जेतुं न पार्यते स गुरुप्रदेशगतो नितरामेव न पार्यते; एवं प्रसृतः स्त्रीमुखाच्च य इत्यपि ज्ञेयम्। वचनं हि– "अधोभागो गुरुः स्त्रीणामूर्ध्वः पुंसां गुरुस्तथा" (सु. सू.अ.46) इति।– In case of men, the swelling originated in the lower part of the body (i.e. the feet) and spreads to the upper part of the body (i.e. the face) is difficult to manage. Similarly if the swelling is started from the face and spreads towards foot is difficult to manage in case of women.

The reason for that is the lower part of the body of male and the upper part of the body of female is lighter. The same has been mentioned in the 46th chapter of *Suśruta Saṃhitā Sūtrasthāna* that "Lower part of the female and upper part of the male is heavier" (Su. Sū. 46 / 132).

If it is unable to treat when the swelling is located in the lighter part of the body, how can it is possible to treat it when it reaches to heavier part of the body?

Upadrava of Śotha [18]

छर्दिः श्वासोऽरुचिस्तृष्णाज्वरोऽतीसारएव च।
सप्तकोऽयं सदौर्बल्यः शोफोपद्रवसंग्रहः॥१८॥

The following seven are the complications (*Upadrava*) of *Śotha.*

to *Piḍakā; Visarpa* is having spreading type nature, whereas *Piḍakās* are having stable nature. Thus the term '*Avatiṣṭhate*' is mentioned in the *Samprāpti* of *Piḍakās*.

Tilakā, Piplava, Vyaṅgā, Nīlikā [25]

यस्य प्रकुपितं पित्तं शोणितं प्राप्य शुष्यति।
तिलकापिप्लवोव्यङ्गानीलिकातस्यजायते॥25॥

➢ Whenever *Pitta* is vitiated it reaches *Rakta* and dries it up and develops *Tilakā* (black moles), *Piplava* (pimples), *Vyaṅgā* (red moles) and *Nīlikā* (blue moles).

Cakrapāṇi:

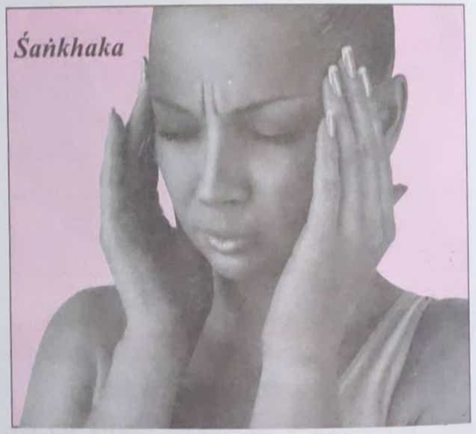
यस्य पित्तमित्यादौ पित्तं प्राप्य शोणितं कर्तृ शुष्यतीति योजनीयम्।- In the pathogenesis *of Tilakā, Piplava, Vyaṅgā* etc. it should be understood that the blood gets dried up in conjunction with *Pitta* and gives raise all these disorders.

पिप्लव: 'जटुला' इति प्रसिद्ध:।- The term '*Piplava*' is popular in the name of *Jaṭulā* i.e.

Śaṅkhaka [26]

यस्य पित्तं प्रकुपितं शङ्खयोरवतिष्ठते।
श्वयथुः शङ्खको नाम दारुणस्तस्य जायते॥26॥

➢ When *Pitta* is vitiated and localized in the temples (*Saṅkha*) and develops dreadful swelling and it is known as *Śaṅkhaka* (temporal headache).



Cakrapāṇi:

दारुण: अनुपक्रमादाशुमारक:।- '*Dāruṇa*' means it is going to become fatal if not treated.

Karṇamūla Śotha [27]

यस्य पित्तं प्रकुपितं कर्णमूलेऽवतिष्ठते।
ज्वरान्ते दुर्जयोऽन्ताय शोथस्तस्योपजायते॥27॥

➢ When *Pitta* is vitiated and localized at the root of ears (*Karṇamūla*) and develops swelling especially after fever (*Jvarānte*) and it is known as *Karṇamūla Śotha*. It is difficult to manage and may leads to death also.

Cakrapāṇi:

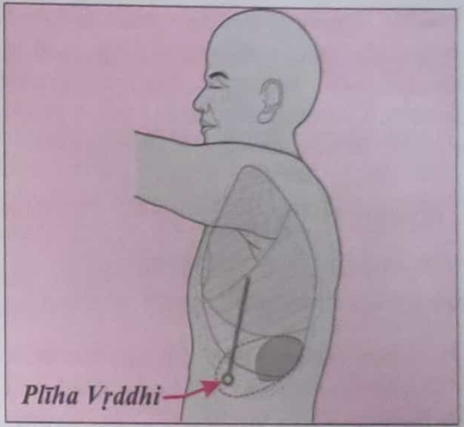
दुर्जयोऽन्तायेति दुर्जयो वा यथाक्रममुपक्रम्यमाण: अन्ताय वा मिथ्योपक्रमाद्वेति मन्तव्यम्। अयमेव शोथोऽन्यत्राप्युक्त:- "सन्निपातज्वरस्यान्ते कर्णमूले सुदारुणा:। शोथ: संजायते तेन कश्चिदेव प्रमुच्यते" इति।- '*Durjayo-Antāya iti*' means *Durjaya* (difficult to manage) or *Antāya* (becomes fatal). That means *Karṇamūla Śotha* is difficult to manage even it is being treated properly. Similarly if it is not treated properly it is going to be fatal.

It is also told elsewhere that if the swelling occurs at the root of ears during the state of decrease of *Sannipāta Jvara*, the patients rarely survive.

Plīha Vṛddhi [28]

वात: प्लीहानमुद्धूय कुपितो यस्य तिष्ठति।
शनै: परितुदन् पार्श्वं प्लीहा तस्याभिवर्धते॥28॥

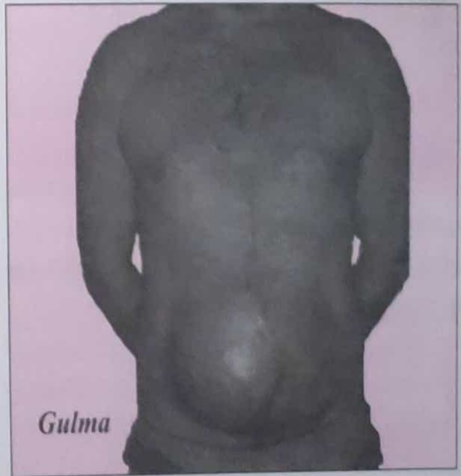
➢ When *Vāta* is vitiated and localized at the region of spleen (*Plīha*) and develops pain in the flanks and develops swelling gradually in the spleen and it is known as *Plīha Vṛddhi*.



Gulma [29]

यस्य वायु: प्रकुपितो गुल्मस्थानेऽवतिष्ठते।
शोफं सशूलं जनयन् गुल्मस्तस्योपजायते॥29॥

➢ When *Vāta* is vitiated and localized at the regions of *Gulma* (*Hṛdaya, Nābhi, Vasti* and *Pārśva*) and develops swelling associated with pain and it is known as *Gulma*.



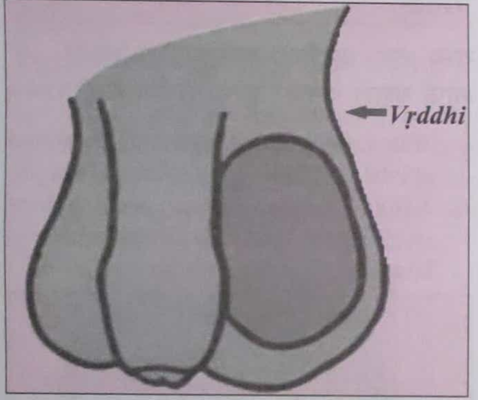
Cakrapāṇi:

गुल्मादयो विस्तरवक्तव्या अपि इहोत्सेधसामान्याल्लेशत उच्यन्ते।- In spite of the detailed description of *Gulma* and other conditions are discussed in the later part of the treatise; here in the present context it is briefly mentioned because of the swelling is the common with these diseases.

Vṛddhi [30]

यस्य वायुः प्रकुपितः शोफशूलकरश्चरन्।
वङ्क्षणाद्वृषणौ याति वृद्धिस्तस्योपजायते॥३०॥

- When *Vāta* is vitiated and moves from *Vaṅkṣaṇa* (groin) to *Vṛṣaṇa* (testicles) and develops swelling associated with pain and it is known as *Vṛddhi.*



Udararoga [31]

यस्य वातः प्रकुपितस्त्वङ्मांसान्तरमाश्रितः।
शोथं संजनयेत् कुक्षावुदरं तस्य जायते॥३१॥

- When *Vāta* is vitiated and localizes within the skin and muscles of the abdomen (*Tvak, Māṃsāntarm Āśritāḥ*) and develops swelling in the abdomen and it is known as *Udararoga.*

Ānāha [32]

यस्य वातः प्रकुपितः कुक्षिमाश्रित्य तिष्ठति।
नाधो व्रजति नाप्यूर्ध्वमानाहस्तस्य जायते॥३२॥

- When *Vāta* is vitiated and localizes in the abdomen (*Kukṣiṃ Āśritya*) and unable to move either in the upward direction or in the downward direction and develops *Ānāha.*

Adhimāṃsa & Arbuda [33]

रोगाश्चोत्सेधसामान्यदधिमांसार्बुदादयः ।
विशिष्टा नामरूपाभ्यां निर्देश्याः शोथसंग्रहे॥३३॥

- Even though *Adhimāṃsa* and *Arbuda* etc. are having typical characteristic features by their name and form, they are also included under the group of *Śotha* because of the swelling is common feature.

Cakrapāṇi:

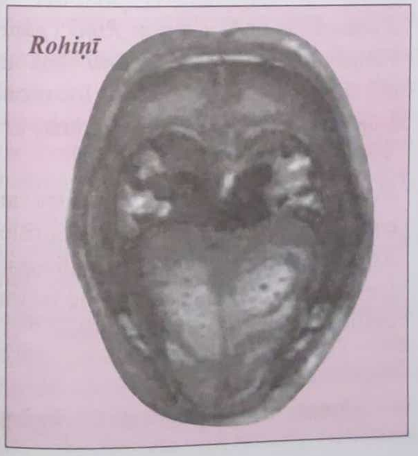
शोथसंग्रह इति शोथत्वेनोत्सेधरूपेण संग्रहः शोथसंग्रहः।।- '*Śotha Saṅgraha*' means enumeration of *Adhimāṃsa* and *Arbuda* etc. are under the

group of *Śotha* because of all these are having the common features of swelling (*Śotha*) and protrusion (*Utsedha*).

Rohiṇī [34-36]

वातपित्तकफा यस्य युगपत् कुपितास्त्रयः।
जिह्वामूलेऽवतिष्ठन्ते विदहन्तः समुच्छ्रिताः॥३४॥
जनयन्ति भृशं शोथं वेदनाश्च पृथग्विधाः।
तं शीघ्रकारिणं रोगं रोहिणीति विनिर्दिशेत्॥३५॥
त्रिरात्रं परमं तस्य जन्तोर्भवति जीवितम्।
कुशलेन त्वनुक्रान्तः क्षिप्रं संपद्यते सुखी॥३६॥

- Whenever all the three *Doṣās* viz. *Vāta, Pitta* and *Kapha* vitiates simultaneously and localizes at the root of the tongue (*Jihvā mūla*) causes burning sensation and swelling. Thereby it develops further swelling and severe pain of various types. This becomes acute and is known as *Rohiṇī* (diphtheria).
- The patient of *Rohiṇī* can hardly survives for 3 nights only.
- If the skilled physician can treat it in the beginning, he can be survived.



Cakrapāṇi:

समुच्छ्रिता अतिरिक्तप्रमाणाः।- '*Samucchritā*' means excessive vitiation all the *Tridoṣās.*

भृशम् अत्यर्थदुःखकारिणम्।- '*Bhṛśaṃ*' means it is the cause for severe miseries.

क्षिप्रमित्यनुक्रान्त इत्यनेन संबध्यते, तेन त्रिरात्रघातित्वं यस्य तस्य कथं शीघ्रप्रशम इति चोद्यं नोत्तिष्ठते; किंवा क्षिप्रं संपद्यते सुखीति व्याधिमहिम्ना भवति। व्याधेरेवैतत् स्वरूपं यच्छीघ्रं हन्ति, शीघ्रं प्रशाम्यतीति। यदुक्तं- "स शीघ्रं शीघ्रकारित्वात् प्रशमं याति हन्ति वा" (चि. अ. ३) इति।- *Kṣipram* means instantaneously or very quickly. Even though it is mentioned that *Rohiṇī* type of swelling causes death within three days, the patient can recover speedily if he is being given appropriate treatment. Here a doubt may arise that how it happens? This is the nature of the disease. If the treatment is given properly he will be recovered quickly, otherwise dies quickly.

It has been also stated in the 3rd chapter of *Cikitsā Sthāna* that "The diseases having acute onset may subside or kills quickly" (Ca. Ci. 3 / 55).

Nature of Diseases [37-41]

सन्ति ह्येवंविधा रोगाः साध्या दारुणसंमताः।
ये हन्युरनुपक्रान्ता मिथ्याचारेण वा पुनः॥३७॥
साध्याश्चाप्यपरे सन्ति व्याधयो मृदुसंमताः।
यत्नायत्नकृतं येषु कर्म सिध्यत्यसंशयम्॥३८॥
असाध्याश्चापरे सन्ति व्याधयो याप्यसंज्ञिताः।
सुसाध्वपि कृतं येषु कर्म यात्राकरं भवेत्॥३९॥
सन्ति चाप्यपरे रोगा येषु कर्म न सिध्यति।
अपि यत्नकृतं बालैर्न तान् विद्वानुपाचरेत्॥४०॥
साध्याश्चैवाप्यसाध्याश्च व्याधयो द्विविधाः स्मृताः।
मृदुदारुणभेदेन ते भवन्ति चतुर्विधाः॥४१॥

There are different types of diseases by their nature as mentioned under.

- There are certain curable diseases of serious nature may become fatal, if they are not treated or by wrong treatment.
- There are certain diseases of mild nature are definitely curable by treatment with or without any special care.
- Some other diseases are there which are palliable. Though they are not curable, the life can be drag on by giving effective treatment.
- Some more diseases are there which are incurable, in which no treatment can respond. Hence wise physicians will never attempt to treat such cases, whereas an ignorant physicians attempts and fails.
- Thus diseases are of 2 types viz. *Sādhya* (curable) and *Asādhya* (incurable). Both of them are further divided into 2 more types such as *Mṛdu* (mild) and *Dāruṇa* (severe). Hence by taking together the diseases are of 4 types.

Cakrapāṇi:

एतदेव शीघ्रकारित्वमन्येष्वपि ज्वरान्तकर्णशोथवलया-दिष्वस्तीत्याह- सन्तीत्यादि।- By mentioning the words '*Santi* and *Evaṃ vidhā*' the author has described the other acute diseases like *Karṇamūla Śotha*, *Valaya* etc. similar to *Rohiṇī*.

दारुणा इति संमता दारुणसंमता:।- '*Dāruṇa Sammatā*' means the acute diseases are being considered as dreadful.

दारुणत्वप्रसङ्गेन मृद्वादिभेदानप्याह- साध्याश्चेत्यादि।- While enumerating *Dāruṇa Vyādhi*, the other types of diseases viz. mild (*Mṛdu*) also mentioned, and they are easily curable.

यात्राकरं यापनाकरम्।- '*Yātrākara*' means *Yāpanākara* i.e. the treatment which is not be helpful for the cure of disease but useful to drag on the lifespan of the patient.

बालैः अज्ञैः, असाध्ये अज्ञा एवोत्साहात् प्रवर्तन्त इत्यर्थः।- '*Bāla*' means ignorant or unwise. The ignorant physicians are usually enthusiastic in treating incurable disease.

असाध्यस्य मृदुदारुणत्वं याप्यप्रत्याख्येयभेदेन, तथा सद्यःप्राणहरकालान्तरप्राणहरत्वादिना च।।- Incurable diseases are also of 2 types viz. *Mṛdu* (*Yāpya*) and *Dāruṇa* (*Pratyākhyeya*). In addition to the above *Sadyaḥ-Prāṇahara* (causes instantaneous death) and *Kālāntara-Prāṇahara* (causes death in due course) etc. also can be incorporated under the category of *Asādhya Vyādhi*.

Innumerable Number of Diseases [42-43]

त एवापरिस्संख्येया भिद्यमाना भवन्ति हि।
रुजावर्णसमुत्थानस्थानसंस्थाननामभिः ॥42॥
व्यवस्थाकरणं तेषां यथास्थूलेषु संग्रहः।
तथा प्रकृतिसामान्यं विकारेषूपदिश्यते॥43॥

- There is innumerable number of diseases depending upon *Rujā* (pain), *Varṇa* (color), *Samutthāna* (nature of their onset), *Sthāna* (location), *Saṃsthāna* (signs and symptoms) and *Nāma* (by nomenclature).
- However the important diseases are enumerated in the 19th chapter entitled *Aṣṭodarīya Adhyāya*. Other diseases are classified on the basis of the factors involved in their manifestation.

Cakrapāṇi:

त एवेत्यादि। समुत्थानभेदा हेतुभेदाः; रूक्षभोजनरात्रिजागरणादिभिन्नहेतुजन्यो हि वातो भिन्नोपक्रमसाध्यश्च भवतीति भावः।- In the present verse the author has explained innumerable number of diseases based on different aspects by starting with the word '*Sa Eva*'.

'*Samutthāna Bheda*' means different types of causative factors such as excessive intake of un-unctuous food substances and night vigilance, the *Vāta* gets aggravated. Thus the management of vitiated *Vāta* also differs according to the type of causative factors.

स्थानभेदा आमाशयादयो रसादयश्च।- '*Sthāna-bheda*' means the site of manifestation such as *Āmāśayā*, *Pakvāśaya* etc. and also *Rasa* and others. Based on the site of manifestation also the signs and symptoms as well as treatment differ.

संस्थानम् आकृतिः, यथा- गुल्मार्बुदादिः।- '*Samsthāna*' means *Ākṛti* i.e. the shape such as *Gulma*, *Arbuda* etc.

नामभेदो यथा- एकस्मिन्नेव राजयक्ष्मणि राजयक्ष्मशोषादिसंज्ञा।- '*Nāma-bheda*' means differentiation in the nomenclature. The same disease is called with different names at different places such as *Rājayakṣma*, *Kṣaya* and *Śoṣa*.

नन्वेवमपरिसंख्येयत्वे कथं व्यवहार इत्याह- व्यवस्थेत्यादि। व्यवस्थाकरणं चिकित्साव्यवहारार्थं संख्याकथनम्।- Now the question arise that if the number of diseases is innumerable and how they should be treated? The doubt has been clarified by mentioning the word '*Vyavasthā-karaṇam*'.

'*Vyavasthā-karaṇam*' means the classification of diseases are made only for the purpose of treatment.

यथास्थूलेष्विति ये ये स्थूला उदरमूत्रकृच्छ्रादयस्तेषु; संग्रहः अष्टोदरीयरोगसंग्रहे (उदिश्यते) इत्यर्थः।- '*Yathā-sthūleṣu*' means the diseases which are major and more common such as *Udararoga*, *Mūtrakṛcchra* etc. are broadly mentioned in the chapter entitled '*Aṣṭodarīya Adhyāya*'

अस्थूलेषु विकारेषु अष्टोदरीये संज्ञयाऽनुक्तेषु कथं व्यवस्थाकरणमित्याह- तथेत्यादि।- '*Asthūleṣu*' means the minor diseases which are not mentioned in the chapter *Aṣṭodarīya Adhyāya*. For the treatment of such diseases the author has given clarification by starting the verse with the word '*Tathā*'.

प्रकृतिसामान्यं समानकारणता; तेनानुक्तेषु साक्षाद्धाधिषु वातजोऽयं श्लेष्मजोऽयमिति, तथा रसजोऽयं रक्तजोऽयमित्यादिका चिकित्साव्यवहारार्थं व्यवस्था कर्तव्येति भावः।- Such minor ailments should be treated on the basis of similarity in nature such as *Vātaja*, *Śleṣmaja*, *Rasaja* and *Raktaja* etc. differentiation for the purpose of treatment is to be done.

अत एवाष्टोदरीये वक्ष्यति- "सर्वे विकारा वातपित्तकफान्नातिवर्तन्ते" (सू. अ. 19) इति।।- Thus it is clearly stated in the chapter *Aṣṭodarīya Adhyāya* that "No disease will manifest without the involvement of *Tridoṣa*" (Ca. Sū. 19 / 5).

Principles of Treatment in the Management of Diseases [44-47]

विकारनामाकुशलो न जिह्रीयात् कदाचन।
न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः॥44॥
स एव कुपितो दोषः समुत्थानविशेषतः।
स्थानान्तरगतश्चैव जनयत्यामयान् बहून्॥45॥
तस्माद्विकारप्रकृतीरधिष्ठानान्तराणि च।
समुत्थानविशेषांश्च बुद्ध्वा कर्म समाचरेत्॥46॥
यो ह्येतत्त्रितयं ज्ञात्वा कर्माण्यारभते भिषक्।
ज्ञानपूर्वं यथान्यायं स कर्मसु न मुह्यति॥47॥

- The physician need not feel shy if he is unable to name a disease because it is not possible to give nomenclature for

every disease.

- The same *Doṣās* gets aggravated by different causative factors and lodges at different places and produces many a number of diseases.
- Hence the physician should initiate treatment after knowing the nature of vitiated *Doṣa*, the site of manifestation and etiological factors.
- The physician who is well versed all these factors and scriptural instructions never commit a mistake in his endeavor of treating a patient.

Cakrapāṇi:

ज्वररक्तपित्तादिवन्नामाज्ञानेऽपि वातादिजन्यत्वज्ञानेनैव प्रचरितव्यमित्याह- विकारेत्यादि।- In the present verse the author has tried to present the details of treating a patient even without knowing the name of a disease such as *Jvara*, *Raktapitta* etc., by simply knowing the specific type of *Doṣik* involvement by starting with the word '*Vikāra*'.

स्थानान्तरगतश्चेत्यत्र चकार एकस्थानगतोऽपि बहुविकारं करोतीति समुच्चिनोति।- Here by adding the letter '*Ca*' to the word '*Sthānāntaragataḥ*' refers to that along with the *Doṣa* which came from other place, the *Doṣa* residing in that place also causes for the manifestation of several kinds of disorders.

यतो वक्ष्यति- "करोति गलमाश्रितः। कण्ठोद्ध्वंसं च कासं च स्वरभेदमरोचकम्" (चि. अ. 8) इति।-It is described in the treatment section as "The vitiated *Vāta* resides in the throat and causes *Kaṇṭhoddhvaṃsaṃ* (laryngitis), *Kāsa* (cough), *Svarabheda* (hoarseness) and *Arocaka* (anorexia) (Ca. Ci. 8 / 16).

अधिष्ठानान्तराणि आशयान्तराणि।- '*Adhiṣṭhānāntarāṇi*' means *Āśaya Anatrāṇi* i.e. different types of *Āśayās* such *Āmaśāya*, *Pakvāśaya*, *Mūtrāśaya* etc.

ज्ञानपूर्वमिति चिकित्साज्ञानपूर्वकम्।- '*Jñāna-Pūrvam*' means the physician must have complete knowledge about the disease before treating a patient.

यथान्यायं यथागमम्।- '*Yathānyāyaṃ*' means *Yathā-Āgamam* i.e. one has to follow the guide lines whatever is mentioned in the scriptures.

एवं मन्यते- यद्वातारब्धत्वादिज्ञानमेव कारणं रोगाणां चिकित्सायामुपकारि, नामज्ञानं तु व्यवहारमात्रप्रयोजनार्थं न स्वरूपेण चिकित्सायामुपकारीति।- In a nutshell to treat a patient the knowledge of the *Doṣās* is most important rather than knowing the nomenclature of disease. Knowing the name of disease is useful for general purpose but of no use in treating a patient.

Knowledge of Doṣās is only worth knowing [48]

नित्याः प्राणभृतां देहे वातपित्तकफास्त्रयः।
विकृताः प्रकृतिस्था वा तान् बुभुत्सेत पण्डितः॥48॥

- The three *Doṣās* viz. *Vāta*, *Pitta* and *Kapha* exists always in the living beings. The intelligent physician should be desirous to know (*Bubhutseta*) their normal (*Prakṛtistha*) and abnormal states (*Vikṛtistha*).

Cakrapāṇi:

संप्रति वातादिज्ञानेन रोगज्ञानमुद्दिष्टं तेनोपोद्धातेन वातादीनां प्रकृतिस्थानामप्रकृतिस्थानां च लक्षणं वक्तुमाह- नित्या इत्यादि।- As the knowledge of *Vāta* and the other *Doṣās* is important in knowing about the disease, the author has presented the normal and abnormal features of *Doṣās* as an introduction by starting the verse with the word '*Nityā*'.

बुभुत्सेत ज्ञातुमिच्छेत्॥४८॥- '*Bubhutseta*' means whoever is enthusiastic for learning.

Normal Functions of Vāta [49]

उत्साहोच्छ्वासनिः श्वासचेष्टा धातुगतिः समा।
समो मोक्षो गतिमतां वायोः कर्माविकारजम्॥49॥

The following are the normal functions of *Vāta*, when it is not in the deranged state:

- Enthusiasm (*Utsāha*).
- Expiration (*Ucchvāsa*).
- Inspiration (*Niḥśvāsa*).
- All the activities of the body and mind (*Ceṣṭā*).
- Maintenance of normal state of bodily tissues (*Dhātu Gatiḥ Samā*).
- Proper elimination of body wastes (*Samo Mokṣo Gati matāṃ*).

Normal Functions of *Vāta*

Cakrapāṇi:

चेष्टेति अविकृता चेष्टा।- '*Ceṣṭā*' means *Avikṛtā Ceṣṭā* i.e. normal functions of the body.

धातुगतिरिति रसादीनां पोष्यं धातुं प्रति गमनम्।- '*Dhātu-gati*' means transformation of *Rasa* and other *Dhātūs*.

गतिमतामिति पुरीषादीनां बहिर्निःसरताम्।- '*Gatimatām*' means elimination of urine, faeces etc. from the body.

Normal Functions of Pitta [50]

दर्शनं पक्तिरूष्मा च क्षुत्तृष्णा देहमार्दवम्।
प्रभा प्रसादो मेधा च पित्तकर्माविकारजम्॥50॥

The following are the normal functions of *Pitta*, when it is not in the deranged state:

- Good vision (*Darśana*).
- Good digestion (*Pakti*).
- Normal temperature of the body (*Ūṣmā*).
- Normal hunger and thirst (*Kṣut-Tṛṣṇā*).
- Softness of the body (*Deha Mārdava*).
- Brightness or radiance (*Prabhā*).
- Wellbeing (*Prasāda*).
- Intelligence (*Medhā*).

Normal Functions of *Pitta*

Cakrapāṇi:

प्रसादः मनःप्रसादः।- '*Prasāda*' means *Manaḥ Prasāda* i.e. calmness of the mind.

Normal Functions of Kapha [51]

स्नेहो बन्धः स्थिरत्वं च गौरवं वृषता बलम्।
क्षमा धृतिरलोभश्च कफकर्माविकारजम्॥51॥

The following are the normal functions of *Kapha*, when it is not in the deranged state:

- Unctuousness (*Sneha*).
- Cohesion (*Bandha*).
- Steadiness (*Sthiratva*).
- Heaviness (*Gaurava*).
- Virility (*Vṛṣatā*).

- Strength (*Bala*).
- Toleration (*Kṣamā*).
- Courage or steadiness of mind (*Dhṛti*).
- Absence of greed (*Alobha*).

Normal Functions of *Kapha*

Cakrapāṇi:

बन्धः सन्धिबन्धः।- '*Bandha*' means *Sandhi-Bandha* i.e. boney joints.

स्थिरत्वम् अशैथिल्यम्।- '*Sthiratva*' means *Aśaithilya* i.e. steadiness or not become flaccid.

गौरवं प्राकृतं शरीरगौरवम्।- '*Gaurava*' means normal weight of the body.

क्षमा सहिष्णुता।- '*Kṣamā*' means patience or tolerance.

धृतिः मनसोऽचाञ्चल्यम्।- '*Dhṛti*' means not to have fickle mindedness.

क्षमादयश्च श्लेष्मणः प्रभावात् क्रियन्ते; एवमन्यत्रापि ज्ञेयम्।।- '*Kṣamā*' etc. are the normal functions of *Kapha*. These are all happens due to *Prabhāva* only. In the same fashion the functions of other *Doṣās* can be inferred.

Doṣa Kṣaya Lakṣaṇa [52]

वाते पित्ते कफे चैव क्षीणे लक्षणमुच्यते ।
कर्मणः प्राकृताद्धानिर्वृद्धिर्वाऽपि
विरोधिनाम् ॥52॥

- The decreased state of *Vāta*, *Pitta* and *Kapha* can be understood by the decrease of their normal functions as well as the increase of their respective opposite actions.

Cakrapāṇi:

क्षयलक्षणमाह- वाते इत्यादि।- In the present verse the author has presented *Doṣa Kṣaya Lakṣaṇa* by starting with the word '*Vāte*'.

कर्मणः प्राकृतादितिवातादिप्रकृतिकर्मत्वेनोक्तादुत्साहादेः।- '*Karmaṇaḥ-Prākṛtād-iti*' means normal functions of *Vāta* and the other *Doṣās* which are already mentioned such as *Utsāhāt* etc.

हानिः अपचयः।- *Hāni* means *Apacaya* i.e. decrease of their normal functions.

वृद्धिर्वाऽपि विरोधिनामिति उक्तप्राकृतलक्षणविरोधिनां कर्मणां वृद्धिः; यथा वातक्षये उत्साहविरोधिनो विषादस्य वृद्धिः, पित्तक्षयेऽदर्शनापत्त्यादीनां, श्लेष्मक्षये रौक्ष्यादीनां वृद्धिः।- '*Vṛddhiḥ va api virodhinām*' means increase of the opposite of the above mentioned normal functions of the *Doṣās*.

For example in case of *Vāta Kṣaya*, the increase of the opposite of normal function of *Utsāha* (enthusiasm) means *Viṣāda* (depression) develops. Similarly in case of *Pitta Kṣaya*; *Adarśana* (loss of vision), *Apakti* (indigestion) etc. develops. In the same way *Rauksya* (roughness /dryness) and the others increase in *Kapha Kṣaya*.

इह प्राकृतकर्महानौ सत्यां नावश्यं विरोधिकर्मवृद्धिरत उक्तं- वृद्धिर्वेत्यादि; न ह्यवश्यमुत्साहहानावल्पमात्रायां सत्यां विषादो वर्धते, अलोभन्यूनत्वे वा मनाग्लोभो वर्धते; किंवा, उत्साहाद्यभावेनाभावमुखेन ज्ञानार्थं 'कर्मणः प्राकृताद्धानिः' इत्युक्तं, विषादादिवृद्ध्या तु विधिमुखेन ज्ञानार्थं 'वृद्धिर्वाऽपि विरोधिनाम्' इत्युक्तम्।- However deficiency of normal functions doesn't necessarily increase of their opposite ones. In case of slight decrease of *Utsāha*, it is not a must for the increase of *Viṣāda*.

If there is decrease of *Alobha* (absence of greed), it doesn't necessarily follows the increase of *Lobha* (greediness).

In other words it is explained that knowledge of *Doṣa Kṣaya* can be obtained by two ways i.e. negative and positive ways. The negative aspect means the decrease of the normal functions of the *Doṣās*. The positive aspect means the increase of the opposite functions.

यदुच्यते- वृद्धिर्वाऽपि विरोधिनामिति विरोधिदोषाणां, यथा- पित्तवृद्धौ श्लेष्मक्षयो जायते, इत्येवमादि; तत्र, यतोऽन्यदोषवृद्धावन्यस्यावश्यं न ह्यपायो भवति, तथाहि सति पित्तवृद्धौ सत्यां सर्वदा श्लेष्मक्ष्यः स्यात्; न च दोषाः परस्परघातका इति प्रागेव प्रतिपादितं; प्रदेशान्तरेऽपि दोषाणां स्वलक्षणहानिरेव परं क्षयलक्षणं- "क्षीणा जहति लिङ्गं स्वं" (सू.अ.17) इत्यनेनोक्तम्।।- Some scholars opined that in the event of deficiency in one *Doṣa*, the *Doṣa* of opposite quality gets aggravated. That means in case of the decrease of *Kapha*, *Pitta Vṛddhi* should take place and vice versa. But it is not correct. The increase or the decrease of one *Doṣa* doesn't necessarily cause the decrease or increase of other *Doṣa* respectively. If it were so, the *Kapha* will be always in the diminished state in case of aggravation of *Pitta*.

It was stated earlier that the *Doṣās* do not harm each other and coexist in the body. In the other context also it is clearly mentioned that the decrease of normal functions of *Doṣās* can be considered as the decreased state of *Doṣās* (Ca. Sū. 17/62).

Doṣa Vṛddhi Lakṣaṇa [53-56]

दोषप्रकृतिवैशेष्यं नियतं वृद्धिलक्षणम्।
दोषाणां प्रकृतिर्हानिर्वृद्धिश्चैवं परीक्ष्यते॥53॥

- The increased state of *Doṣās* can be understood by means of their respective increased normal functions.
- Thus one should examine the normal, decreased and increased state of *Doṣās* in this way.

Cakrapāṇi:

वृद्धिलक्षणमाह- दोषेत्यादि। प्रकृतिः स्वभावः, तस्य वैशेष्यमाधिक्यं; श्लेष्मणः स्नेहशैत्यमाधुर्यादिर्या प्रकृतिस्तस्या अतिस्निग्धातिशैत्यातिमाधुर्यादिवैशेष्यं वृद्धिलक्षणम्।- Here the author has presented the *Doṣa Vṛddhi Lakṣaṇa* by starting the verse with the word '*Doṣa*'

'*Prakṛti*' means *Svabhāva* i.e. the normalcy. '*Tasya Vaiśeṣya*' means its increase.

For example: *Sneha* (unctuousness), *Śaitya* (coldness), *Mādhurya* (sweetness) etc. are the normal features (*Prakṛti*) of *Kapha*.

Ati-Snigdhātva (excessive unctuousness), *Ati-śaitya* (excessive coldness) and *Ati-Mādhurya* (excessive sweetness) etc. are *Vaiśeṣya* or *Vṛddhi* of *Kapha*.

नियतमिति प्रतिनियतं, यद्यस्य प्रकृतिलक्षणं तद्वृद्धं सप्तस्यैव वृद्धिलक्षणमित्यर्थः; अन्ये तु निश्चितमित्याहुः।।- '*Niyata*' means *Prati-Niyata*. That means the increase of the specific function of the *Doṣa*. Some others opined that *Niyata* means *Niścita* i.e. there will be certainty of increase.

To Sum up [54-56]

तत्र श्लोकाः:-
संख्यांनिमित्तंरूपाणिशोथानांसाध्यतांनच।
तेषां तेषां विकाराणां शोथांस्तांस्तांश्च पूर्वजान्॥54॥
विधिभेदं विकाराणां त्रिविधं बोध्यसंग्रहम्।
प्राकृतं कर्म दोषाणां लक्षणं हानिवृद्धिषु॥55॥
वीतमोहरजोदोषलोभमानमदस्पृहः ।
व्याख्यातवांस्त्रिशोथीयेरोगाध्यायेपुनर्वसुः॥56॥

In this chapter entitled *Triśothīya Adhyāya*, Lord *Punarvasu* (who is free from attachment, *Rajas*, other blemishes, greed, ego, pride and desire) has explained - The Types of *Śotha* - Causative Factors

- Signs and Symptoms - Prognosis - *Śotha* related to various Diseases - Swelling as Premonitory Symptoms- Different Types of Diseases - Important points to remember while treating a patient - Normal Functions of *Doṣās* - Features of Decreased and Increased State of *Doṣās* etc. in a lucid manner.

Cakrapāṇi:

संग्रहे शोथानां साध्यतामिति भेषजविशेषसाध्यत्वम्, उपशय इत्यर्थः;- By the mention of the words '*Śothānāṃ Sādhyatāṃ*' it can be understood that the curability of swellings is by means of specific therapies.

तच्च 'स्नेहौष्ण्यमर्दनाभ्यां च प्रणश्येत् स च वातिक' इत्युक्तं ज्ञेयम्।- For example: *Vātika Śopha* subsides by the application of specific therapies such as unction (*Sneha*), hot application (*Uṣṇa*) and massage (*Mardana*) etc.

न चेति न च साध्यतां, यथा- 'यश्च पादाभिनिर्वृत्तः' इत्यादि।- '*Na ca*' means not curable such as the origin of swelling starts from foot etc.

तेषां तेषामिति उपजिह्वादीनाम्।- '*Teṣāṃ Teṣāṃ*' means *Upajihvā* and other diseases.

शोथान् पूर्वजानित्यभिदधान उपजिह्वादिषु पूर्वं शोथो भवति, पश्चादुपजिह्वादिरोगव्यक्तिरिति दर्शयति।- '*Śothān Pūrvajān*' means the swelling develops initially and later on *Upajihvikā* and the other diseases manifests.

अत एव 'आशु संजनयेच्छोथं' इत्युत्त्वा 'जायतेऽस्योपजिह्विका' इत्युक्तम्।- '*Āśuṃ Sañjanayet Śothaṃ*' means in *Upajihvikā*, the swelling develops very quickly.

बोध्यः बोद्धव्यो विकारप्रकृत्यादिः।- '*Bodhyaḥ*' means one should be aware of the causative factors, location etc. of the swellings.

तस्य त्रिविधं संग्रहमिति 'तस्माद्विकारप्रकृतीः' इत्याद्युक्तं त्रयम्।।- The threefold description of *Śotha* refers to know the causative factors (*Karaṇa*), location (*Adhiṣṭhāna*) and the specificity of its development (*Viśeṣatā*).

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने त्रिशोथीयो नामाष्टादशोऽध्यायः॥18॥

Thus ends the eighteenth chapter of *Ślokasthāna* entitled *Triśothīya Adhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

***

Benefits of Pañcakarma

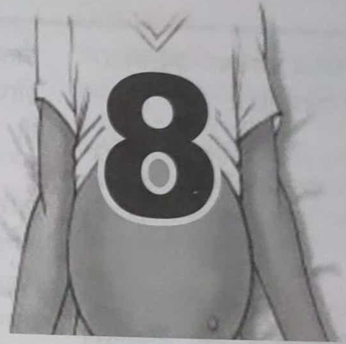
तक्राभ्यासो ग्रहणीदोषशोफार्शोघृतव्यापत्प्रशमनानां

-Ca.Sū. 25/40

Takrābhyāsa (regular intake of buttermilk) is the best one for curing Grahaṇī doṣa (dysentery), oedema, and hemorrhoids. It is also useful for the management of the complications arises due to improper administration of ghee.

19

CHAPTER



8

Aṣṭodarīya Adhyāya

अष्टोदरीयोऽध्यायः

Enumeration of 48 Types of Diseases 576
Classification of 8 Types of Diseases 577
Classification of 7 Types of Diseases 578
Classification of 6 Types of Diseases 579
Classification of 5 Types of Diseases 580
Classification of 4 Types of Diseases 582
Classification of 3 Types of Diseases 583
Classification of 2 Types of Diseases 584
Classification of 1Type of Diseases 585
Classification of 20 Types of Diseases 586
Tridoṣās are Only the Cause for All Diseases - A Simile 587
To Sum up 591

Chapter 19

8 Aṣṭodarīya Adhyāya

अष्टोदरीयोऽध्यायः

अथातोऽष्टोदरीयमध्यायं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Triśothīya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Aṣṭodarīya Adhyāya*, as taught by Lord *Ātreya*.

Cakrapāṇi:

पूर्वाध्याये प्रोक्तं "व्यवस्थाकरणं तेषां यथास्थूलेषु संग्रहः" (सू. 18) इति, तदनु जिज्ञासायामष्टावुदराणीत्यादि यथास्थूलं संग्रहोऽभिधीयते। अष्टोदरीय इति चार्थपरा संज्ञा।।– In the previous chapter it is mentioned that systematization of diseases has been made in the chapter *Aṣṭodarīya* (Ca. Sū. 18 / 43). Basing on that the eight types of abdominal disorders (*Aṣṭa Udara*) and other are described in the present chapter. Thus the name of the chapter is given as *Aṣṭodarīya Adhyāya*.

Enumeration of 48 Types of Diseases [3]

इह खल्वष्टावुदराणि, अष्टौ मूत्राघाताः, अष्टौ क्षीरदोषाः, अष्टौ रेतोदोषाः; सप्त कुष्ठानि, सप्त पिडकाः, सप्त वीसर्पाः; षडतीसाराः, षडुदावर्ताः; पञ्च गुल्माः, पञ्च प्लीहदोषाः, पञ्च कासाः, पञ्च श्वासाः, पञ्च हिक्काः, पञ्च तृष्णाः, पञ्च छर्दयः, पञ्च भक्तस्यानशनस्थानानि, पञ्च शिरोरोगाः, पञ्च हृद्रोगाः, पञ्च पाण्डुरोगाः, पञ्चोन्मादाः, चत्वारोऽपस्माराः, चत्वारोऽक्षिरोगाः, चत्वारः कर्णरोगाः, चत्वारः प्रतिश्यायाः, चत्वारो मुखरोगाः, चत्वारो ग्रहणीदोषाः, चत्वारो मदाः, चत्वारो मूर्च्छायाः, चत्वारः शोषाः, चत्वारि क्लैब्यानि; त्रयः शोफाः, त्रीणि किलासानि, त्रिविधं लोहितपित्तं; द्वौ ज्वरौ, द्वौ व्रणौ, द्वावायामौ, द्वे गृध्रस्यौ, द्वे कामले, द्विविधमामं, द्विविधं वातरक्तं, द्विविधान्यर्शांसि; एक ऊरुस्तम्भः, एकः संन्यासः, एको महागदः; विंशतिः क्रिमिजातयः, विंशतिः प्रमेहाः, विंशतिर्योनिव्यापदः; इत्यष्टचत्वारिंशद्रोगाधिकरणान्यस्मिन् संग्रहे समुद्दिष्टानि॥3॥

In this chapter the author has enumerated the following 48 types of diseases.

1. Eight types of *Udara* (abdominal disorders).
2. Eight types of *Mūtrāghāta* (retention of urine).
3. Eight types of *Kṣīra-Doṣa* (disorders of breast milk).
4. Eight types of *Reto-Doṣa* (seminal disorders).
5. Seven types of *Kuṣṭha* (skin disorders).
6. Seven types of *Piḍakā* (carbuncles).
7. Seven types of *Vīsarpa* (erysipelas).
8. Six types of *Atīsāra* (diarrhea).
9. Six types of *Udāvarta* (distension of abdomen).
10. Five types of *Gulma* (abdominal tumors).
11. Five types of *Plīha Doṣa* (splenic disorders).
12. Five types of *Kāsa* (cough).
13. Five types of *Śvāsa* (dyspnea).

14. Five types of *Hikkā* (hiccup).
15. Five types of *Tṛṣṇā* (thirst).
16. Five types of *Chardi* (vomiting).
17. Five types of *Arocaka* (anorexia).
18. Five types of *Śiroroga* (diseases of head).
19. Five types of *Hṛdroga* (heart diseases).
20. Five types of *Pāṇḍu* (anemia).
21. Five types of *Unmāda* (insanity).
22. Four types of *Apasmāra* (epilepsy).
23. Four types of *Akṣiroga* (eye disorders).
24. Four types of *Karṇaroga* (ear disorders).
25. Four types of *Pratiśyāya* (coryza).
26. Four types of *Mukharoga* (diseases of the mouth).
27. Four types of *Grahaṇī-doṣa* (sprue syndrome).
28. Four types of *Mada* (intoxication).
29. Four types of *Mūrcchā* (syncope).
30. Four types of *Śoṣa* (consumption).
31. Four types of *Klaibya* (impotency).
32. Three types of *Śopha* (swellings).
33. Three types of *Kilāsa* (leucoderma).
34. Three types of *Raktapitta* (hemorrhagic disorders)
35. Two types of *Jvara* (fever)
36. Two types of *Vraṇa* (ulcers)
37. Two types of *Āyāma* (bending of the body).
38. Two types of *Gṛdhrasī* (sciatica).
39. Two types of *Kāmalā* (jaundice).
40. Two types of *Āma* (disorders of indigestion).
41. Two types of *Vātarakta* (gout).
42. Two types of *Arśas* (hemorrhoids).
43. One type of *Ūrustambha* (stiffness in the thighs).
44. One type of *Sannyāsa* (coma).
45. One type of *Mahāgada* (*Atatvābhiniveśa*).
46. Twenty types of *Kṛmi* (worms).
47. Twenty types of *Pramehā* (urinary disorders).
48. Twenty types of *Yonivyāpat* (gynecological disorders).

Cakrapāṇi:

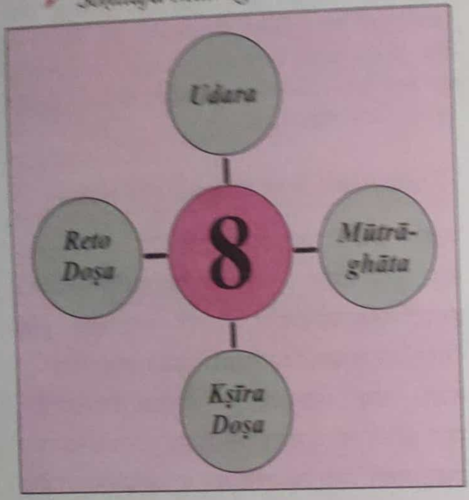
उदराभिधानमादौ पूर्वाध्यायोक्तशोथसामान्यात्; उदराण्युत्सेधसामान्याच्छोथप्रभेदा एव।।– In the previous chapter the details regarding the swellings have been discussed. As *Śopha* is one of the main features in *Udara* and hence the diseases related to the abdomen are going to be enumerated initially

Classification of 8 Types of Diseases

एतानि यथोद्देशमभिनिर्देक्ष्यामः:-
अष्टावुदराणीति वातपित्तकफसन्निपातप्लीहबद्धच्छिद्रदकोदराणि, अष्टौ मूत्राघाता इति वातपित्तकफसन्निपाताश्मरीशर्कराशुक्रशोणितजाः, अष्टौ क्षीरदोषा इति वैवर्ण्यं वैगन्ध्यं वैरस्यं पैच्छिल्यं फेनसङ्घातो रौक्ष्यं गौरवमतिस्नेहश्च, अष्टौ रेतोदोषा इति तनु शुष्कं फेनिलमश्वेतं पूत्यतिपिच्छलमन्यधातूपहितमवसादि च (1);

1. Eight types of *Udara* (abdominal disorders):
   - *Vātaja Udara*
   - *Pittaja Udara*
   - *Kaphaja Udara*
   - *Sannipātaja Udara*
   - *Plīhodara* (splenomegaly)
   - *Baddhagudodara* (intestinal obstruction)
   - *Chidrodara* (intestinal perforation)
   - *Udakodara* (ascites)
2. Eight types of *Mūtrāghāta* (retention of urine):

- Vātaja Mūtrāghāta.
- Pittaja Mūtrāghāta.
- Kaphaja Mūtrāghāta.
- Sannipātaja Mūtrāghāta.
- Aśmarīja Mūtrāghāta.
- Śarkaraja Mūtrāghāta.
- Śukraja Mūtrāghāta.
- Śoṇitaja Mūtrāghāta.



3. Eight types of *Kṣīra-Doṣa* (disorders of breast milk):
   - *Vaivarṇya* (discoloration).
   - *Vaigandhya* (bad smell).
   - *Vairasya* (distaste).
   - *Paicchilya* (slimy).
   - *Phena-saṅghāta* (foamy).
   - *Raukṣya* (un-unctuous).
   - *Gaurava* (hard to digest).
   - *Ati-Sneha* (excessive unctuous).
4. Eight types of *Reto-Doṣa* (seminal disorders):
   - *Tanu* (thinness).
   - *Śuṣka* (dryness).
   - *Phenila* (foamy).
   - *Aśveta* (not in white).
   - *Pūti* (putrefied smell).
   - *Ati-picchila* (over sliminess).
   - *Anya-dhātūpahita* (combined with other tissues).
   - *Avasādī* (high density).

Cakrapāṇi:

इहैकादि संख्यापरित्यागादष्टसंख्याग्रहणमादौ कृतम्, अष्टसंख्याया बहुत्वेन प्राधान्यात्;- Here in the present context while enumerating the diseases the author has started from the number of eight types of disease instead of to start with one type of diseases. Because the eight types of diseases are having greatness in quantity or degree of intensity, they are described initially.

विंशतिसंख्यमेहादीनामूनविंशत्याद्यष्टःसंख्यानुपूर्वीप्राप्त्यभावात्र कृतः प्रथमं निवेशः।- Even though 20 types of diseases like *Prameha*, *Kṛmi* etc. are there, they are not mentioned initially since number twenty comes after nineteen.

यद्यपि चिकित्सितेऽष्टादश कुष्ठानि, तथाऽपीह महाकुष्ठाभिप्रायेण सप्तोच्यन्ते।- Though eighteen types of *Kuṣṭha* are described in the section of treatment, but here in the present context seven major varieties are only enumerated.

षड्दावर्ता इत्यत्र नवेगान्धारणीयोक्तन्यायेनोच्चारादिनिरोधजादय उदावर्ता इहोच्यन्ते।- In the chapter of '*Navegāndhāraṇīya Adhyāya*', even though 13 types of non-suppressible urges are mentioned, however *Udāvarta* develops due to the suppression of urine, faeces etc.; hence only 6 types of *Udāvarta* are enumerated here.

Classification of 7 Types of Diseases

सप्त कुष्ठानीति कपालोदुम्बरमण्डलर्ष्यजिह्वपुण्डरीकसिध्मकाकणानि, सप्त पिडका इति शराविका कच्छपिका जालिनी सर्षपलजी विनता विद्रधी च, सप्त विसर्पा इति वातपित्तकफाग्निकर्दमकग्रन्थिसन्निपाताख्याः (2);

5. Seven types of *Kuṣṭha* (skin disorders):
   - *Kapāla Kuṣṭha*
   - *Udumbara Kuṣṭha*
   - *Maṇḍala Kuṣṭha*
   - *Ṛṣyajihva Kuṣṭha*
   - *Puṇḍarīka Kuṣṭha*
   - *Sidhma Kuṣṭha*
   - *Kākaṇa Kuṣṭha*

6. Seven types of *Piḍakā* (carbuncles):
   - *Śarāvikā*
   - *Kacchapikā*
   - *Jālinī*
   - *Sarṣapa*
   - *Alajī*
   - *Vinatā*
   - *Vidradhī*
7. Seven types of *Visarpa* (erysipelas):
   - *Vātika Visarpa*
   - *Paittika Visarpa*
   - *Śleṣmika Visarpa*
   - *Agni Visarpa*
   - *Kardamaka Visarpa*
   - *Granthi Visarpa*
   - *Sannipātaka Visarpa*

Classification of 6 Types of Diseases

षडतीसारा इति वातपित्तकफसन्निपातभयशोकजाः, षड्दावर्ता इति वातमूत्रपुरीषशुक्रच्छर्दिक्षवथुजाः (3);

8. Six types of *Atīsāra* (diarrhea):
   - *Vātaja Atīsāra*
   - *Pittaja Atīsāra*
   - *Kaphaja Atīsāra*
   - *Sannipātaja Atīsāra*
   - *Bhayaja Atīsāra*
   - *Śokaja Atīsāra*

9. Six types of *Udāvarta* (distension of abdomen):
   - *Vātaja Udāvarta*
   - *Mūtraja Udāvarta*
   - *Purīṣaja Udāvarta*
   - *Śukraja Udāvarta*
   - *Chardija Udāvarta*
   - *Kṣavathuja Udāvarta*

Classification of 5 Types of Diseases

पञ्च गुल्मा इति वातपित्तकफसन्निपातशोणितजाः, पञ्च प्लीहदोषा इति गुल्मैर्व्याख्याताः, पञ्च कासा इति वातपित्तकफक्षतक्षयजाः, पञ्च श्वासा इति महोर्ध्वच्छिन्नतमकक्षुद्राः, पञ्च हिक्का इति महती गम्भीरा व्यपेता क्षुद्राऽन्नजा च, पञ्च तृष्णा इति वातपित्तामक्षयोपसर्गात्मिकाः, पञ्च छर्दय इति द्विष्टार्थसंयोगजा वातपित्तकफसन्निपातोद्रेकोत्थाश्च पञ्च भक्तस्यानशनस्थानानीति वातपित्तकफसन्निपातद्वेषाः, पञ्च शिरोरोगा इति पूर्वोद्देशमभिसमस्य वातपित्तकफसन्निपातक्रिमिजाः, पञ्च हृद्रोगा इति शिरोरोगैर्व्याख्याताः, पञ्च पाण्डुरोगा इति वातपित्तकफसन्निपातमृद्भक्षणजाः, पञ्चोन्मादा इति वातपित्तकफसन्निपातागन्तुनिमित्ताः (4);

10. Five types of *Gulma* (abdominal tumors):
   - *Vātaja Gulma*
   - *Pittaja Gulma*
   - *Kaphaja Gulma*
   - *Sannipātaja Gulma*
   - *Raktaja Gulma*
11. Five types of *Plīha Doṣa* (splenic disorders):
   - *Vātaja Plīha*
   - *Pittaja Plīha*
   - *Kaphaja Plīha*
   - *Sannipātaja Plīha*
   - *Raktaja Plīha*
12. Five types of *Kāsa* (cough):
   - *Vātaja Kāsa*
   - *Pittaja Kāsa*
   - *Kaphaja Kāsa*
   - *Kṣataja Kāsa*
   - *Kṣayaja Kāsa*

13. Five types of *Śvāsa* (dyspnea):
   - *Mahā Śvāsa*
   - *Ūrdhva Śvāsa*
   - *Chinna Śvāsa*
   - *Tamaka Śvāsa*
   - *Kṣudra Śvāsa*

14. Five types of *Hikkā* (hiccup):
   - *Mahatī Hikkā*
   - *Gambhīrā Hikkā*
   - *Vyapetā Hikkā*
   - *Kṣudra Hikkā*
   - *Annajā Hikkā*
15. Five types of *Tṛṣṇā* (thirst):
   - *Vātaja Tṛṣṇā*
   - *Pittaja Tṛṣṇā*
   - *Āmaja Tṛṣṇā*
   - *Kṣayaja Tṛṣṇā*
   - *Upasargātmika Tṛṣṇā* (secondary)
16. Five types of *Chardi* (vomiting):
   - *Dviṣṭārtha-saṃyoga Chardi* (due to contact with bad articles)
   - *Vātaja Chardi*
   - *Pittaja Chardi*
   - *Kaphaja Chardi*
   - *Sannipātaja Chardi*
17. Five types of *Arocaka* (anorexia):
   - *Vātaja Arocaka*
   - *Pittaja Arocaka*
   - *Kaphaja Arocaka*
   - *Sannipātaja Arocaka*
   - *Dveṣaja Arocaka*
18. Five types of *Śiroroga* (diseases of head):
   - *Vātaja Śiroroga*
   - *Pittaja Śiroroga*
   - *Kaphaja Śiroroga*
   - *Sannipātaja Śiroroga*
   - *Kṛmija Śiroroga*
19. Five types of *Hṛdroga* (heart diseases):
   - *Vātaja Hṛdroga*
   - *Pittaja Hṛdroga*
   - *Kaphaja Hṛdroga*
   - *Sannipātaja Hṛdroga*
   - *Kṛmija Hṛdroga*
20. Five types of *Pāṇḍu* (anemia):
   - *Vātika Pāṇḍu*
   - *Paittika Pāṇḍu*
   - *Śleṣmika Pāṇḍu*
   - *Sannipātaka Pāṇḍu*
   - *Mṛt-bhakṣaṇa janya Pāṇḍu* (due to intake of mud)
21. Five types of *Unmāda* (insanity):
   - *Vātika Unmāda*
   - *Paittika Unmāda*
   - *Śleṣmika Unmāda*
   - *Sannipātaka Unmāda*
   - *Āgantuja Unmāda*

Cakrapāṇi:

गुल्मैर्व्याख्याता इति यथा गुल्मभेदास्तथा प्लीहदोषाः।– '*Gulmairvyākhyāta*' means similar to the types of *Gulma* (*Vātaja, Pittaja, Kaphaja, Sannipātaja and Raktaja*), *Plīha* is also of the same 5 types.

पञ्च तृष्णेति संभोजनस्नेहादिजनितानामपि वातादिजास्वेवावरोधात्।– By mentioning the word '*Pañca Tṛṣṇā*', it clearly indicates that *Tṛṣṇā* caused by excessive intake of food or unctuous substances also are incorporated in the above mentioned 5 groups such as *Vātaja, Pittaja* etc.

स्थानमिव स्थानं कारणं; तेन, अनशनस्थानान्यरोचकानि; अनेन कारणेन कार्याण्यरोचकानि लक्ष्यन्ते तेन रोगसंग्रहे कारणाभिधानमन्याय्यमिति न भवति।– '*Sthāna*' means *Kāraṇa* i.e. the cause. Due to *Anaśana*

(food not being consumed) *Arocaka* develops. That means anorexia develops due to food not being consumed. It infers that the cause and the effect are akin. Thus by mentioning the reference of cause as being effect is not contradictory.

पूर्वोद्देशमभिसमस्येति कियन्त:शिरसीये विस्तरोक्तान् संक्षिप्य; किंवा कियन्त:शिरसीय एव "अर्धावभेदको वा स्यात्" (सू. अ. 17) इत्याद्युद्दिष्टानभिसमस्य परित्यज्य शिरस्येव रुजारूपा ये पञ्च त उच्यन्ते।– In the previous chapter '*Kiyantaḥ Śirasīya Adhyāya*' the diseases of the head are discussed in detail. In order to concise the description of *Śiroroga* and also confined to the pain as the salient feature 5 types are enumerated briefly in the present context by excluding *Ardhāvabhedaka* (Ca. Sū. 17 / 13).

Classification of 4 Types of Diseases

चत्वारोऽपस्मारा इति वातपित्तकफसन्निपातनिमित्ता:, चत्वारोऽक्षिरोगाश्चत्वार: कर्णरोगाश्चत्वार: प्रतिश्यायाश्चत्वारो मुखरोगाश्चत्वारो ग्रहणीदोषाश्चत्वारो मदाश्चत्वारो मूर्च्छाया इत्यपस्मारैर्व्याख्याता:, चत्वार: शोषा इति साहससन्धारणक्षयविषमाशनजा:, चत्वारि क्लैब्यानीति बीजोपघाताद्ध्वजभङ्गाज्जराया: शुक्रक्षयाच्च (5);

22. Four types of *Apasmāra* (epilepsy):
   - *Vātaja Apasmāra*
   - *Pittaja Apasmāra*
   - *Kaphaja Apasmāra*
   - *Sannipātaja Apasmāra*
23. Four types of *Akṣiroga* (eye disorders):
   - *Vātaja Akṣiroga*
   - *Pittaja Akṣiroga*
   - *Kaphaja Akṣiroga*
   - *Sannipātaja Akṣiroga*

4

1. **Apasmāra**
2. **Akṣiroga**
3. **Karṇaroga**
4. **Pratiśyāya**
5. **Mukharoga**
6. **Grahaṇī**
7. **Mada**
8. **Mūrchā**
9. **Śoṣa**
10. **Klaibya**

24. Four types of *Karṇaroga* (ear disorders):
   - *Vātaja Karṇaroga*
   - *Pittaja Karṇaroga*
   - *Kaphaja Karṇaroga*
   - *Sannipātaja Karṇaroga*
25. Four types of *Pratiśyāya* (coryza):
   - *Vātaja Pratiśyāya*

   - *Pittaja Pratiśyāya*
   - *Kaphaja Pratiśyāya*
   - *Sannipātaja Pratiśyāya*
26. Four types of *Mukharoga* (diseases of the mouth):
   - *Vātaja Mukharoga*
   - *Pittaja Mukharoga*
   - *Kaphaja Mukharoga*
   - *Sannipātaja Mukharoga*
27. Four types of *Grahaṇī-doṣa* (sprue syndrome):
   - *Vātaja Grahaṇī-doṣa*
   - *Pittaja Grahaṇī-doṣa*
   - *Kaphaja Grahaṇī-doṣa*
   - *Sannipātaja Grahaṇī-doṣa*
28. Four types of *Mada* (intoxication):
   - *Vātaja Mada*
   - *Pittaja Mada*
   - *Kaphaja Mada*
   - *Sannipātaja Mada*
29. Four types of *Mūrcchā* (syncope):
   - *Vātaja Mūrcchā*
   - *Pittaja Mūrcchā*
   - *Kaphaja Mūrcchā*
   - *Sannipātaja Mūrcchā*
30. Four types of *Śoṣa* (consumption):
   - *Sāhasaja Śoṣa* (due to over exertion)
   - *Vegāsandhāraṇaja Śoṣa* (due to suppression of natural urges)
   - *Kṣayaja Śoṣa* (due to wasting)
   - *Viṣamāśanaja Śoṣa* (due to irregular dieting)
31. Four types of *Klaibya* (impotency):
   - *Bījopaghātaja Klaibya* (due to the disorders of sperm)
   - *Dhvajabhaṅgāja Klaibya* (due to erectile dysfunction)
   - *Jarāja Klaibya* (due to old age)
   - *Śukra-kṣayaja Klaibya* (due to decrease of semen)

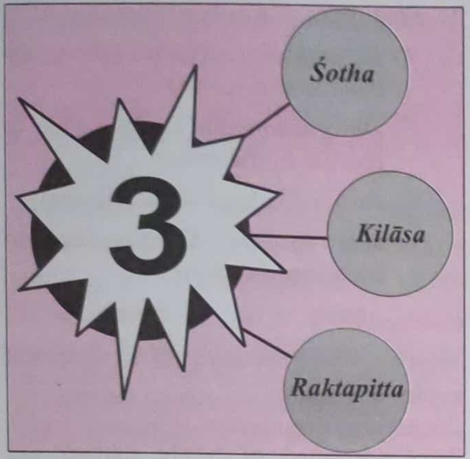
Cakrapāṇi:

'साहसं सन्धारणं क्षयो विषमाशनम्' इति पाठे कारणेन कार्यं चतुर्विध: शोष उच्यते।– As *Sāhasa* (adventures), *Sandhāraṇa* (suppression of natural urges), *Kṣayā* (depletion of bodily tissues) and *Viṣamāśana* (irregular food habits) are the 4 types of causative factors and thus *Śoṣa* also should be understood as 4 types.

Classification of 3 Types of Diseases

त्रय: शोथा इति वातपित्तश्लेष्मनिमित्ता:, त्रीणि किलासानीति रक्तताम्रशुक्लानि, त्रिविधं लोहितपित्तमिति ऊर्ध्वभागमधोभागमुभयभागं च (6);

32. Three types of *Śotha* (swellings):
   - *Vātaja Śotha*
   - *Pittaja Śotha*
   - *Kaphaja Śotha*
33. Three types of *Kilāsa* (leucoderma):
   - *Rakta Kilāsa*
   - *Tāmra Kilāsa*
   - *Śukla Kilāsa*
34. Three types of *Raktapitta* (hemorrhagic disorders):
   - *Ūrdhvagata Raktapitta*
   - *Adhogata Raktapitta*
   - *Ubhaya-Bhāga Raktapitta*



Classification of 2 Types of Diseases

द्वौ ज्वराविति उष्णाभिप्रायः शीतसमुत्थश्च शीताभिप्रायश्चोष्णसमुत्थः, द्वौ व्रणाविति निजश्चागन्तुजश्च, द्वावायामाविति बाह्यश्चाभ्यन्तरश्च, द्वे गृध्रस्याविति वाताद्वातकफाच्च, द्वे कामले इति कोष्ठाश्रया शाखाश्रया च, द्विविधमाममिति अलसको विसूचिका च, द्विविधं वातरक्तमिति गम्भीरमुत्तानं च, द्विविधान्यर्शांसीति शुष्काण्यार्द्राणि च (7);

35. Two types of *Jvara* (fever):

- *Śīta Samuttha Jvara* (fever caused by cold and the patient is desirous of hot substances)
- *Uṣṇa Samuttha Jvara* (fever caused by heat and the patient is desirous of cold substances)

36. Two types of *Vraṇa* (ulcers):

- *Nija Vraṇa* (endogenous ulcers)
- *Āgantuja Vraṇa* (exogenous ulcers)

37. Two types of *Āyāma* (bending of the body):

- *Bahirāyāma* (opisthotonos)
- *Antarāyāma* (emprosthotonos)

38. Two types of *Gṛdhrasī* (sciatica):

- *Vātaja Gṛdhrasī*
- *Vāta-Kaphaja Gṛdhrasī*

39. Two types of *Kāmalā* (jaundice):

- *Koṣṭhāśrita Kāmalā*
- *Śākhāśrita Kāmalā*

40. Two types of *Āma* (disorders of indigestion):

- *Alasaka* (intestinal hypotony)
- *Visūcikā* (cholera)

41. Two types of *Vātarakta* (gout):

- *Gambhīrā Vātarakta* (deep seated)
- *Uttāna Vātarakta* (superficial)

42. Two types of *Arśas* (hemorrhoids):

- *Śuṣka Arśas* (non-bleeding piles)
- *Ārdra Arśas* (bleeding piles)

Cakrapāṇi:

द्वौ ज्वरावित्यादौ शीतसमुत्थत्वेनैवोष्णाभिप्रायता लब्धा, यतो निदानविपरीतमिच्छति ज्वरी; तदिहोष्णाभिप्रायताविशेषणं शीतर्तुसमुत्थत्वेन पैत्तिकस्यापि ज्वरस्य शीतसमुत्थत्वनिरासार्थम्; एवं शीताभिप्रायेऽपि वाच्यम्।- '*Dvau Jvara*' means *Jvara* is of two types viz. *Śīta Samuttha* and *Uṣṇa Samuttha*. By the mentioning of *Śīta Samuttha*, it can be inferred that he is in desirous of hot substances, because the patient of fever always desirous of opposite to causative factors.

But the author has specifically mentioned the word '*Uṣṇābhiprāyeṇa*' in order to exclude the cases like *Pitta Jvara* which even though arising out of heat might occur in winter. Similarly the same analogy is also applicable for '*Śītābhiprāyeṇa*'.

द्विविधमाममिति आमविषस्य त्रिविधकुक्षीये वक्ष्यमाणस्यालसक एवान्तर्भावात्; अन्ये त्वामविषस्य विषत्वेनान्यविषतन्त्रविषयत्वादिहाग्रहणमिति ब्रुवते।- The word '*Dvividhamāmam*' refers to the two types of diseases due to indigestion viz. *Alasaka* and *Visūcikā* considered under *Āmaviṣa*, which are going to be described in the chapter *Trividha Kukṣīya Adhyāya* of *Vimāna Sthāna*. Hence *Āmaviṣa* is not separately mentioned.

Some other scholars opined that *Āmaviṣa* is related to poison since it is a separate subject matter pertaining to *Viṣa-Tantra* and thus it is not included here.

Classification of 1 Type of Diseases

एक ऊरुस्तम्भ इत्यामत्रिदोषसमुत्थः, एकः संन्यास इति त्रिदोषात्मको मनःशरीराधिष्ठानः, एको महागद इति अतत्त्वाभिनिवेशः (8);

43. One type of *Ūrustambha* (stiffness in the thighs)

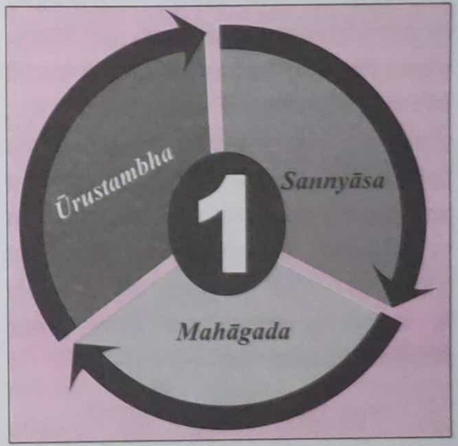
- *Ūrustambha* is only one type and it is manifested by *Āmadoṣa* mixed with *Tridoṣa*.

44. One type of *Sannyāsa* (coma)

- *Sannyāsa* is also one type and it is manifested by all the *Tridoṣa* and resides both the body and mind.

45. One type of *Mahāgada* (*Atattvābhiniveśa*)

- *Mahāgada* is only one type and it is *Atattvābhiniveśa* (schizophrenia).



Cakrapāṇi:

अतत्त्वाभिनिवेशो मानसो विकारः, स च सर्वसंसारिदुःखहेतुतया गद इत्युच्यते।- *Atattvābhiniveśa* is one of the psychological

disorders, and cause all the worldly miseries; thus it is called by name 'Gada'.

Classification of 20 Types of Diseases

विंशतिः क्रिमिजातय इति यूका पिपीलिकाश्चेति द्विविधा बहिर्मलजाः, केशादा लोमादा लोमद्वीपाः सौरसा औदुम्बरा जन्तुमातरश्चेति षट् शोणितजाः, अन्त्रादा उदरावेष्टा हृदयादाश्चुरवो दर्भपुष्पाः सौगन्धिका महागुदाश्चेति सप्त कफजाः, ककेरुका मकेरुका लेलिहाः सशूलकाः सौसुरादाश्चेति पञ्च पुरीषजाः; विंशतिः प्रमेहा इत्युदकमेहश्चेक्षुबालिकारसमेहश्च सान्द्रमेहश्च सान्द्रप्रसादमेहश्च शुक्लमेहश्च शुक्रमेहश्च शीतमेहश्च शनैर्मेहश्च सिकतामेहश्च लालामेहश्चेति दश श्लेष्मनिमित्ताः, क्षारमेहश्च कालमेहश्च नीलमेहश्च लोहितमेहश्च मञ्जिष्ठामेहश्च हरिद्रामेहश्चेति षट् पित्तनिमित्ताः, वसामेहश्च मज्जामेहश्च हस्तिमेहश्च मधुमेहश्चेति चत्वारो वातनिमित्ताः, इति विंशतिः प्रमेहाः; विंशतिर्योनिव्यापद इति वातिकी पैत्तिकी श्लेष्मिकी सान्निपातिकी चेति चतस्रो दोषजाः, दोषदूष्यसंसर्गप्रकृतिनिर्देशैरवशिष्टाः षोडश निर्दिश्यन्ते, तद्यथा- रक्तयोनिश्चारजस्का चाचरणा चातिचरणा च प्राक्चरणा चोपप्लुता च परिप्लुता चोदावर्तिनी च कर्णिनी च पुत्रघ्नी चान्तर्मुखी च सूचीमुखी च शुष्का च वामिनी च षण्ढयोनिश्च महायोनिश्चेति विंशतिर्योनिव्यापदो भवन्ति (9);

46. Twenty types of *Kṛmi* (worms):

- *Yūkā* and *Pipīlikā* are originated from *Bahirmala* (external wastes) - 2
- *Keśādā, Lomādā, Lomadvīpā, Saurasā, Audumbarā* and *Jantumātara* (These 6 are born from blood -*Śoṇitaja*). - 6
- *Antrādā, Udarāveṣṭā, Hṛdayāda, Curava, Darbhapuṣpā, Saugandhikā* and *Mahāgudā* (these 7 are *Kaphaja*) - 7
- *Kakerukā, Makerukā, Leliha, Saśūlakā* & *Sausurādā* (These 5 are born out of *Purīṣa*)- 5

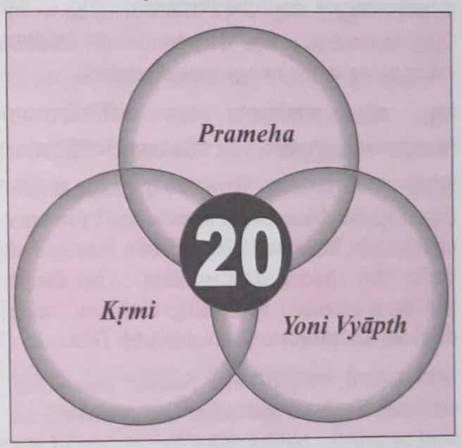
47. Twenty types of *Prameha* (urinary disorders):

- *Udakameha, Ikṣumeha, Sāndrameha, Sāndraprasāda Meha, Śuklameha, Śukrameha, Śītameha, Śanairmeha, Sikatāmeha* and *Lālāmeha* (These 10 are *Kaphaja Prameha*). - 10
- *Kṣārameha, Kālameha, Nīlameha, Lohitameha, Mañjiṣṭhāmeha* & *Haridrāmeha* (These 6 are *Pittaja Prameha*)- 6
- *Vasāmeha, Majjāmeha, Hastimeha, Madhumeha* (*Vātaja Prameha*)- 4

48. Twenty types of *Yonivyāpat* (gynecological disorders):

- *Vātaja Yonivyāpat*
- *Pittaja Yonivyāpat*
- *Kaphaja Yonivyāpat*
- *Sannipātaja Yonivyāpat*
- *Raktayoni*
- *Arajaskā*
- *Ācaraṇā*
- *Aticaraṇā*
- *Prākcaraṇā*
- *Upaplutā*

- *Pariplutā*
- *Udāvartinī*
- *Karṇinī*
- *Putraghnī*
- *Antarmukhī*
- *Sūcīmukhī*
- *Śuṣka*
- *Vāminī*
- *Ṣaṇḍha-yoni*
- *Mahāyoni*



केवलश्चायमुद्देशो यथोद्देशमभिनिर्दिष्टो भवति॥4॥

Here in the present context 48 types of diseases have been described briefly by the author. The details will be discussed subsequently.

Cakrapāṇi:

क्रिमीणां संज्ञा प्रायो रूढा ज्ञातव्या।- The word '*Kṛmi*' is conventional name for germs rather than etymological.

पिपीलिका लिख्या:।- '*Pipīlikā*' means *Likhyā* i.e. young louse.

दोषस्य दूष्येण रक्तादिना संसर्गो दोषदूष्यसंसर्गः,- '*Doṣa-Dūṣya Saṃsarga*' means combining the *Doṣās* with the *Dūṣyās* such as *Rakta* etc.

प्रकृतिः कारणम्; तत्र दोषदूष्यसंसर्गनिर्देशेन रक्तयोन्यादयः, प्रकृतिनिर्देशेन प्राक्चरणादयो योनिव्यापत्तिचिकित्सितं वीक्ष्य व्याकर्तव्याः।- '*Prakṛti*' means *Kāraṇa*. *Rakta-yoni* etc. are described that they are produced on the basis of the combination of *Doṣa* and *Dūṣya*, while *Prākcaraṇā* and others are produced on the basis of *Prakṛti*.

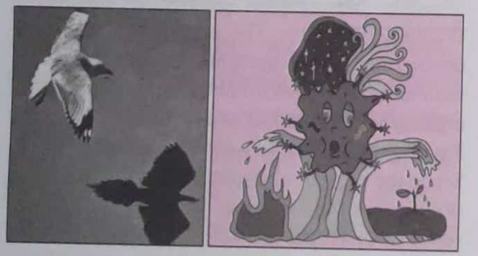
अत्र मदा एव मदात्ययरूपतां यान्तीति कृत्वा मदात्ययाः पृथङ्नोक्ताः।- As *Madā* goes to be transformed into *Madātyaya*, they are not mentioned separately.

इह चोक्तानां रोगाणां यद्यपि प्रकारान्तरेणान्यथाऽपि संख्या भवति; तथा हि- अष्टौ ज्वराः, द्वावुन्मादौ निजागन्तुकभेदेनेत्यादि, तथाऽपि प्रधानविवक्षया एत एव भेदा गृहीताः; प्राधान्यं च स्वाधिकारे रोगाणामनुसरणीयम्।- The numbers of diseases enumerated in the present chapter may differ with another context. For example *Jvara* is of eight types (instead of two) and *Unmāda* is of 2 types viz. *Nija* and *Āgantuja* (instead of five). Since the present classification is based on the predominant distinctive features of various types of diseases, the other possible types are not included here and are made available at the relevant chapters of other sections.

Tridoṣās are Only the Cause for All Diseases - A Simile

सर्व एव निजा विकारा नान्यत्र वातपित्तकफेभ्यो निर्वर्तन्ते, यथाहि- शकुनिः सर्वं दिवसमपि परिपतन् स्वां छायां नातिवर्तते, तथा स्वधातुवैषम्यनिमित्ताः सर्वे विकारा वातपित्तकफान्नातिवर्तन्ते।
वातपित्तश्लेष्मणां पुनः स्थानसंस्थानप्रकृतिविशेषानभिसमीक्ष्य तदात्मकानपि च सर्वविकारां स्तानेवोपदिशन्ति बुद्धिमन्तः॥5॥

- All the endogenous diseases (*Nija Vikāra*) arise always due to the vitiation of the *Tridoṣa* i.e. *Vāta, Pitta* and *Kapha* only.
- Just as the bird cannot transcend its own shadow even though flying all over the day, no endogenous disease caused by the disturbance of the equilibrium of the *Dhātūs* can't occur without the vitiation of *Tridoṣa*.
- Thus the wise physicians describe that all the diseases produced by *Vāta, Pita* and *Kapha* in their different aspects like *Sthāna* (location), *Saṃsthāna* (signs and symptoms), *Prakṛti* (causative factors) and say that all are caused by *Doṣās* only.



Cakrapāṇi:

संप्रत्यष्टोदरादीनां तथा वक्ष्यमाणानां महारोगे तथाऽनुक्तानामिह तन्त्रे रोगाणां निजानां वातपित्तश्लेष्माण एव व्यस्ताः समस्ता वा कारणं भवन्तीत्येतद्रूपं रोगाणां चिकित्सोपयोगि सूत्रं दर्शयितुमाह- सर्व इत्यादि। सर्व इत्युक्ता अनुक्ताश्च।- The *Tridoṣās* viz. *Vāta, Pitta* and *Kapha* either independently or jointly are held responsible for the manifestation of all the disease conditions mentioned in the present chapter and in the next chapter as well as the other endogenous disorders either mentioned or non-mentioned in this treatise. This is all mentioned for the practical utility in the management of various diseases.

यद्यप्यागन्तुष्वपि दोषसंबन्धो न व्यभिचरति, तथाऽप्यागन्तौ रोगे दोषापेक्षया न चिकित्सेत्यागन्तुव्युदासार्थं निजा इत्युक्तम्।- The word '*Sarva*' means both the things which are mentioned and not mentioned. Even though the involvement of *Doṣās* takes place in the latter stage of exogenous disorders, the treatment is not based on *Doṣās*. Hence to exclude *Āgantuja Roga*, the word '*Nija*' is specifically used by the author in the above verse and to establish the above passage as a guiding principle for the management of endogenous disorders.

स्वशब्देनागन्तुकृतं धातुवैषम्यं निराकरोति।- The word '*Sva*' is used to refute the vitiation of *Dhātūs* takes place in the exogenous disorders.

ननु, यदि वातादिजन्या एव सर्वविकारास्तत् किमर्थमन्यथाऽप्युदरादयः प्लीहजत्वादिभिर्निर्दिश्यन्त इत्याह- वातपित्तेत्यादि।- Now the question arises that if all the diseases are manifested by means of *Tridoṣās*, how the *Plīhaja Udara* is included under the abdominal disorders? The doubt has been clarified by stating that even such diseases are ultimately involved by *Tridoṣās*.

स्थानं रसादयो बस्त्यादयश्च,- '*Sthāna*' means the site such as *Rasa* and other bodily tissues as well as urinary balder and other organs of the body.

संस्थानम् आकृतिर्लक्षणमिति यावत्,- '*Saṃsthāna*; means the complete signs and symptoms.

प्रकृतिः कारणम्,- '*Prakṛti*' means *Kāraṇa* i.e. causative factors.

एषां विशेषानभिसमीक्ष्य तांस्तानुपदिशन्तीति 'अष्टावुदराणि' इत्येवमाद्युपदिशन्ति।- By keeping all the above said specific factors in view the nomenclature of diseases is given such as 8 types of *Udara* and other diseases.

तदात्मकानपीति वातादिजनितानपि।- This is also applicable to all the diseases including the diseases manifested by the vitiation of

Tridoṣās.

तत्र, स्थानविशेषादुपदेशो यथा- ऊरुस्तम्भरक्तयोनि-कामलाप्रभृतयः;- For example *Ūrustambha, Rakta-yoni, Kāmalā* etc. are derived their name based on the site of manifestation (*Sthāna*).

संस्थानविशेषात् पिडकागुल्मप्रभृतयः;- Similarly the nomenclature for *Piḍakā, Gulma* etc. are given due to their features (*Saṃsthāna*).

प्रकृतिविशेषाच्छ्लेष्मप्लीहोदरप्रभृतयः।- In the same way *Śleṣmodara* and *Plīhodara* etc. derive their names from their cause (*Prakṛti*)

अन्ये तु व्याख्यानयन्ति- यतस्तानेवेति वातादिजानेवेति व्यपदिशन्ति; तदात्मकानपीति यथोक्ताष्टादिसंख्यायुक्तानपि। यद्यपि प्लीहादिकारणान्तरेण भिन्ना अपि रोगास्तथाऽपि वातादिस्थानजन्यत्वेन तथा वातादिलक्षण युक्तत्वेन तथा वातादिकारणजातत्वेन वातादिजा एव सर्वविकारा इति वाक्यार्थः।।- Some other scholars opined that even though all the diseases which are manifested with their specificity of *Sthāna, Saṃsthāna, Ākṛti* and *Prakṛti* are treated as *Doṣa Vaiṣamya* only. Some are described the classification of diseases as number eight, seven etc.

Others opined differently that by using the word '*Plīha*' and other factors.

Though all these diseases manifested by different sites, features, shapes and causative factors all these should be considered because of the vitiation of *Vāta* and other *Doṣās* only.

भवतश्चात्र-

स्वधातुवैषम्यनिमित्तजा ये विकारसंघा बहवः शरीरे।
न ते पृथक् पित्तकफानिलेभ्य आगन्तवस्त्वेव ततो विशिष्टाः॥6॥

Thus it is said:

All these number of diseases of the body manifested by the vitiation of bodily tissues (endogenous diseases) are not separate from *Tridoṣa*, whereas *Āgantuja Rogās* (exogenous diseases) are manifested by different factors.

Cakrapāṇi:

अमुमेवार्थं श्लोकेनाह- स्वधात्वित्यादि।- In the present verse the author has presented that all the endogenous disorders are manifested by the disturbance of the equilibrium state of bodily tissues by starting with the word '*Svadhātu*'.

स्वशब्दोऽग्रे वक्ष्यमाणशरीरापेक्षः; तेन शरीरधातुवैषम्यं गृह्यते, मानसं तु प्रतिक्षिप्यते।- The word '*Sva*' refers to body. That means the bodily diseases are manifested due to the disturbance in the balance of *Dhātūs*. The psychic disorders (*Manāsika Roga*) are not included in this category.

धातवश्च न स्वरूपेण रोगकारणमिति वैषम्यपदं कृतम्।- It is clear that the *Dhātūs*, they themselves are not causing any diseases in the body independently. That means whenever their equilibrium is disturbed, then only they cause diseases. That's why the author has specifically used the word '*Dhātu Vaiṣamya*' in the verse.

आगन्तवो हि रोगा अभिघातज्वरादयो धातुवैषम्यजा भवन्ति, अतस्तद्व्युदासार्थं निमित्तपदम्; आगन्तुषु वैषम्यं विद्यमानमपि कारणत्वेन न व्यपदिश्यते, अप्रधानत्वात्; किंत्वागन्तुरेव लगुडादिप्रहारस्तत्र चिकित्साविशेषप्रयोजकः कारणं, निजे तु वैषम्यमेव चिकित्साप्रयोजकम्।- In fact the disturbance in the equilibrium of *Dhātūs* also takes place at one point of time in case of *Abhighātaja Jvara* etc. But it should not be considered as the prime cause for its manifestation. The disturbance in the equilibrium of *Dhātūs* is the secondary.

As the prime cause for *Abhighātaja Jvara* is assault and hence such factors should be considered while treating.

निमित्तजा इति च स्वधातुवैषम्यपदस्य कर्मधारयत्वेन,

बहुव्रीहिपक्षे त्वनर्थकमेव स्यात्।– '*Nimittaja*' means manifestation of diseases by the vitiation of *Doṣās*. Here the term *Nimittaja* has been used as *Karmadhāraya Samāsa*, because if it is used as *Bahūvrīhi Samāsa*, it becomes useless.

विकारसंघा इति 'अष्टावुदराणि' इत्यादयः।– '*Vikāra-Saṅghā*' refers to the groups of diseases such as eight types of *Udara* etc. which are enumerated in the chapter *Aṣṭodarīya Adhyāya*.

बहुवचनेनैव बहुत्वे लब्धे पुनः 'बहवः' इति वचनं बहुवचनस्य त्रित्वमात्रेणैव चरितार्थत्वनिषेधार्थम्।– As the word '*Vikāra-Saṅghā*' itself is the plural number and thus it is understood that diseases are many. In such circumstances what is the necessity of mentioning another word '*Bahavaḥ*'?

The word '*Bahavaḥ*' is specifically used in this context is since to highlight the significance of the plurality of *Doṣās*.

न ते पित्तकफानिलेभ्यः पृथगिति पित्तकफानिला एव ते दूष्यादिविशेषभाज इत्यर्थः।– All the above mentioned groups of diseases are not separate from the involvement of *Pitta*, *Kapha* and *Anila* (*Vāta*). Initially the *Doṣās* gets vitiated and they further vitiate *Dhātūs* and leads to the manifestation of diseases.

इह पित्तमादौ कृतं छन्दोऽनुरोधात्; किंवा प्राधान्यानियमज्ञापनार्थं कृतम्।– Here the order of mentioning of *Pitta* initially is to maintain the metre of the verse (*Chandas*) only but not for showing their importance in the order of preference.

अत्र च धातुवैषम्यमात्रं विकारो नोक्तः, तस्य वातादिवैषम्यरूपत्वेन सिद्धत्वादेव; यस्तु धातुवैषम्यविशेषो धातुवैषम्यजातो ज्वरादिरूपः, स इह शिष्यं प्रति विकृतवाताद्यभेदेन प्रतिपाद्यते।– Simply by the abnormality of *Dhātūs* cannot be considered as the disease. It is the end result of disturbance in the equilibrium of *Dhātūs* caused by the vitiated *Doṣās* such as fever etc.

In a nutshell it can be concluded that all the endogenous disorders are produced by the disturbance in the equilibrium of *Dhātūs*, which are ultimately caused by the vitiation of *Tridoṣās* only and nothing else. This concept has been elaborated for the better understanding of the student community.

तत इति पूर्वोक्तविकारसंघात्। विशिष्टा इति पित्तकफानिलव्यतिरिक्ताः।– Thus the exogenous disorders are different from the diseases manifested by the vitiation of *Pitta*, *Kapha* and *Anila* (*Vāta*).

आगन्तुरन्वेति निजं विकारं निजस्तथाऽऽगन्तुमपि प्रवृद्धः।
तत्रानुबन्धं प्रकृतिं च सम्यग् ज्ञात्वा ततः कर्म समारभेत॥7॥

At times *Āgantuja Roga* (exogenous diseases) follows *Nija Vikāra* (endogenous diseases) when greatly advanced, and vice versa. Thus the physician should understand the primary and secondary nature of the disease properly and commence the treatment.

Cakrapāṇi:

संप्रति भिन्नयोर्निजागन्त्वोः संबन्धमाह– आगन्तुरित्यादि।– Now the author has tried to present differentiation and relation between *Nija Roga* and *Āgantuja Roga* by starting the verse with the word '*Āgantu*'.

निजं प्रथमसमुत्पन्नं विकारमागन्तुर्भूतादिजन्यो विकारः अन्वेति अनुगतो भवति, यथा– दोषज एव ज्वरे उन्मादे वा पश्चाद्भूतनिवेशोऽपि भवति; तथाऽऽगन्तुमुत्पन्नमभिघातजं ज्वरं भूतजं चोन्मादं पश्चाद्धेतुमासाद्य निजोऽपि तत्र दोषलक्षणलक्षितो गदो भवति।– In fact overlapping of *Nija* and *Āgantuja Rogās* are seen occasionally. It is seen that if a disease is originated as *Nija Roga* (endogenous) initially and it may subsequently develop the features

of *Āgantuja Roga* (exogenous).

For example: *Jvara* and *Unmāda*. Both these diseases are primarily manifested as endogenous disorders due to the vitiation of *Doṣās* and subsequently are combined with the features demonic seizers (*Bhūta*), which is considered as exogenous disorder. Similarly the fever caused by assault (*Abhighātaja Jvara*) and the insanity caused by demonic seizures (*Bhūtonmāda*) may subsequently develop features of endogenous diseases.

'अपि प्रवृद्धः' इति वचनेन आगन्त्ववस्थायामपि निजदोषो वृद्धोऽस्त्येव, परं प्रवृद्धोऽसौ न भवति स्वलक्षणाकर्तृत्वेनेति दर्शयति। अपिशब्देन निजस्य निजेन तथाऽऽगन्तोरप्यागन्तुनाऽनुबन्धः सूच्यते। अत्र निजागन्त्वोरनुबन्धे कार्यमाहतत्रेत्यादि।– The word '*Api Pravṛddha*' means that in an exogenous disorder, the increase of *Doṣās* also may be seen up to certain extent, but unable to exhibit their symptoms. However sometimes one endogenous disorder may associate with another endogenous disorder; and one exogenous disorder associate with another exogenous disorder may be happen. Thus the development of secondary disease takes place.

अनुबन्धः पश्चात्कालजातः।– '*Anubandha*' means the ailment which has developed afterwards i.e. the secondary disorder.

प्रकृतिः मूलभूतः।– '*Prakṛti*' means *Mūlabhūta* i.e. the primary disorder.

सम्यग्ज्ञात्वेति बलवत्त्वाबलवत्त्वादिना; किंवा, अनुबन्धः अप्रधानः; प्रकृतिः अनुबन्ध्यः प्रधानमित्यर्थः। यदुक्तं– "स्वतन्त्रो व्यक्तलिङ्गो यथोक्तसमुत्थानप्रशमो भवत्यनुबन्ध्यः, अतो विपरीतस्त्वनुबन्धः" (वि. अ. 6) इति।– '*Samyak Jñātva*' means assessment of the strength of the primary as well as secondary disorders. In other words *Anubandha* is *Apradhāna* i.e. secondary and *Prakṛti* is *Anubandhya* i.e. primary disorder. It is also told in the 6th chapter of *Vimānasthāna* as "*Anubandhya Vyādhi* (primary disease) is independent (*Svatantra*), having well established signs and symptoms (*Vyakta Liṅga*) and the causative factors and management methods are as per the scriptures (*Yathokta Samuttāna* and *Praśama*), while the *Anubandha Vyādhi* (secondary) is having exactly opposite features to the above mentioned" (Ca. Vi. 6 / 11).

To Sum up [8-9]

तत्र श्लोकौ–
विंशकाश्चैककाश्चैव त्रिकाश्चोक्तास्त्रयस्त्रयः।
द्विकाश्चाष्टौ, चतुष्काश्च दश, द्वादश पञ्चकाः॥8॥
चत्वारश्चाष्टका वर्गाः, षट्कौ द्वौ, सप्तकास्त्रयः।
अष्टोदरीये रोगाणां रोगाध्याये प्रकाशिताः॥9॥

In the present chapter entitled *Aṣṭodarīya Adhyāya* the author has enumerated - 20 Types of Diseases in 3 Groups - 1 Type of Diseases are 3 - 3 Types of Diseases in 3 Groups - 2 Types of Diseases in 8 Groups - 4 Types of Diseases in 10 Groups - 5 Types of Diseases in 12 Groups - 8 Types of Diseases in 4 Groups - 6 Types of Diseases in 2 Groups - 7 Types of Diseases in 3 Groups briefly.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽष्टोदरीयो नामोनविंशोऽध्यायः ॥19॥

Thus ends the nineteenth chapter of *Ślokasthāna* entitled *Aṣṭodarīya Adhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

***

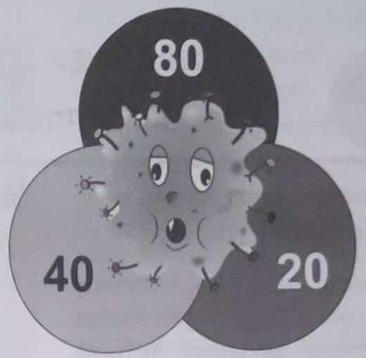
आविकं सर्पिरहृद्यानाम्

Āvi Sarpi (sheep's ghee) is not good for heart as it stands first than all other substances in producing bad effect on heart.

- *Ca. Sū. 25/40*

20

CHAPTER

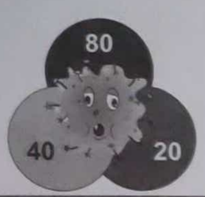


Mahāroga Adhyāya

महारोगाध्यायः

General Classification of Diseases 594
General Causes of Diseases 595
Initiating Causes for both Exogenous (Āgantuja) & Endogenous (Nija) Diseases 596
Mutual conjunction of Exogenous (Āgantuja) & Endogenous (Nija) Diseases 596
Difference between Exogenous (Āgantuja) & Endogenous (Nija) Diseases 597
Tridoṣa and their Location in the Body 597
Normal and Abnormal Functions of Doṣās 598
Types of Diseases According to Doṣa 598
80 Types of Nānātmaja Vāta Vikāra 599
Inherent Qualities and Actions of Vāta 602
General Principles of Treatment for Vāta Disorders 603
40 Types of Nānātmaja Pitta Vikāra 604
Inherent Qualities and Actions of Pitta 605
General Principles of Treatment for Pitta Disorders 606
20 Types of Nānātmaja Kaphaja Vikāra 607
Inherent Qualities and Actions of Kapha 607
General Principles of Treatment for Kapha Disorders 608
To Sum Up 610

Chapter 20



Mahāroga Adhyāya

महारोगाध्यायः

अथातो महारोगाध्यायं व्याख्यास्यामः ॥1॥

इति ह स्माह भगवानात्रेयः ॥2॥

After *Aṣṭodarīya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Mahāroga Adhyāya*, as taught by Lord *Ātreya*.

Cakrapāṇi:

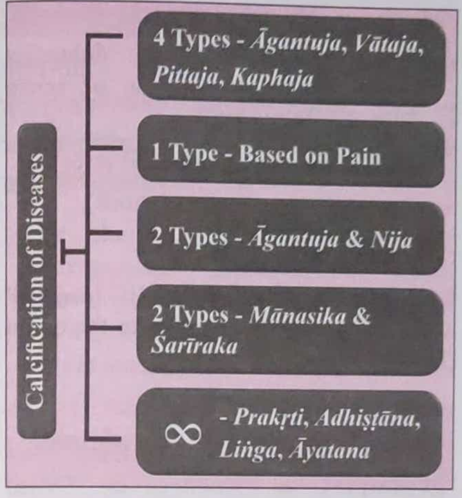
पूर्वं सामान्येन वातादिजन्या गदा उक्ताः, संप्रत्यवशिष्टान् केवलवातादिजन्यानभिधातुं महारोगाध्याध्योऽभिधीयते।।- In the previous chapter, the author has enumerated the diseases which are produced by the vitiation of *Vāta*, *Pitta* and *Kapha* in general, whereas in the present chapter entitled *Mahāroga Adhyāya*, the diseases which were not dealt earlier and which are especially originated by the vitiation of only single *Doṣa* has been dealt.

Mahāroga doesn't mean that these are major diseases and difficult to manage. As these diseases are more important than the diseases dealt in the previous chapter and hence the name of the chapter is given as *Mahāroga Adhyāya* and is more apt.

General Classification of Diseases [3]

चत्वारो रोगा भवन्ति- आगन्तुवातपित्तश्लेष्मनिमित्ताः; तेषां चतुर्णामपि रोगाणां रोगत्वमेकविधं भवति, रुक्सामान्यात्; द्विविधा पुनः प्रकृतिरेषाम्, आगन्तुनिजविभागात्; द्विविधं चैषामधिष्ठानं, मनःशरीरविशेषात्; विकाराः पुनरपरिसंख्येयाः, प्रकृत्यधिष्ठानलिङ्गायतनविकल्पविशेषापरिसंख्येयत्वात्॥3॥

- In general the diseases are of 4 types viz.
    - *Āgantuja Vyādhi* (diseases arising accidentally).
    - *Vātaja Vyādhi* (diseases caused by the vitiation of *Vāta*).
    - *Pittaja Vyādhi* (diseases caused by the vitiation of *Pitta*).
    - *Kaphaja Vyādhi* (diseases caused by the vitiation of *Kapha*).
- Even though they are 4 in number all of them can be incorporated into one group based on pain as a common feature.
- They are again classified into 2 types based on *Prakṛti* (origin) viz.
    - *Āgantuja Vyādhi* (exogenous diseases).
    - *Nija Vyādhi* (endogenous diseases).
- Diseases are also classified depending upon *Adhiṣṭhāna* (the seats of manifestation) viz.
    - *Manāsika Vyādhi* (psychic disorders).
    - *Śarīraka Vyādhi* (somatic disorders).
- As a matter of fact diseases are innumerable due to variations in *Prakṛti* (constitution / nature), *Adhiṣṭhāna* (site), *Liṅga* (signs and symptoms), *Āyatana* (causative factors) etc.



Cakrapāṇi:

आगन्तोरुक्तस्यापि त्रिशोथीये पुनरिह विशेषेण लक्षणाद्यभिधानार्थमभिधानम्।- Although *Āgantuja Rogās* have been described in the chapter named *Triśothīya Adhyāya*, the details of those disorders have been presented here again to explain their specific characteristics.

प्रकृतिरिह स्वभावः।- Here the word *Prakṛti* refers to nature.

मनःशरीरविशेषादिति आगन्तोरपि मनः शरीरं चाधिष्ठानम्, एवं निजस्यापि; आगन्तुग्रहणेन च मानसोऽपि कामादिर्गृह्यते।- '*Manaḥ-śarīra-viśeṣāt*' means the place of manifestation of both *Āgantuja* and *Nija Vikāra* are the body and the mind. *Kāma* (passion), *Śoka* (grief) etc. are considered as the psychological disorders of *Āgantuja* type.

एवं चतुर्विधत्वादि प्रतिपाद्य पुनः प्रकारान्तरेणापरिसंख्येयतां रोगाणामाह- विकारा इत्यादि।- Thus, four types of diseases (*Āgantuja*, *Vātaja*, *Pittaja* and *Kaphaja*) have been mentioned earlier and again the diseases have been classified in another way and their countless is depicted.

पुनरिति वक्ष्यमाणप्रकारान्तरेण।- The word '*Punaḥ*' refers to alternative classification.

प्रकृतिः प्रत्यासन्नं कारणं वातादि, अधिष्ठानं दूष्यं, लिङ्गानि लक्षणानि, आयतनानि बाह्यहेतवो दुष्टाहाराचाराः; एषां विकल्परूपो विशेषो विकल्पविशेषः, तेषामपरिसंख्येयत्वादिति।- '*Prakṛti*' means immediate causative factors for the vitiation of *Vāta* etc. *Adhiṣṭhāna* means *Dūṣya* i.e. *Rasa*, *Rakta* and other bodily tissues. *Liṅga* means *Lakṣaṇa* i.e. the signs and symptoms. *Āyatana* means the external causative factors such as defective food and lifestyle.

'*Vikalpa Viśeṣa*' means the above options in specific variation makes the disorders countless.

अत्र दोषाः संसर्गांशांशविकल्पादिभिरसंख्येयाः, दूष्यास्तु शरीरावयवा अणुशः परस्परमेलकेन विभज्यमाना असंख्येयाः, लिङ्गानि कृत्स्नविकारगतान्यसंख्येयान्येव, आविष्कृतानि तु तन्त्रे कथितानि, हेतवश्चावान्तरविशेषादसंख्येयाः प्रव्यक्ता एव।- Due to different variations in combination and permutations, *Doṣās* are countless. Similarly the *Dūṣyas* are innumerable due to cellular division and combination, clinical features and etiological factors. Therefore, diseases are also innumerable.

केचित् पुनः 'एषां विकाराः' इति पठन्ति, स तु पाठो नानुमतस्तावत्; यदि च स्यात्तदा देहमनःप्रत्यवमर्शकम् 'एषाम्' इतिपदं, बहुवचनं तु मनःशरीरयोर्बहुत्वविवक्षया।।- Some people read "*Eṣām Vikārāḥ*" instead of '*Vikārāḥ*', which has not been accepted because it will also denote the multiplicity of mind and body, thus it is not accepted.

General Causes of Diseases [4]

मुखानि तु खल्वागन्तोर्नखदशनपतनाभिचाराभिशापाभिषङ्गाभिघातव्यधबन्धनवेष्टनपीडनरज्जुदहनशस्त्राशनिभूतोपसर्गादीनि, निजस्य तु मुखं वातपित्तश्लेष्मणां वैषम्यम्॥4॥

The following are the general causes of exogenous diseases (*Āgantuja Vyādhi*):

- *Nakha, Daśana* (injury by nail and teeth).
- *Patana* (by falling from height).
- *Abhicāra* (employment of spells for a malevolent purpose).
- *Abhiśāpa* (by curse).
- *Abhiṣaṅga* (by the state of being possessed by evil spirits).
- *Abhighāta* (by assault).
- *Vyadha* (by piercing); *Bandhana* (by bandaging); *Veṣṭana* (by wrapping); *Pīḍana* (by the application of pressure); *Rajju* (by tying with rope).
- *Dahana* (by burns); *Śastra* (injury by weapon); *Aśani* (by thunderbolt).
- *Bhūtopasarga* (infection by microorganisms).

Causes for endogenous diseases (*Nija Vyādhi*):

- The endogenous diseases are caused by the vitiation of *Vāta*, *Pitta* and *Kapha*.

Cakrapāṇi:

मुखानि कारणानि; यथा "रजस्वलागमनमलक्ष्मीमुखानाम्" (सू. अ. 25) इति।।- '*Mukhāni*' means the causative factor. It has also been said that "sexual intercourse with a menstrual woman is the main reason of *Alakṣmī*" (Ca. Sū. 25/40).

Initiating Causes for both Exogenous (Āgantuja) & Endogenous (Nija) Diseases [5]

द्वयोस्तु खल्वागन्तुनिजयोः प्रेरणमसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति।।5।।

The initiating causative factors (*Preraṇa*) for both exogenous (*Āgantuja*) and endogenous (*Nija*) diseases are:

- *Asātmyendriyārtha Saṃyoga* (unwholesome conjunction of sense organs and objects).
- *Prajñāparādha* (intellectual error).
- *Pariṇāma* (seasonal variations).

Cakrapāṇi:

प्रेरणमिति कारणम्, अनेकार्थत्वाद्धातूनाम्।।- '*Preraṇa*' means the cause that it is due to the origin (*Dhātu*) meaning.

Mutual conjunction of Exogenous (Āgantuja) & Endogenous (Nija) Diseases [6]

सर्वेऽपि तु खल्वेतेऽभिप्रवृद्धाश्चत्वारो रोगाः परस्परमनुबध्नन्ति, न चान्योन्येन सह सन्देहमापद्यन्ते ।।6।।

When all these 4 types of diseases (i.e. *Āgantuja* and *Tridoṣa*) grow and are connected to each other, even then specific characteristics are clearly identified without giving the scope of doubt.

Cakrapāṇi:

अनुबध्नन्ति अनुगच्छन्ति।- '*Anubadhnanti*' means both exogenous and endogenous are being interconnected.

न सन्देहमापद्यन्त इति न सन्देहविषयतामापद्यन्ते; मिश्रीभूता अपि प्रतिस्वं भिन्नैर्लक्षणैर्भेदेन ज्ञायन्त इत्यर्थः।।- '*Na Sandehamāpadyante*' means without the scope of doubt.

Although both types of diseases are interconnected, but due to the specialty of the symptoms, they can easily be differentiated.

Difference between Exogenous (Āgantuja) & Endogenous (Nija) Diseases [7]

आगन्तुर्हि व्यथापूर्वं समुत्पन्नो जघन्यं वातपित्तश्लेष्मणां वैषम्यमापादयति; निजे तु वातपित्तश्लेष्माणः पूर्वं वैषम्यमापद्यन्ते जघन्यं व्यथामभिनिर्वर्तयन्ति।।7।।

- In the case of *Āgantuja Roga* (exogenous disorders) the pain develops initially and after this there is a disturbance in the balance of *Vāta*, *Pitta* and *Kapha*.
- On the other hand, endogenous disorder (*Ābhyantara Roga*) begins with a disturbance in the balance of *Vāta*, *Pitta* and *Kapha* and then develops pain.

Cakrapāṇi:

आगन्तुनिजयोर्भेदकं लक्षणमाह- आगन्तुर्हीत्यादि।- In the present verse the author has presented the differences between the exogenous and endogenous disorders by starting with the term '*Āganturhi*'.

आगन्तुरुत्पन्नः सन्, व्यथापूर्वमिति पीडां प्रथमं कृत्वा, पश्चाद्दोषाणां वैषम्यमिति दोषवैषम्यलक्षणमुक्तं; स्वलक्षणकारकं तु वैषम्यमागन्तोरादितःप्रभृति विद्यमानमप्यकिंचित्करमिति भावः।।- In the case of *Āgantuja Roga*, the pain develops initially and later on the vitiation of *Doṣa*. Even though the symptoms of deformity are present from the beginning, because of their insignificance they are unable to produce any symptoms.

Tridoṣa and their Location in the Body [8]

तेषां त्रयाणामपि दोषाणां शरीरे स्थानविभाग उपदेक्ष्यते; तद्यथा- बस्तिः पुरीषाधानं कटिः सक्थिनी पादावस्थीनि पक्वाशयश्च वातस्थानानि, तत्रापि पक्वाशयो विशेषेण वातस्थानं; स्वेदो रसो लसीका रुधिरमामाशयश्च पित्तस्थानानि, तत्राप्यामाशयो विशेषेण पित्तस्थानम्; उरः शिरो ग्रीवा पर्वाण्यामाशयो मेदश्च श्लेष्मस्थानानि, तत्राप्युरो विशेषेण श्लेष्मस्थानम्।।8।।

Now the places of *Tridoṣās* in the body are given below.

Location of Vāta:

- *Vasti* (urinary bladder), *Purīṣādhāna* (rectum), *Kaṭi* (waist), *Sakthi* (thighs), *Pāda* (feet), *Asthi* (bones) and *Pakvāśaya* (colon) are the places of *Vāta* in the body. Among them *Pakvāśaya* (colon) is the most important site for *Vāta*.

Important Sites of *Tridoṣās* in the Body

Location of Pitta:

- *Sveda* (sweat), *Rasa* (plasma), *Lasīkā* (lymph), *Rudhira* (blood) and *Āmāśaya*

(stomach) are the places of *Pitta* in the body. Among them *Āmāśaya* (stomach) is the most important site for *Pitta*.

Location of Kapha:

- *Uras* (chest), *Śiras* (head), *Grīva* (neck), *Parvāṇi* (joints), *Āmāśaya* (stomach) and *Medas* (fatty tissue) are the places of *Kapha* in the body. Among them *Uras* (chest) is the most important site for *Kapha*.

***Cakrapāṇi*:**

आगन्तुनिजयोर्भेदकं लक्षणमभिधाय निजविकारकरणां वातादीनां भेदज्ञानार्थमाह- तेषामित्यादि।- After presenting the difference between exogenous and endogenous disorders, now the author is going to present the various attributes of endogenous disorders due to *Vāta* and other *Doṣās* by starting the verse with the term '*Teṣāṃ*'.

पुरीषाधानं पक्वाशयः- '*Purīṣādhāna*' means *Pakvāśaya* i.e. large intestines.

यद्यपि प्राणादिभेदभिन्नस्य वायोः पृथगेव स्थानानि वक्ष्यति; यथा- "स्थानं प्राणस्य शीर्षोरःकण्ठजिह्वास्यनासिकाः" (चि. अ. 28) इत्यादि; तथाऽपीदं वैशेषिकं स्थानं ज्ञेयं, यतोऽत्र प्रायो वातविकारा भवन्ति, भूताश्च दुर्जयाः; अत्र च विजिते वाते सर्ववातविकारावजय इति।- Actually *Vāta* has been divided into 5 types like *Prāṇavāta* etc. and they are mentioned in the verses 6 of Chapter 28 of *Cikitsāsthāna*, "*Prāṇāvāta's* place is head (*Śīrṣa*), chest (*Uras*), throat (*Kaṇṭha*), tongue (*Jihvā*), mouth (*Āsya*), nose (*Nāsikā*)" (Ca. Ci. 28 / 6).

Yet the specific place of the *Vāta* is known as *Pakvāśaya*, because most *Vāta* disorders are produced and it is difficult to manage them. However, if the *Vāta* is controlled at the level of the *Pakvāśaya*, then all types of *Vāta* disorders can be managed.

लसीका उदकस्य पिच्छाभागः।- '*Lasīkā*' is the slimy portion of body fluid and hence it can be compared to lymph.

पित्तस्थानेषु आमाशय इति आमाशयाधोभागः, श्लेष्मस्थानेष्वामाशय आमाशयोर्ध्वभागः॥८॥- The location of *Pitta* is the lower part of *Āmāśaya* and the location of *Kapha* is the upper part of *Āmāśaya*.

Normal and Abnormal Functions of Doṣās [9]

सर्वशरीरचरास्तु वातपित्तश्लेष्माणः सर्वस्मिञ्छरीरे कुपिताकुपिताः शुभाशुभानि कुर्वन्ति- प्रकृतिभूताः शुभान्युपचयबलवर्णप्रसादादीनि, अशुभानि पुनर्विकृतिमापन्ना विकारसंज्ञकानि॥९॥

- *Doṣās* means that *Vāta*, *Pitta* and *Kapha* continue to move inside the body and are responsible for the auspicious and inauspicious functions during their normal and unusual state respectively.
- When they are in the normal state they produce good effects like growth (*Upacaya*), strength (*Bala*), complexion (*Varṇa*), cheerfulness (*Prasāda*) etc. If the *Doṣās* are in the abnormal state they are held responsible for various types of disorders.

Types of Diseases According to Doṣa [10]

तत्र विकाराः सामान्यजा, नानात्मजाश्च। तत्र सामान्यजाः पूर्वमष्टोदरीये व्याख्याताः, नानात्मजांस्त्विहाध्यायेऽनुव्याख्यास्यामः। तद्यथा- अशीतिर्वातविकाराः, चत्वारिंशत् पित्तविकाराः, विंशतिः श्लेष्मविकाराः॥१०॥

- There are two types of diseases, according to kind of vitiation of *Doṣa* viz.
  - *Sāmānyaja Vyādhi* (diseases caused generally by *Tridoṣās* either singly or jointly).
  - *Nānātmaja Vyādhi* (diseases due to a specific *Doṣa*).
- Among them the first type of diseases i.e. *Sāmānyajā Vyādhi* (diseases caused by *Tridoṣa* in general) has been discussed in the previous chapter entitled *Aṣṭodarīya Adhyāya*.
- The present chapter is intended to describe the second type of diseases viz. *Nānātmaja Vyādhi* (diseases due to a specific *Doṣa*).

- The purpose of the present chapter is to describe the other types of diseases such as the *Nānātmaja Vikāra* (diseases caused by a specific *Doṣa*).
- The number of *Nānātmaja Vikāra* is mentioned below.
  - *Vātaja* - 80
  - *Pittaja* - 40
  - *Kaphaja* - 20

80 Types of Nānātmaja Vāta Vikāra [11]

तत्रादौ वातविकारराननुव्याख्यास्यामः। तद्यथा- नखभेदश्च, विपादिका च, पादशूलं च, पादभ्रंशश्च, पादसुप्तता च, वातखुड्डता च, गुल्फग्रहश्च, पिण्डिकोद्वेष्टनं च, गृध्रसी च, जानुभेदश्च, जानुविश्लेषश्च, ऊरुस्तम्भश्च, ऊरुसादश्च, पाङ्गुल्यं च, गुदभ्रंशश्च, गुदार्तिश्च, वृषणाक्षेपश्च शेफस्तम्भश्च, वङ्क्षणानाहश्च, श्रोणिभेदश्च, विड्भेदश्च, उदावर्तश्च, खञ्जत्वं च, कुब्जत्वं च, वामनत्वं च, त्रिकग्रहश्च, पृष्ठग्रहश्च, पार्श्वावमर्दश्च, उदरावेष्टश्च, हृन्मोहश्च, हृद्द्रवश्च, वक्षौद्घर्षश्च, वक्षौपरोधश्च, वक्षस्तोदश्च, बाहुशोषश्च, ग्रीवास्तम्भश्च, मन्यास्तम्भश्च, कण्ठोद्ध्वंसश्च, हनुभेदश्च, ओष्ठभेदश्च, अक्षिभेदश्च, दन्तभेदश्च, दन्तशैथिल्यं च, मूकत्वं च, वाक्सङ्गश्च, कषायास्यता च, मुखशोषश्च, अरसज्ञता च, घ्राणनाशश्च, कर्णशूलं च, अशब्दश्रवणं च, उच्चैःश्रुतिश्च, बाधिर्यं च, वर्त्मस्तम्भश्च, वर्त्मसङ्कोचश्च, तिमिरं च, अक्षिशूलं च, अक्षिव्युदासश्च, भ्रूव्युदासश्च, शङ्खभेदश्च, ललाटभेदश्च, शिरोरुक् च, केशभूमिस्फुटनं च, अर्दितं च, एकाङ्गरोगश्च, सर्वाङ्गरोगश्च, पक्षवधश्च, आक्षेपकश्च, दण्डकश्च, तमश्च, भ्रमश्च, वेपथुश्च, जृम्भा च, हिक्का च, विषादश्च, अतिप्रलापश्च, रौक्ष्यं च, पारुष्यच, श्यावारुणावभासता च, अस्वप्नश्च, अनवस्थितचित्तत्वं च; इत्यशीतिर्वातविकारा वातविकाराणामपरिसंख्येयानामाविष्कृततमा व्याख्याताः॥११॥

Initially the diseases caused by *Vāta* are going to be explained as under.

- *Nakhabheda* (cracking of nails).
- *Vipādikā* (cracking of feet).
- *Pāda-śūla* (pain in foot).
- *Pāda-bhraṃśa* (foot drop).
- *Pāda-suptatā* (numbness of foot).
- *Vāta-khuḍḍatā* (club foot).
- *Gulphagraha* (stiffness of ankle).
- *Piṇḍikodveṣṭa* (cramps in the calf muscles).
- *Gṛdhrasī* (sciatica).
- *Jānubheda* (tearing pain in the knee).
- *Jānuviśleṣa* (dislocation of knee).
- *Ūrustambha* (stiffness of thigh).
- *Ūrusāda* (weakness of the thigh).
- *Pāṅgulya* (lameness).
- *Gudabhraṃśa* (prolapsed rectum)..
- *Gudārti* (pain in the anus).
- *Vṛṣaṇākṣepa* (pain in the scrotum).
- *Śephastambha* (stiffness of penis).
- *Vaṅkṣaṇānāha* (tension in groin).
- *Śroṇibheda* (pain in the pelvis).
- *Viḍbheda* (diarrhea).
- *Udāvarta* (upward movement of *Vāta*).
- *Khañjatva* (limping).
- *Kubjatva* (kyphosis).
- *Vāmanatva* (dwarfism).
- *Trikagraha* (stiffness in the sacrum).
- *Pṛṣṭhagraha* (stiffness of back).
- *Pārśvāvamarda* (pain in the flanks).
- *Udarāveṣṭā* (griping pain in abdomen).
- *Hṛnmoha* (bradycardia).
- *Hṛddrava* (tachycardia).
- *Vakṣa-udgharṣa* (rubbing pain in chest).
- *Vakṣa-uparodha* (impairment of chest movement).
- *Vakṣastoda* (stabbing pain in the chest).
- *Bāhuśoṣa* (wasting in the arm).
- *Grīvāstambha* (stiffness of the neck).
- *Manyāstambha* (torticollis).
- *Kaṇṭhoddhvaṃsa* (hoarseness of voice).
- *Hanubheda* (pain in the jaw).
- *Oṣṭhabheda* (pain in the lips).
- *Akṣibheda* (pain in the eyes).
- *Dantabheda* (toothache).
- *Dantaśaithilya* (looseness of tooth).
- *Mūkatva* (dumbness).
- *Vāksaṅga* (stammering).
- *Kaṣāyāsyatā* (astringent taste in the mouth).
- *Mukhaśoṣa* (dryness of mouth).
- *Arasajñatā* (tastelessness).
- *Ghrāṇanāśa* (loss of smell perception).
- *Karṇaśūla* (ear ache).
- *Aśabdaśravaṇa* (tinnitus).
- *Uccaiḥśruti* (hardness of hearing).
- *Bādhirya* (deafness).
- *Vartma-stambha* (stiffness of eyelid).
- *Vartma-saṅkoca* (contracture of eyelid).
- *Timira* (defect of vision).
- *Akṣiśūla* (pain in the eyes).
- *Akṣi-vyudāsa* (drooping of eyeball).
- *Bhrū-vyudāsa* (drooping of eyebrow).
- *Śaṅkhabheda* (pain in the temporal region).
- *Lalāṭabheda* (pain in the forehead).
- *Śiroruk* (headache).
- *Keśabhūmisphuṭana* (cracking of scalp).
- *Ardita* (facial paralysis).
- *Ekāṅgaroga* (monoplegia).
- *Sarvāṅgaroga* (polyplegia).
- *Pakṣavadha* (hemiplegia).
- *Ākṣepaka* (clonic convulsion).
- *Daṇḍaka* (tonic convulsion).
- *Tama* (feeling of darkness).
- *Bhrama* (giddiness).
- *Vepathu* (tremors).
- *Jṛmbhā* (yawning).
- *Hikkā* (hiccup).
- *Viṣāda* (depression).
- *Atipralāpa* (delirium).
- *Raukṣya* (dryness).
- *Pāruṣya* (hardness).
- *Śyāvāruṇa-avabhāsita* (dusky red appearance).
- *Asvapna* (insomnia).
- *Anavasthita-cittatva* (instability of mind).

➤ Even though these kinds of diseases are innumerable, but the above eighty important diseases have been mentioned here.

Cakrapāṇi:

सामान्यजा इति वातादिभिः प्रत्येकं मिलितैश्च ये जन्यन्ते।– '*Sāmānyajā*' means the diseases manifested by the vitiation of *Doṣās* either singly or jointly.

नानात्मजा इति ये वातादिभिर्दोषान्तरासंपृक्तैर्जन्यन्ते।– '*Nānātmaja*' means the diseases manifested by the vitiation of one *Doṣa* specifically. This means that it cannot be produced for reasons other than specific *Doṣa*.

विपादिका पाणिपादस्फुटनम्।– '*Vipādikā*' means cracks in the soles and palms

पादभ्रंशः पादस्यारोपविषयदेशादन्यत्र पतनम्।– '*Pādabhraṃśa*' means that there is a fall in place other than the desired location.

सुप्तिः पादयोर्निष्क्रियत्वं स्पर्शाज्ञता वा।– '*Supti*' means that there is either loss of movement or sensation in the feet.

वातखुड्डता 'चालुक' इति प्रसिद्धः।– '*Vātakhuḍḍatā*' is commonly defined as the popular word '*Cāluka*' or clubfoot.

गृध्रसीशब्देन गृध्रसीशूलं गृह्यते।– The term '*Gṛdhrasī*' should be interpreted as i.e. the pain in the sciatic nerve.

ऊरुस्तम्भेन च ऊरुस्तम्भनमात्रं वातजन्यत्वेन गृह्यते।– The term '*Ūrustambha*' should be specifically interpreted as the stiffness of the thigh due to the vitiation of *Vāta*.

एवं कर्णाक्षिशूलयोः शूलमात्रम्।– Here *Karṇākṣi Śūlayoḥ* should be understood as pain in the ear, pain in the eye etc. are all due to *Vāta* only.

वातजातीसारेऽपि विड्भेदो वातजः।– Here *Vātaja Atīsāra* also should be known as excretion of watery stools with pain, but not the disease *Vātātīsāra*.

एवं च न गृध्रस्यादीनां सामान्यजत्वं, यथोक्तांशस्य केवलवातजन्यत्वात्।– Likewise, '*Gṛdhrasī*' and other conditions are not the diseases of general type. They are being manifested exclusively from the vitiation of the *Vāta* alone.

उदरस्यावेष्टनमिवोदरावेष्टः।– '*Udarāveṣṭā*' refers to feeling something wrap around the abdomen.

अशब्दश्रवणं शब्दाभावेऽपि शब्दश्रवणम्।– '*Aśabdaśravaṇaṃ*' means to hear some sounds without sound.

उच्चैःश्रुतिः तारस्वरमात्रश्रवणम्, अल्पशब्दस्य तु सर्वथैवाश्रवणम्।– '*Uccaiḥśruti*' means only listening to loud voices and not listening to low voices

बाधिर्यं शब्दमात्रस्यैवाश्रवणम्।- 'Bādhirya' means the total absence of hearing.

तिमिरं तु वातजमेव, दोषान्तरसंबन्धस्तत्रानुबन्धरूपः।- 'Timira' is only due to Vāta. But in a short time it may be associated with other Doṣās, yet they are secondary.

एकाङ्गरोगः सर्वाङ्गरोगश्चेति ज्वरादिषु उष्णत्वशीतत्वादीनां कदाचिदेकाङ्गव्यापकत्वेनैकाङ्गरोगः, तेषामेव कदाचित् सर्वाङ्गव्यापकत्वेन सर्वाङ्गरोगः; दोषान्तरसंबन्धेऽपि व्याप्त्यव्याप्ती वातकृते एव, "वायुना यत्र नीयन्ते तत्र वर्षन्ति मेघवत्" इति वचनात्।- 'Ekāṅga-roga' and 'Sarvāṅga-roga' is explained that feeling of heat or coldness due to fever etc. at one part of the body or all over the body. This can be due to any Doṣa but its external perception is due to Vāta only. It has been explained that wherever the clouds are taken away by wind, there it rains. Similarly wherever the Doṣās are carried away by Vāta inside the body, there they produce the symptoms.

तथा भ्रमश्च वातिकः स्मृतिमोहरूपः।- 'Bhrama' has been interpreted as Smṛtimoha i.e. confusion of memory due to Vāta.

अत्र कस्यचिदङ्गस्य पादादेः शूलादयोऽभिहिता न हस्तादीनां; तत्र येऽभिहितास्ते प्रधानभूताः प्रायोभावित्वेन, अनुक्तास्तु वातविकाराणामपरिसंख्येयत्वेन ग्राह्याः।।- Here pain in leg, feet etc. only few are quoted but not the arms etc. Enumeration of Nānātmaja Vikāra in this context is based on the commonly seen symptoms only. Thus there is no restriction of incorporating the other conditions into the group of Nānātmaja. The reason for not described everything here is because they are innumerable.

Inherent Qualities and Actions of Vāta [12]

सर्वेष्वपि खल्वेतेषु वातविकारेषूक्तेष्वन्येषु चानुक्तेषु वायोरिदमात्मरूपमपरिणामि कर्मणश्च स्वलक्षणं, यदुपलभ्य तदवयवं वा विमुक्तसन्देहा वातविकारमेवाध्यवस्यन्ति कुशलाः; तद्यथा- रौक्ष्यं शैत्यं लाघवं वैशद्यं गतिरमूर्तत्वमनवस्थितत्वं चेति वायोरात्मरूपाणि; एवंविधत्वाच्च वायोः कर्मणः स्वलक्षणमिदमस्य भवति तं तं शरीरावयवमाविशतः; तद्यथा- स्रंसभ्रंसव्याससङ्गभेदसादहर्षतर्षकम्पवर्तचालतोदव्यथाचेष्टादीनि, तथा खरपरुषविशदसुषिरारुणवर्णकषायविरसमुखत्वशोषशूलसुप्तिसङ्कोचनस्तम्भनखञ्जतादीनि च वायोः कर्माणि; तैरन्वितं वातविकारमेवाध्यवस्येत्॥12॥

- In all types of Vāta disorders which are mentioned here and also not mentioned here have the following the natural inherent qualities and actions wholly or partially. Thus it is not difficult for a wise physician to diagnose the Vātik disorders without any doubt.
-Raukṣya (roughness), Śaitya (coolness), Laghu (lightness), Vaiśadya (non-sliminess), Gati (movement), Amūrtatva (shapelessness) and Anavasthitatva (instability) etc. are natural inherent qualities of Vāta.
- The Vāta which has these inherent properties transmits in different parts of the body and performs the following actions. Sraṃsa (looseness), Bhraṃśa (dislocation), Vyāsa (expansion), Saṅga (obstruction), Bheda (separation), Sāda (depression), Harṣa (excitation), Tarṣa (desire), Kampa (tremors), Varta (circular movement), Cāla (vibration), Toda (piercing pain), Vyathā (aching pain), Khara (coarseness), Paruṣa (roughness), Viśada (non-sliminess), Suṣira (porousness), Aruṇa-varṇa (reddishness), Kaṣāya-virasa-mukhatva (astringent taste and tastelessness in the mouth), Śoṣa (wasting), Śūla (colic), Supti (numbness), Saṅkoca (contraction), Stambha (rigidity) and Khañja (lameness). These are all the features that help an intelligent physician to fully diagnose Vāta disorders.

Cakrapāṇi:

वायोरिदमित्यादौ वायोरिदमात्मरूपं स्वरूपम्।- 'Vāyoridam' means Ātmarūpaṃ i.e. the specific characteristic features of Vāta.

अपरिणामीति सहजसिद्धं नान्योपाधिकृतमित्यर्थः।- 'Apariṇāmi' means natural and it is not being produced by any other agent.

कर्मणश्चेति विकृतस्य वायोः कर्मणः।- 'Karma' refers to the abnormal functions of Vāta in the present context.

स्वलक्षणमिति आत्मीयं लक्षणम्। अत्राप्यपरिणामीति संबध्यते; अपरिणामीति पित्तश्लेष्मसंबन्धनिरपेक्षं, न तु शरीरावयवानपेक्षमिति; यतः ब्रूते- तं तं शरीरावयवमाविशतः इति; अत एव च स्रंसादीनां शरीरावयवापेक्षत्वेन न सर्वदा भावः।- 'Svalakṣaṇa' means natural features of Vāta and not associated with Pitta and Kapha and though not irrespective of body parts; as it said "entering into respective body parts". Thus Sraṃsa etc. don't always occur according to body part.

एवं च पित्तश्लेष्मणोरपि चात्मरूपादि व्याख्येयम्।- In the same way the Ātma-Rūpa of Pitta and Kapha should also be understood.

अमूर्तत्वमिति अदृश्यत्वम्।-'Amūrtam' means invisibility.

एवंविधत्वादिति रौक्ष्यादियुक्तत्वाद्वायोरिति संबन्धः।- In this way Raukṣya and other qualities are related to Vāta.

स्रंसः किंचित्स्वस्थानचलनम्,- 'Sraṃsa' means slight displacement.

भ्रंशस्तु दूरगतिः।- 'Bhraṃśa' means more degree of displacement.

व्यासः विस्तरणम्।- 'Vyāsa' means expansion or dilatation

हर्षः वायोरनवस्थितत्वेन प्रभावाद्वा क्रियते।- 'Harṣa' is produced by the instability or effect of Vāta.

वर्तुलीकरणं वर्तः।- 'Varta' means Vartulīkāraṇa i.e. circular

चालः स्पन्दः।- 'Cāla' means Spanda i.e. throbbing.

रसवर्णौ वायुना रसवर्णरहितेनापि प्रभावात् क्रियेते।।- Despite the absence of taste and color in the Vāta, it produces due to its specific action.

General Principles of Treatment for Vāta Disorders [13]

तं मधुराम्ललवणस्निग्धोष्णैरुपक्रमैरुपक्रमेत, स्नेहस्वेदास्थापनानुवासननस्तःकर्मभोजनाभ्यङ्गोत्सादनपरिषेकादिभिर्वातहरैर्मात्रां कालं च प्रमाणीकृत्य; तत्रास्थापनानुवासनं तु खलु सर्वत्रोपक्रमेभ्यो वाते प्रधानतमं मन्यन्ते भिषजः, तद्ध्यादित एव पक्वाशयमनुप्रविश्य केवलं वैकारिकं वातमूलं छिनत्ति; तत्रावजितेऽपि वाते शरीरान्तर्गता वातविकाराः प्रशान्तिमापद्यन्ते, यथा वनस्पतेर्मूले छिन्ने स्कन्धशाखाप्ररोहकुसुमफलपलाशादीनां नियतो विनाशस्तद्वत्॥13॥

In general, the following measures should be taken for the management of the Vāta.

- Administration of the drugs having the properties such as Madhura (sweet), Amla (sour), Lavaṇa (salt), Snigdha (unctuous) and Uṣṇa (hot).
- Therapeutic procedures like Sneha (oleation therapy), Sveda (fomentation),

Āsthāpanavasti (decoction enemata), *Anuvāsanavasti* (enemata with unctuous substance), and *Nasyakarma* (nasal administration), *Abhyaṅga* (massage), *Utsādana* (unction) and *Pariṣeka* (effusion) with *Vātahara* drugs and *Bhojana* (diet having *Vātahara* properties) and all the above measures should be employed considering proper dosage and time.

➤ Among all the above measures *Āsthāpanavasti* and *Anuvāsanavasti* are considered to be the best treatment modalities for the management of *Vāta* disorders, because the administered drug directly reaches the colon and strikes at the very root of the *Vāta* and controls the *Vāta* present anywhere in the body and relieves all types *Vātaroga*. As the root of the tree is cut, the trunk, branch, leaves, flowers and fruits are destroyed, in the same way, enema therapy is used to cure the diseases afflicting the entire body.

Cakrapāṇi:

प्रस्तावागतत्वेन चिकित्सासूत्रमाह- तं मधुरेत्यादि।- In the context of *Vāta Vikāra*, the author has presented the general line of treatment for *Vāta* by starting the verse with the term '*Madhura*'.

आदित एवेति शीघ्रमेव।- '*Ādita*' refers to immediately.

केवलं वैकारिकमिति सकलविकारकारकम्।।- '*Kevalaṃ Vaikārikaṃ*' means all the types of disorders of *Vāta*.

40 Types of Nānātmaja Pitta Vikāra [14]

पित्तविकारांश्चत्वारिंशतमत ऊर्ध्वमनुव्याख्यास्यामः- ओषश्च, प्लोषश्च, दाहश्च, दवथुश्च, धूमकश्च, अम्लकश्च, विदाहश्च,अन्तर्दाहश्च,अंसदाहश्च,ऊष्माधिक्यं च, अतिस्वेदश्च (अङ्गस्वेदश्च), अङ्गगन्धश्च, अङ्गावदरणं च, शोणितक्लेदश्च, मांसक्लेदश्च, त्वग्दाहश्च, (मांसदाहश्च), त्वगवदरणं च, चर्मदलनं च, रक्तकोठश्च, रक्तविस्फोटश्च, रक्तपित्तं च, रक्तमण्डलानि च, हरितत्वं च, हारिद्रत्वं च, नीलिका च, कक्षा(क्ष्या)च, कामला च, तिक्तास्यता च, लोहितगन्धास्यता च, पूतिमुखता च, तृष्णाधिक्यं च, अतृप्तिश्च, आस्यविपाकश्च, गलपाकश्च, अक्षिपाकश्च, गुदपाकश्च, मेढ्रपाकश्च, जीवादानं च , तमःप्रवेशश्च, हरितहारिद्रनेत्रमूत्रवर्चस्त्वं च; इति चत्वारिंशत्पित्तविकाराः पित्तविका-राणाम परिसंख्येयानामाविष्कृततमा व्याख्याताः॥14॥

Now the diseases caused by *Pitta* are going to be explained as under.

- *Oṣa* (hotness).
- *Ploṣa* (scorching sensation).
- *Dāha* (burning sensation).
- *Davathu* (inflammation).
- *Dhūmaka* (fuming sensation).
- *Amlaka* (acidity of stomach).
- *Vidāha* (hot sensation).
- *Antardāha* (burning sensation inside).
- *Aṃsadāha* (burning sensation in the shoulder).
- *Ūṣmādhikya* (excessive temperature).
- *Atisveda* (excessive perspiration).
- *Aṅgagandha* (bad odor of the body).
- *Aṅgāvadaraṇa* (cracking of body parts).
- *Śoṇitakleda* (increased liquidity of blood).
- *Māṃsakleda* (dampness in the muscles).
- *Tvagdāha* (burning sensation in the skin).
- *Tvagavadaraṇa* (cracks in the skin).
- *Carmadala* (allergic dermatitis).
- *Raktakoṭha* (urticarial rash).
- *Raktavisphoṭa* (red vesicles).
- *Raktapitta* (hemorrhagic disorder).
- *Raktamaṇḍala* (red wheals).
- *Harītatva* (greenish color).
- *Hāridratva* (yellowish color).
- *Nīlikā* (blue moles).
- *Kakṣā* (herpes).
- *Kāmalā* (jaundice).
- *Tiktāsyatā* (bitter taste).
- *Lohitagandha-āsyatā* (smell of blood from the mouth).
- *Pūtimukhatā* (bad odor of mouth).
- *Tṛṣṇādhikya* (excessive thirst).
- *Atṛpti* (non-satisfaction).
- *Āsyavipāka* (stomatitis).
- *Galapāka* (pharyngitis).
- *Akṣipāka* (conjunctivitis).
- *Gudapāka* (inflammation of the anus).
- *Meḍhrapāka* (penile inflammation)
- *Jīvādāna* (bleeding).
- *Tamaḥpraveśa* (feeling of enter in darkness).
- *Harītahāridra netra mūtra varcastva* (greenish and yellowish discoloration of eyes, urine and faeces).

Inherent Qualities and Actions of Pitta [15]

सर्वेष्वपि खल्वेतेषु पित्तविकारेषूक्तेष्वन्येषु चानुक्तेषु पित्तस्येदमात्मरूपमपरिणामि कर्मणश्च स्वलक्षणं, यदुपलभ्य तदवयवं वा विमुक्तसंदेहाः पित्तविकारमेवाध्यवस्यन्ति कुशलाः;तद्यथा- औष्ण्यं तैक्ष्ण्यं द्रवत्वमनतिस्नेहो वर्णश्च शुक्लारुणवर्जो गन्धश्च विस्रो रसौ च कटुकाम्लौ सरत्वं च पित्तस्यात्मरूपाणि; एवंविधत्वाच्च पित्तस्य कर्मणः स्वलक्षणमिदमस्य भवति तं तं शरीरावयवमाविशतः; तद्यथा- दाहौष्ण्यपाकस्वेदक्लेदकोथकण्डूस्त्रावरागा यथास्वं च गन्धवर्णरसाभिनिर्वर्तनं पित्तस्य कर्माणि; तैरन्वितं पित्तविकार-मेवाध्यवस्येत्॥15॥

➤ In all types of *Pitta* disorders which are mentioned here and also not mentioned here have the following the natural inherent qualities and actions wholly or partially. Thus it is not difficult for a wise physician to diagnose the *Pitta* disorders without any doubt.

➤ *Auṣṇya* (hotness), *Taikṣṇya* (sharpness), *Dravatva* (liquidness), *Anatisneha* (not having too much unctuousness), *Varṇaśca Śukla-Aruṇa varjo* (having all the colors except white and red), *Visragandha* (fishy smell), *Kaṭu-Amla rasa* (acrid sour

taste) and *Saratva* (fluidity) etc. are natural inherent qualities of *Pitta*.

- The *Pitta* which has these inherent properties transmits in different parts of the body and performs the following actions.
- *Dāha* (burning sensation), *Uṣṇa* (hotness), *Pāka* (suppuration), *Sveda* (perspiration), *Kleda* (sloughing), *Kodha* (putrefaction), *Kaṇḍū* (itching), *Srāva* (discharge), *Rāga* (redness) and *Yathāsvaṃ ca gandha varṇa rasa Abhinirvartanaṃ* (exhibiting its natural smell, color and taste). These are all the features that help an intelligent physician to fully diagnose *Pitta* disorders.

General Principles of Treatment for Pitta Disorders [16]

तं मधुरतिक्तकषायशीतैरुपक्रमैरुपक्रमेत स्नेहविरेकप्रदेहपरिषेकाभ्यङ्गादिभिः पित्तहरैर्मात्रां कालं च प्रमाणीकृत्य; विरेचनं तु सर्वोपक्रमेभ्यः पित्ते प्रधानतमं मन्यन्ते भिषजः; तद्ध्यादित एवामाशयमनुप्रविश्य केवलं वैकारिकं पित्तमूलमपकर्षति, तत्रावजिते पित्तेऽपि शरीरान्तर्गताः पित्तविकाराः प्रशान्तिमापद्यन्ते, यथाऽग्नौ व्यपोढे केवलमग्निगृहं शीतीभवति तद्वत्॥16॥

In general, the following measures should be taken for the management of the *Pitta*.

- Administration of the drugs having the properties such as *Madhura* (sweet), *Tikta* (bitter), *Kaṣāya* (astringent) and *Śīta* (coolness).
- Therapeutic procedures like *Sneha* (oleation therapy), *Vireka* (purgation), *Pradeha* (unction), *Pariṣeka* (effusion) and *Abhyaṅga* (massage) etc. All the above measures should be employed considering proper dosage and time.
- Among all the above measures *Virecana* is considered to be the best treatment modality for the management of *Pitta* disorders, because the administered drug directly reaches the stomach and strikes at the very root of the *Pitta* and controls the *Pitta* present anywhere in the body and relieves all types *Pittaroga*. As the fire is removed from a closed chamber, it becomes cool automatically, in the same way purgation therapy is useful to cure the diseases afflicting the entire body.

Cakrapāṇi:

ओषः पार्श्वस्थितेनेव वह्निना पीडा।- '*Oṣa*' is understood as burning pain, as if the fire is kept nearby.

प्लोषः किंचिद्दहनमिव।- '*Ploṣa*' means mild burning sensation

दाहः सर्वाङ्गदहनमिव।- '*Dāha*' means feeling of burning sensation all over the body.

दवथुः 'धकधकिका' इति लोके ख्याता।-'*Davathu*' is popular in the name *Dhakḍhakikā*

धूमकः धूमोद्वमनमिव।- '*Dhūmaka*' is understood as smoke coming out of the mouth.

त्वगवदरणं बाह्यत्वङ्मात्रावदरणं; चर्मावदरणं तु षण्णामपि त्वचां दरणम्।- '*Tvagavadaraṇaṃ*' means cracking of the outer layer of the skin, whereas '*Carmāvadaraṇa*' refers to cracking of all the six layers of the skin.

रक्तपित्तं दोषान्तरासंपृक्तं रक्तपित्तं पैत्तिकं ज्ञेयम्।- '*Raktapitta*' is purely due *Pitta* only without the support of other *Doṣās*.

एवं तृष्णायां च तृष्णामात्रम्।- Similarly, only thirst is present in *Tṛṣṇā*.

कक्षा कक्षदेशगतमांसदारणाः स्फोटाः सुश्रुतक्षुद्ररोगोक्ताः।- '*Kakṣā*' means the blisters appearing in the axilla, which causes rupture of the muscles. *Ācārya Suśruta* has included it in the category of minor disorders.

गन्धो विस्र आमगन्धः।- '*Visra āmagandha*' means the smell of raw flesh.

यथास्वमिति आत्मगन्धवर्णरससदृशम्।- '*Yathāsvaṃ*' means as per the smell, color and taste of *Pitta*

अग्निमद्गृहमग्निगृहम्॥- '*Agni-gṛha*' means the house / chamber heated with fire.

20 Types of Nānātmaja Kaphaja Vikāra [17]

श्लेष्मविकारांश्च विंशतिमत ऊर्ध्वं व्याख्यास्यामः; तद्यथा- तृप्तिश्च, तन्द्रा च, निद्राधिक्यं च, स्तैमित्यं च, गुरुगात्रता च, आलस्यं च, मुखमाधुर्यं च, मुखस्रावश्च, श्लेष्मोद्गिरणं च, मलस्याधिक्यं च, बलासकश्च , अपक्तिश्च, हृदयोपलेपश्च, कण्ठोपलेपश्च, धमनीप्रति (वि) चयश्च, गलगण्डश्च, अतिस्थौल्यं च, शीताग्निता च, उदर्दश्च, श्वेतावभासता च, श्वेतमूत्रनेत्रवर्चस्त्वं च; इति विंशतिः श्लेष्मविकाराः श्लेष्मविकाराणामपरिसंख्येयानामाविष्कृततमा व्याख्याता भवन्ति॥17॥

Now the diseases caused by *Kapha* are going to be explained as under.

- *Tṛpti* (contentment).
- *Tandrā* (drowsiness).
- *Nidrādhikya* (excessive sleep).
- *Staimitya* (timidness).
- *Gurugātratā* (heaviness of the body).
- *Ālasya* (laziness).
- *Mukha-mādhurya* (sweet taste).
- *Mukhasrāva* (salivation).
- *Śleṣmodgiraṇa* (mucoid expectoration).
- *Malādhikya* (excessive excretion of excreta).
- *Balāsaka* (loss of strength).
- *Apakti* (indigestion).
- *Hṛdayopalepa* (feeling as if heart is coated).
- *Kaṇṭhopalepa* (coating of throat).
- *Dhamanīpraticaya* (hardening of vessels).
- *Galagaṇḍa* (goitre).
- *Atisthaulya* (more obese).
- *Śītāgnitā* (suppressed digestive fire).
- *Udarda* (urticaria).
- *Śvetāvabhāsatā* (pallor).
- *Śveta-mūtra-nerta-varcas* (whitish discoloration of eyes, urine and faeces).

Inherent Qualities and Actions of Kapha [18]

सर्वेष्वपि खल्वेतेषु श्लेष्मविकारेषूक्तेष्वन्येषु

चानुक्तेषु श्लेष्मण इदमात्मरूपमपरिणामि कर्मणश्च स्वलक्षणं यदुपलभ्य तदवयवं वा विमूक्तसंदेहाः श्लेष्मविकारमेवाध्यवस्यन्ति कुशलाः; तद्यथा- स्नेहशैत्यशौक्ल्यगौरवमाधुर्यस्थैर्यपैच्छिल्यमात्स्न्यानि श्लेष्मण आत्मरूपाणि; एवंविधत्वाच्च श्लेष्मणः कर्मणः स्वलक्षणमिदमस्य भवति तं तं शरीरावयवमाविशतः; तद्यथा- श्वैत्यशैत्यकण्डूस्थैर्यगौरव-स्नेहसुप्तिक्लेदोपदेहबन्धमाधुर्यचिरकारित्वानि श्लेष्मणः कर्माणि; तैरन्वितं श्लेष्मविकारमेवाध्यवस्येत्॥18॥

- In all types of *Kapha* disorders which are mentioned here and also not mentioned here have the following the natural inherent qualities and actions wholly or partially. Thus it is not difficult for a wise physician to diagnose the *Kapha* disorders without any doubt.
- *Sneha* (unctuousness), *Śaitya* (coolness), *Śukla* (whitishness), *Gaurava* (heaviness), *Mādhurya* (sweetness), *Sthairya* (steadiness), *Picchila* (sliminess) and *Mārtsnya* (stickness) etc. are natural inherent qualities of *Kapha*.
- The *Kapha* which has these inherent properties transmits in different parts of the body and performs the following actions. *Śvaitya* (whiteness), *Śaitya* (coolness), *Kaṇḍū* (itching), *Sthairya* (steadiness), *Gaurava* (heaviness), *Sneha* (unctuousness), *Supti* (numbness), *Kleda* (moistness), *Upadeha* (coating), *Bandha* (binding), *Mādhurya* (sweetness) and *Cirakāritva* (delay in manifestation). These are all the features that help an intelligent physician to fully diagnose *Kapha* disorders.

General Principles of Treatment for Kapha Disorders [19]

तं कटुकतिक्तकषायतीक्ष्णोष्णरूक्षैरुपक्रमैरुपक्रमेत स्वेदवमनशिरोविरेचनव्यायामादिभिः श्लेष्महरैर्मात्रां कालं च प्रमाणीकृत्य; वमनं तु सर्वोपक्रमेभ्यः श्लेष्मणि प्रधानतमं मन्यन्ते भिषजः, तद्ध्यादित एवामाशयमनुप्रविश्योरोगतं केवलं वैकारिकं श्लेष्ममूलमूर्ध्वमुत्क्षिपति, तत्रावजिते श्लेष्मण्यपि शरीरान्तर्गताः श्लेष्मविकाराः प्रशान्तिमापद्यन्ते, यथा भिन्ने केदारसेतौ शालियवषष्टिकादीन्यनभिष्यन्द्यमानान्यम्भसा प्रशोषमापद्यन्ते तद्वदिति॥19॥

In general, the following measures should be taken for the management of the *Kapha*.

- Administration of the drugs having the properties such as *Kaṭu* (pungent), *Tikta* (bitter), *Kaṣāya* (astringent), *Tīkṣṇa* (sharp), *Uṣṇa* (hot) and *Rūkṣa* (un-unctuous).
- Therapeutic procedures like *Sveda* (fomentation therapy), *Vamana* (emesis), *Śirovirecana* (nasal administration) and *Vyāyāma* (physical exercises) etc. All the above measures should be employed considering proper dosage and time.
- Among all the above measures *Vamana-karma* is considered to be the best treatment modality for the management of *Kapha* disorders, because the administered drug directly reaches the stomach and strikes at the very root of the *Kapha* dwelling in the chest region and controls the *Kapha* present anywhere in the body and relieves all types *Kapharoga*. Just as the water is removed from the fields, the crops dry up automatically, in the same way emetic therapy is useful to cure the *Kapha* diseases affecting the whole body.

Cakrapāṇi:

तृप्तिर्येन तृप्तमिवात्मानं सर्वदा मन्यते।- '*Tṛpti*' means always a feeling of contentment.

बलासकः बलक्षयः; किंवा श्लेष्मोद्रेकान्मन्दज्वरित्वं, स्थूलाङ्गता वा बलासकः।- '*Balāsaka*' means the loss of strength; or the low temperature of the body due excessive *Kapha*; or stoutness of body parts.

धमनीप्रतिचयो धमन्युपलेपः।- '*Dhamanīpraticaya*' means thickening of arteries due to coating.

शीताग्निता मन्दाग्निता।- '*Śītagnitā*' means decreased digestive power.

मात्स्न्यं मसृणता।- '*Mārtsnya*' means softness

श्लेष्मकर्मसु सुप्तिर्निष्क्रियत्वेन, वाते तु स्पर्शाज्ञानेन।- In the context of *Śleṣma Karma*, the term '*Supti*' is due to inactivity; whereas the same term '*Supti*' should be understood as because of loss of sensation in the context of *Vāta Karma*.

अत्रामाशयमनुप्रविश्येति वचनेन श्लेष्मस्थानेष्वामाशयस्य प्राधान्यं, पूर्वं तु 'तत्रापि उरो विशेषेण' इति वचनेनोरः प्रधानम्; एवमुभयमपि तुल्यं ज्ञेयम्।।- From the mention of the word '*Āmāśayamanupraviśya*' clearly indicates that the main seat for *Kapha* is *Āmāśaya*. It is also understood that *Uras* is the principal place of *Kapha* from the statement of '*Tatrāpi Uro viśeṣeṇa*'. Thus both places *Āmāśaya* and *Uras* should be considered as equally important.

भवन्ति चात्र-

रोगमादौ परीक्षेत ततोऽनन्तरमौषधम्।
ततः कर्म भिषक् पश्चाज्ज्ञानपूर्वं समाचरेत्॥20॥
यस्तु रोगमविज्ञाय कर्माण्यारभते भिषक्।
अप्यौषधविधानज्ञस्तस्य सिद्धिर्यदृच्छया॥21॥
यस्तु रोगविशेषज्ञः सर्वभैषज्यकोविदः।
देशकालप्रमाणज्ञस्तस्य सिद्धिरसंशयम्॥22॥

Thus it is said:

- A physician, who is well-versed should initially examine the disease and should properly diagnose it and then choose suitable medication. Later he should start treatment.
- A physician, who starts treatment without proper diagnosis, can achieve success only by chance. This means that just knowing the application of medicine is not necessarily his success.
- On the other hand, doctors who are skilled at the diagnosis and administration of drugs; who knows the dose of medicine according to the place of residence and the timing of the administration of the drug will certainly achieve success for the treatment of a patient.

Cakrapāṇi:

संप्रति रोगज्ञानस्य चिकित्सायामुपयोगमाह- रोगमित्यादि।- Now the author has tried to present the importance of the knowledge of the disease in the treatment by starting the

verse with the term '*Rogamādau*'.

औषधं परीक्षेतेति संबन्धः। औषधपरीक्षा रोगापेक्षिणी, तेन तदनन्तरमेव सा भवतीति भावः। ततः कर्मेति चिकित्साम्।- '*Auṣadhaṃ Parīkṣet*' means that someone has to check the medicine. It is directly related to patient examination. This means that the doctor should initially diagnose the disease and then he should check the medication and then should treat the patient.

ज्ञानपूर्वमिति कर्मदर्शनजनितज्ञानपूर्वम्।।- '*Jñānapūrvaṃ*' means possessing the practical knowledge by observing the treatment applied to the patients.

To Sum Up [23-25]

तत्र श्लोकाः-

संग्रहः प्रकृतिर्देशो विकारमुखमीरणम् ।
असन्देहोऽनुबन्धश्च रोगाणां संप्रकाशितः।।23।।
दोषस्थानानिरोगाणां गणा नानात्मजाश्चये।
रूपं पृथक् च दोषाणां कर्म चापरिणामि यत्।।24।।
पृथक्त्वेन च दोषाणां निर्दिष्टाः समुपक्रमाः।
सम्यङ्महति रोगाणामध्याये तत्त्वदर्शिना।।25।।

In the present chapter entitled *Mahāroga Adhyāya*, *Lord Ātreya* (*Tattvadarśi*) has presented the following topics such as Classification of Diseases - Nature of Diseases - Sites of their Manifestation - Independent Features of *Doṣa* - Mutual share of Symptoms - Location of *Doṣās* in the body - Enumeration of *Nānātmaja Roga* - Features of *Doṣa* -Functions of *Doṣa* - General Treatment of *Doṣa* etc.

***Cakrapāṇi*:**

संग्रहे संग्रह इति 'चत्वारो रोगा' इत्यादिसंक्षेपोक्तिः। - *Saṅgraha*' refers to the 4 types of diseases in a nutshell.

प्रकृतिरिति 'द्विविधा पुनः' इत्यादिना।- '*Prakṛti*' means 2 types of *Kāraṇa* viz. *Āgantuja* (exogenous) and *Nija* (endogenous)

देश इति 'द्विविधं चैषामधिष्ठानम्' इत्यादिना।- '*Deśa*' means the two types of the location of diseases viz. *Śarīra* (body) and *Manas* (mind).

विकाराश्च मुखं च विकारमुखं, तत्र 'विकाराः पुनः' इत्यादिना विकाराः, 'मुखानि' इत्यादिना मुखम्। 'द्वयोस्तु' इत्यादिना ईरणम्।- '*Vikāramukhaṃ*' refers to *Vikāra* and their *Mukha* (*Kāraṇa*). Here '*Vikārāḥ Punaḥ*' means the diseases are innumerable by means of various factors like *Prakṛti*, *Adhiṣṭhāna*, *Liṅga*, *Āyatana*, *Vikalpa* and *Viśeṣa*.

Mukhāni means *Roga Kāraṇa* i.e. *Āgantuja* and *Nija Roga Preraka Kāraṇa* such as *Asātmyendriyārtha Saṃyoga*, *Prajñāparādha* and *Pariṇāma*.

असन्देहः 'न चान्योन्य' इत्यादिना। -'*Asandeha*' means without any doubt, having a specific knowledge of the disease by looking at the specific characteristics.

'सर्वेषु' इत्यादिना अनुबन्धः।- '*Sarveṣu*' means *Anubandhaḥ*

नानात्मजाः सर्वे इति दोषान्तरासंपृक्तदोषजन्या उक्ताः।। - '*Nānātmaja*' means the diseases manifesting through only one *Doṣa* without the involvement of other *Doṣās*.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने महारोगाध्यायो नाम विंशोऽध्यायः।।20।।

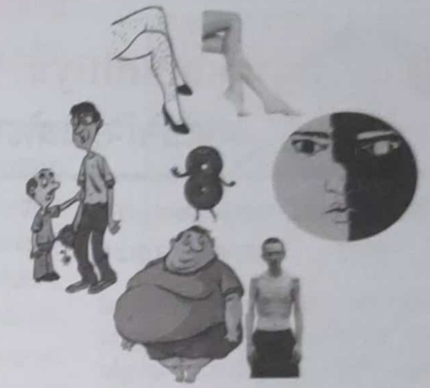
Thus ends the Twentieth chapter of *Ślokasthāna* entitled *Mahāroga Adhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

समाप्तो रोगचतुष्कः ।।5।।

Thus ends *Roga Catuṣka*.

***

21 CHAPTER



Aṣṭauninditīya Adhyāya

अष्टौनिन्दितीयोऽध्यायः

Eight Undesirable Physical Structures 612
Atisthūla 613
Doṣa, Lakṣaṇa and Hetu for Atisthaulya 615
Doṣa, Lakṣaṇa and Hetu for Atikārśya 615
Relative defects of Sthūla & Kṛśa 617
Features of Normal Persons 618
General Line of Treatment for Sthūla & Kṛśa 618
Management of Obesity 619
Wholesome Diet for Obese Persons 620
Wholesome Regimen for Obese Persons 620
Management of Emaciation 620
Definition of Nidrā 622
Effects of Sleep 623
Indications of Sleep in Daytime 624
Contraindications of Sleep in Daytime 625
Effects of Night Vigilance 626
Role of Sleep in Obesity 627
Factors Responsible for Bringing Good Sleep 627
Causes of Insomnia 628
Types of Nidrā 629
To Sum Up 630

Chapter 21

Aṣṭauninditīya Adhyāya
अष्टौनिन्दितीयोऽध्यायः

अथातोऽष्टौनिन्दितीयमध्यायं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Mahāroga Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Aṣṭauninditīya Adhyāya*, as taught by Lord *Ātreya*.

Cakrapāṇi:

रोगचतुष्के रोगा उक्ताः, भेषजं च भेषजचतुष्के, रोगभेषजयोस्तु योजना यथा कर्तव्या तद्वक्तुं योजनाचतुष्कोऽभिधीयते।- In the last quadrate named '*Roga Catuṣka*' the author has computed various types of diseases. Similarly in the first quadrate named '*Bheṣaja Catuṣka*' the useful drugs for various diseases have been described. The current quadrant named '*Yojanā Catuṣka*' is to deal with the interrelationship between the disease and the drug.

सा च योजना रोगेण समं भेषजानां प्रायः शरीरमेवापेक्षत इति शरीरभेदप्रतिपादकोऽष्टौनिन्दितीयोऽभिधीयते।।- The effective drug plan in diseases is in relation to the constitution of the body. Thus the current chapter is related to eight undesirable physical structures.

Eight Undesirable Physical Structures [3]

इह खलु शरीरमधिकृत्याष्टौ पुरुषा निन्दिता भवन्ति; तद्यथा- अतिदीर्घश्च, अतिह्रस्वश्च, अतिलोमा च, अलोमा च, अतिकृष्णश्च, अतिगौरश्च, अतिस्थूलश्च, अतिकृशश्चेति॥3॥

The following eight types of undesirable persons are from the perspective of physical structures.

- *Ati-Dīrgha* (very tall).
- *Ati-Hrasva* (very short).
- *Ati-lomā* (possessing too much body hair).
- *Alomā* (hairless body).
- *Ati-Kṛṣṇa* (too dark complexion).
- *Ati-Gaura* (too white complexion).
- *Ati-Sthūla* (too much obese).
- *Ati-Kṛśa* (too thin).

Cakrapāṇi:

शरीरमधिकृत्येतिवचनेन मनोऽधिकृत्य ये निन्दिता अधार्मिककदर्यादयः, तानिहानुपयुक्तान्निराकरोति;- The term '*Śarīramadhikṛtya*' clearly indicates that the above eight undesirable structures are related only to the body. Therefore psychologically distorted, non-virtues and greed etc. have to be abandoned.

अतिदीर्घादयश्च षडिह निन्दितप्रस्तावादुच्यन्ते; निन्दितत्वं च तेषां लोकविगानादेव।- Out of the above eight types, the first six have been mentioned here due to their popularity in the group of undesirable physical structures, but not important from the point of view of medical management.

अतिदीर्घश्चेत्यादिचकारः कुब्जादिनिन्दितग्रहणार्थम्।।- The word '*Ca*' denotes the inclusion the *Kubja* (hunchback) etc. in the group of undesirable physical structures.

Atisthūla [4]

तत्रातिस्थूलकृशयोर्भूय एवापरे निन्दितविशेषा भवन्ति।

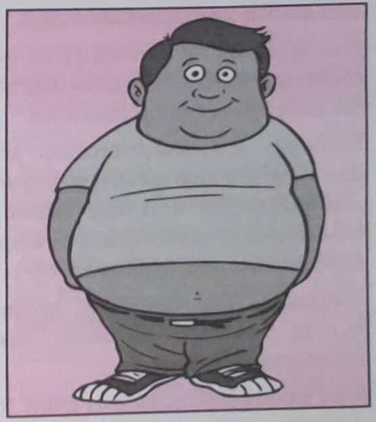
अतिस्थूलस्य तावदायुषो ह्रासो जवोपरोधः कृच्छ्रव्यवायता दौर्बल्यं दौर्गन्ध्यं स्वेदाबाधः क्षुदतिमात्रं पिपासातियोगश्चेति भवन्त्यष्टौ दोषाः। तदतिस्थौल्यमतिसंपूरणाद्गुरुमधुरशीतस्निग्धोपयोगादव्यायामादव्यवायाद्दिवास्वप्नाद्धर्षनित्यत्वाद चिन्तनाद्बीजस्वभावाच्चोपजायते। तस्य ह्यतिमात्रमेदस्विनो मेद एवोपचीयते न तथेतरे धातवः, तस्मादस्यायुषो ह्रासः; शैथिल्यात् सौकुमार्याद्गुरुत्वाच्च मेदसो जवोपरोधः , शुक्राबहुत्वान्मेदसाऽऽवृतमार्गत्वाच्च कृच्छ्रव्यवायता, दौर्बल्यमसमत्वाद्धातूनां, दौर्गन्ध्यं मेदोदोषान्मेदसः स्वभावात् स्वेदनत्वाच्च, मेदसः श्लेष्मसंसर्गाद्विष्यन्दित्वाद्बहुत्वाद्गुरुत्वाद्व्यायामासहत्वाच्च स्वेदाबाधः, तीक्ष्णाग्नित्वात् प्रभूतकोष्ठवायुत्वाच्च क्षुदतिमात्रं पिपासातियोगश्चेति॥4॥

Out of all the eight undesirable physical structures the *Atisthūla* and *Atikṛśa* are considered to be the most unwanted formation.

Eight Defects of Atisthaulya:

The following are the 8 defects of *Atisthaulya*.

- Reduced lifespan (*Āyuṣo Hrāso*).
- Restricted movement (*Javoparodha*).
- Difficulty in copulation (*Kṛcchra Vyavāyatā*).
- Weakness (*Daurbalya*).
- Emits foul smell (*Daurgandhya*).
- Excessive sweating (*Svedābādha*).
- Excessive hunger (*Kṣut-atimātra*).
- Excessive thirst (*Pipāsā-atiyoga*)



Nidāna for Atisthaulya:

The following are the causative factors for the excessive corpulence.

- Excessive intake of food (*Ati-sampūraṇāt*).
- Excessive intake of heavy (*Guru*), sweet (*Madhura*), cold (*Śīta*) and unctuous (*Snigdha*) substances.
- Not doing physical exercises (*Avyāyāmāt*).
- Not indulging in sexual intercourse (*Avyavāyāt*).
- Habituated in day sleep (*Divāsvapna*).
- Being happy continuously (*Harṣa nityatvāt*).
- Absence of worries (*Acintanā*).
- Genetic factor (*Bīja svabhāva*).

Specific Causes for the Eight Defects of Excessive Corpulence:

- In the case of excessive body fat, adipose tissue is accumulated only and

there is a shortage of other tissues and thus the life span is reduced.

- Due to flaccidity (*Śaithilya*), delicacy (*Saukumārya*) and heaviness (*Gurutva*) the body movement is restricted.
- Difficulty in sexual intercourse arises due to the low amount of semen (*Śukra-abahutvāt*) and it is also caused by blocking of seminal vessels by adipose tissues (*Medo-āvṛta mārgatvāt*).
- Weakness (*Daurbalya*) is produced due to inequality of bodily tissues (*Asamatvāt Dhātūnāṃ*).
- Foul smell (*Daurgandhya*) emits from the body due to abnormality (*Medo Doṣāt*), specific characteristic feature of adipose tissue (*Medo svabhāvāt*) and due to sweating (*Svedanatvāt*).
- Excessive sweating (*Svedābādha*) is due to the association of *Medas* with *Kapha* (*Medasaḥ Śleṣma Saṃsargāt*); due to liquefaction (*Viṣyanditvāt*); due to multitudinous (*Bahutvāt*); due to heaviness (*Gurutvāt*); and also due to unable to withstand physical exercise (*Vyāyāma Asahatvāt ca*).
- Due to the sharpness of digestive power (*Tīkṣṇāgni*) and due to the presence of *Vāyu* excessively in the *Koṣṭha*, excessive hunger (*Kṣut-atimātra*) and excessive thirst (*Pipāsā-atiyoga*) develops.

Cakrapāṇi:

तत्रातिस्थूलकृशयोश्चिकित्सोपयुक्तं विशेषं वक्तुमाह- तत्रेत्यादि।– Here the author has presented the useful details for the management of a very fat and lean person by starting the verse with the term '*Tatra*'.

भूय एवेति अतिदीर्घादितुल्यलोकविगानादधिकाः। निन्दिताश्च ते विशेषाश्चेति निन्दितविशेषाः।– '*Bhūya*' means in comparison with very tall and very short persons etc.; excessive obese and lean are considered more undesirable.

अतिस्थौल्यस्य हेतुमाह- तदित्यादि।– By starting the verse with the term '*Taditi*', the author has presented the causative factors for *Atisthaulya*.

अतिसंपूरणम् अतिभोजनम।– '*Atisampūraṇa*' means *Atibhojana* i.e. excessive intake of food.

बीजस्वभावादिति स्थूलमातापितृजन्यत्वात्।– '*Bījasvabhāva*' means being born from the parents who are obese. That means obesity due to genetic factor.

संप्रति स्थूलस्य साधारणादप्याहाराद्भूरिमेदोजन्माह- तस्य हीत्यादि।– By starting the verse with the term '*Tasya hi*', the author has tried to explain that obese person is now more likely to develop adipose tissue even by normal food intake.

मेदस्विन इति हेतुगर्भविशेषणं; तेन यस्मादतिस्थूले शरीरे मेदो देहव्यापकत्वेन लब्धवृत्ति, अतस्तदेव प्रायो वर्धते नान्ये रसादयः, तदभिभूतत्वादित्यर्थः। तस्मादिति विषमधातुत्वात्।– '*Medasvina*' means excessive obesity. In those individuals, fat is more developed than other bodily tissues; because the adipose tissue spreads throughout the body and takes nutrients and increases only *Medas* but not the other tissues such as *Rasa*, *Rakta*. Thus it leads to inequality of the *Dhātūs*.

मेदोदोषादिति दुष्टं मेदो दुर्गन्धं भवति।– That is why the vitiation of *Medo Dhātu* takes place, and as a result putrefied smell is excreted.

स्वभावादिति स्वभावादपि मेद आमगन्धित्वेन दुर्गन्धम्।– '*Svabhāvāt iti*' means that it is a *Āmagandhi* (raw flesh odor) with the temperament of *Medas* and hence there is a bad odor in it.

स्वेदनत्वाच्चेति सति च स्वेदे दुर्गन्धताऽनुभवसिद्धैवेत्यर्थः।– It is experienced by everyone that the sweat of an obese person emits bad smell, which is quite natural.

श्लेष्मसंसर्गादिभ्यो हेतुभ्यः स्वेदाबाधो ज्ञेयः।– It can be understood that the excessive sweating is due to the association of *Medas* with *Kapha*.

Doṣa, Lakṣaṇa and Hetu for Atisthaulya [5-9]

भवन्ति चात्र-

मेदसाऽऽवृतमार्गत्वाद्वायुः कोष्ठे विशेषतः।
चरन् सन्धुक्षयत्यग्निमाहारं शोषयत्यपि॥5॥
तस्मात् स शीघ्रं जरयत्याहारं चातिकाङ्क्षति।
विकारांश्चाश्नुते घोरान् कांश्चित्कालव्यतिक्रमात् ॥6॥
एतावुपद्रवकरौ विशेषादग्निमारुतौ।
एतौ हि दहतः स्थूलं वनदावो वनं यथा॥7॥
मेदस्यतीव संवृद्धे सहसैवानिलादयः।
विकारान् दारुणान् कृत्वा नाशयन्त्याशु जीवितम्॥8॥
मेदोमांसातिवृद्धत्वाच्चलस्फिगुदरस्तनः ।
अयथोपचयोत्साहो नरोऽतिस्थूल उच्यते॥9॥
इति मेदस्विनो दोषा हेतवो रूपमेव च।
निर्दिष्टं,

Thus it is said that:

- Owing to the obstruction of the passage of *Vāta* by *Medas*, the *Vāta* is restricted to the *Koṣṭha* and it causes the increase of digestive power and the absorption of food.
- In this way food is digested quickly and as a result there is a craving to consume excessive food. If food is not supplied at the time of hunger, then this results in serious types of complications.
- Since both *Agni* and *Vāyu* are the most troublesome factors, they burn fat people just like wildfire.
- Due to the excessive increase of adipose tissue, disproportion of bodily tissues occurs and due to *Vāta* serious type of complications may arise suddenly and do at times may leads to death.
- Due to the increase of fat and muscle tissue, the buttocks, stomach and breasts become pendulous and its strength becomes unaffiliated for its physical development. These are the characteristics of a highly obese person.
- In this way the defects of corpulence person, causative factors and the signs and symptoms have been explained.

Cakrapāṇi:

मेदसेत्यादौ वायोरनतिवृद्धत्वेनाग्निसन्धुक्षकत्वं न वैषम्यापादकत्वं, यतोऽतिवृद्धो हि वैषम्यं वह्नेः करोति वायुः। स इति मेदस्वी।– In case of *Vāta* is not excessively increased, it produces the irregularity of digestive fire but not its stimulation, whereas in case of over corpulence persons, the *Vāyu* increases excessively and thus excites the digestive fire.

कालव्यतिक्रमादिति भोजनकालातिक्रमात्।– '*Kālavyatikramāt iti*' means surpassing the time of meal.

अतिस्थूललक्षणमाह- मेदोमांसेत्यादि।– The author has presented the signs and symptoms of excessive obese person in the present verse by starting with the word '*Medo-māṃsa*'.

Doṣa, Lakṣaṇa and Hetu for Atikārśya [10-15]

वक्ष्यते वाच्यमतिकार्श्ये त्वतः परम्॥10॥
सेवा रूक्षान्नपानानां लङ्घनं प्रमिताशनम्।
क्रियातियोगः शोकश्च वेगनिद्राविनिग्रहः॥11॥

रूक्षस्योद्वर्तनं स्नानस्याभ्यासः प्रकृतिर्जरा।
विकारानुशयः क्रोधः कुर्वन्त्यतिकृशं नरम्॥12॥
व्यायाममतिसौहित्यं क्षुत्पिपासामयौषधम्।
कृशो न सहते तद्वदतिशीतोष्णमैथुनम्॥13॥
प्लीहा कासः क्षयः श्वासो गुल्मोऽर्शांस्युदराणि च।
कृशं प्रायोऽभिधावन्ति रोगाश्च ग्रहणीगताः॥14॥
शुष्कस्फिगुदरग्रीवो धमनीजालसन्ततः।
त्वगस्थिशेषोऽतिकृशः स्थूलपर्वा नरो मतः॥15॥

Now it is going to be described the *Doṣa*, *Lakṣaṇa* and *Hetu* for *Atikārśya*.

Nidāna:

The following are the causative factors for excessive emaciation (*Atikārśya*).

- Intake of un-unctuous substances (*Rūkṣa Annapāna*).
- Fasting (*Laṅghana*).
- Intake of limited or insufficient food (*Pramitāśana*).
- Excessive conduction of elimination therapies (*Kriyātiyoga*).
- Due to excessive grief (*Śoka*).
- Due to suppression of natural urges (*Vega Vinigraha*).
- Night vigilance (*Nidrā Nigraha*).
- By rubbing the body with dry substances (*Rūkṣasya Udvartana*).

- By taking bath recurrently (*Snānasya Abhyāsa*).
- Due to old age (*Prakṛtir-jarā*).
- Due to constant illness (*Vikārānuśaya*).
- Due to anger (*Krodha*).

Those who are excessively emaciated can't tolerate the following:

- Excessive exercises (*Vyāyāma*).
- Excessive intake of food (*Ati-sauhitya*).
- Excess hunger and thirst (*Kṣut-pipāsā*).
- Disease and drug (*Āmaya & Auṣadha*).
- Excessive cold and excessive hotness (*Atiśītoṣṇa*).
- Sexual intercourse (*Maithuna*).

Such emaciated persons are attacked by the following diseases very frequently:

- *Plīha* (splenic enlargement).
- *Kāsa* (cough).
- *Kṣayā* (wasting).
- *Śvāsa* (dyspnea).
- *Gulma* (abdominal tumor).
- *Arśas* (hemorrhoids).
- *Udara* (abdominal disorders).
- *Grahaṇī* (dysentery).

Atikārśya Lakṣaṇa:

- Emaciated buttocks, abdomen and neck (*Śuṣka Sphik-Udara-grīvā*).
- Body having prominent network of vessels (*Dhamanī-jāla-santataḥ*).
- Appearance as if only the skin and bones (*Tvak-asthi-Śoṣa*).
- Joints being prominent (*Sthūla-parva*).

Cakrapāṇi:

वाच्यम् अभिधेयं; किंवा वाच्यमिति निन्दितमवद्यमिति यावत्।– '*Vācya*' means describable. The purpose of the episode is to discuss about *Nindita* or a defective person.

प्रमितस्य स्तोकस्याशनं प्रमिताशनम्।– '*Pramitāśana*' means *Stokasya Aśana* i.e. intake of less or insufficient quantity of food.

क्रियातियोगः वमनाद्यतियोगः।– '*Kriyā-Atiyoga*' means excessive conduction of *Vamana* and other *Pañcakarma* therapeutic procedures.

प्रकृतिः देहजनकं बीजम्।– '*Prakṛti*' means the *Bīja* (genes) originating the body.

अनुशयः अनुबन्धः।– '*Anuśaya*' means *Anubandha* i.e. attachment or prolonged association. Thus '*Vikārānuśaya*' means chronicity or prolonged association of diseases.

कृशस्य लक्षणं- शुष्केत्यादि।– The author has presented the features of excessively emaciated person (*Atikārśya*) by staring the verse with the word '*Śuṣka*'.

त्वगस्थिशेष इति 'दृश्यत' इति शेषः।– The appearance of excessively emaciated body is as if only skin and bones and nothing else.

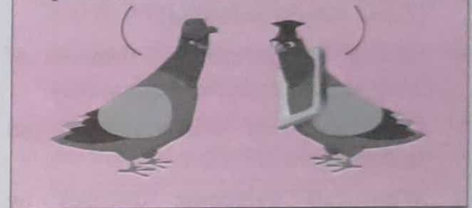
स्थूलपर्वा स्थूलग्रन्थिः।– '*Sthūlaparvā*' means *Sthūlagranthi*. That means in an emaciated the joints appear as prominent.

Relative defects of Sthūla & Kṛśa [16-17]

सततं व्याधितावेतावतिस्थूलकृशौ नरौ।
सततं चोपचर्यौ हि कर्शनैर्बृंहणैरपि॥16॥
स्थौल्यकार्श्ये वरं कार्श्यं समोपकरणौ हि तौ।
यद्युभौ व्याधिरागच्छेत् स्थूलमेवातिपीडयेत्॥17॥

- Both *Sthūla* (corpulent person) and *Kṛśa* (emaciated person) always suffer from one or more other problems and they should be treated by means of reduction (*Karśana*) and nourishing (*Bṛṃhaṇa*) therapies respectively.
- Although both situations need to be treated equally, emaciation is better than corpulence.
- However both are causing problems, corpulence is causing more serious complications in comparison with emaciation.

Which is better between corpulnce and emaciation ? Emaciation



Cakrapāṇi:

कर्शनैर्बृंहणैरिति यथासंख्यम्।– '*Karśanairbṛṃhaṇaiḥ*' means, one has to treat the corpulence and emaciated persons through reduction and nourishing therapies respectively.

वरमिति मनागिष्टम्।– '*Varam*' means beneficial.

स्थूलमेवातिपीडयेदिति स्थूलस्य दुरुपक्रमत्वात्।– Corpulence is causing more severe problems because it is difficult to treat.

यतः स्थूलस्य संतर्पणमतिस्थौल्यकरम्, अपतर्पणं चायं प्रवृद्धाग्नित्वात्र सोढुं क्षमः; दुर्बले तु संतर्पणं योग्यमेवेति भावः।– If nourishing therapy is given to corpulent, then it results in more obesity. The reduction therapy in corpulence causes excessive increase of digestive power and hunger and stimulates excessive food intake. Thus it is difficult to treat *Atisthaulya* compared to *Atikārśya*, while nourishing therapy is more

suitable for emaciated individuals and can be treated without any difficulty.

Features of Normal Persons [18-19]

सममांसप्रमाणस्तु समसंहननो नरः।
दृढेन्द्रियो विकाराणां न बलेनाभिभूयते॥१८॥
क्षुत्पिपासातपसहः शीतव्यायामसंसहः।
समपक्ता समजरः सममांसचयो मतः॥१९॥

The following are the features of a normal person, who is not having any defect.

- Having proportionate musculature (*Sama māṃsa pramāṇa*).
- Having compactness or firmness of body structure (*Sama saṃhanana*).
- Possessing very strong sensory and motor organs (*Dṛḍhendriya*).
- Who can overcome diseases by his strength (*Vikārāṇāṃ na balena Abhibhūyate*).
- Who can withstand hunger (*Kṣut*), thirst (*Pipāsā*), heat of sun (*Ātapa*), coldness (*Śīta*) and physical exercises (*Vyāyāma*).
- Having proper digestion (*Samapaktā*) and assimilation (*Samajara*).
- Having proper nourishment of musculature (*Samamāṃsa caya*).

Cakrapāṇi:

संप्रति प्रशस्तपुरुषमाह- समेत्यादि।- Now the author has tried to explain the features of a normal person by starting the verse with the term '*Sama*'.

मांसशब्देनेहोपचयो विवक्षितः, तेन सममुपचयस्य प्रमाणं यस्य स तथा।- Here the word '*Māṃsa*' refers to anabolic. From this, the result of *Samam*, i.e. anabolic result, is called as *Sama-māṃsa-Pramāṇa*.

संहननं मेलकः।- '*Saṃhanana*' means the compactness of all parts of the body.

अपरानपि सममांसप्रमाणगुणानाह- क्षुदित्यादि।- The author has also mentioned another version of the features of *Sama-māṃsa-Pramāṇa* by quoting the words '*Kṣut- Pipāsā*' etc.

General Line of Treatment for Sthūla & Kṛśa [20]

गुरु चातर्पणं चेष्टं स्थूलानां कर्शनं प्रति।
कृशानां बृंहणार्थं च लघु संतर्पणं च यत्॥२०॥

- To make stout individuals lean, it is advisable to be heavy (*Guru*) and non-nutritional food is prescribed.
- Similarly in order to make the lean individuals stout, one has to prescribe light (*Laghu*) and nourishing diet.

Cakrapāṇi:

एवं स्थूलकृशौ प्रतिपाद्य तयोर्योजनीयं भेषजमाह- गुर्वित्यादि।- Here the author has presented the specific line of treatment useful for the management of both corpulent and emaciated persons by starting the verse with the word '*Guru*'.

गुरु चातर्पणं च यथा- मधु; एतद्धि गुरुत्वाद्वह्निमग्निं यापयति, अतर्पणात्वाच्च मेदो हन्ति। एवं प्रशातिकाप्रभृतीनामतर्पणानां संस्कारादिना गुरुत्वं कृत्वा भोजनं देयम्।- The term '*Guru ca Atarpaṇa*' means the substance which is heavy (*Guru*) and causes slimness (*Atarpaṇa*) such as *Madhu* (honey). Due to its heaviness it doesn't provoke digestive fire and because of its *Apatarpaṇa* nature it reduces fat. In the same fashion '*Praśātikā*' type of rice should be processed and they should be converted into heavy form and administered as a diet which is suitable for the management of obesity.

कृशानां तु लघु तर्पणं च देयं; तद्धि लाघवादग्निवृद्धिकरं संतर्पणत्वाच्च पुष्टिकृत्। एतच्च द्वितयमप्यभीष्टतमत्वेनोक्तं; तेन, मेदस्विनो यल्लघु चातर्पणं प्रशातिकाप्रियङ्ग्वादि तच्च कर्तव्यं; तथा कृशस्यापि नवान्नादि गुर्वपि संतर्पणं कर्तव्यं; परं लाघवं गौरवं च तत्र संस्कारादिना प्रतिकर्तव्यम्।- For the management of lean persons, it is advised to administer light (*Laghu*) and nutritious (*Tarpaṇa*) food. Due to the lightness (*Laghu*) it stimulates the digestive power and causes plumpness because of nutritious diet. As both of these measures are most suitable, it is mentioned here. Thus the obese persons should be treated by means of '*Praśātikā*' type of rice, *Priyaṅgu* etc. Similarly lean persons should be given food prepared with freshly harvested grains (*Navānna*). The properties of food items such as heaviness (*Gurutva*) and lightness (*Laghutva*) can be altered by means of processing (*Saṃskāra*).

Management of Obesity [21]

वातघ्नान्यन्नपानानि श्लेष्ममेदोहराणि च।
रूक्षोष्णा बस्तयस्तीक्ष्णा रूक्षाण्युद्वर्तनानि च॥२१॥
गुडूचीभद्रमुस्तानां प्रयोगस्त्रैफलस्तथा।
तक्रारिष्टप्रयोगश्च प्रयोगो माक्षिकस्य च॥२२॥
विडङ्गं नागरं क्षारः काललोहरजो मधु।
यवामलकचूर्णं च प्रयोगः श्रेष्ठ उच्यते॥२३॥
बिल्वादिपञ्चमूलस्य प्रयोगः क्षौद्रसंयुतः।
शिलाजतुप्रयोगश्च साग्निमन्थरसः परः॥२४॥

The following are advisable for the management of obesity:

- Foods and drinks which alleviates *Vāta* (*Vātaghna Anna-pāna*).
- The substances which pacifies *Kapha* and *Medas* (*Śleṣma-medoharāṇi*).
- Enema therapy with dry, hot and sharp substances (*Rūkṣa-Uṣṇa - Tīkṣṇa Vasti*).
- Powder massage with dry substances (*Rūkṣa Udvartana*).
- Internal administration of the decoction prepared with *Guḍūcī*, *Mustā* and *Triphalā*.
- Intake of *Takrāriṣṭa*.
- Internal administration of honey (*Mākṣika Prayoga*).
- Intake of *Viḍaṅga*, *Nāgara* (*Śuṇṭhī*) and *Kṣāra* (*Yavakṣāra*).
- Intake of *Kāla Loha Bhasma* with honey.
- Internal administration of *Yava* and *Āmalakī Cūrṇa* are the best recipes for the management of obesity.
- Similarly intake of the decoction of *Bilvādi Pañcamūla* (*Bṛhat Pañcamūla*) with honey alleviates obesity.
- Intake *Śilājatu* with the decoction of *Agnimanthā* is the best recipe in treating obesity.

Wholesome Diet for Obese Persons [25-27]

प्रशातिकाप्रियङ्गुश्चश्यामाकायवकायवाः।
जूर्णाह्वाः कोद्रवा मुद्गाः कुलत्थाश्चक्रमुद्गकाः ॥25॥
आढकीनां च बीजानि पटोलामलकैः सह।
भोजनार्थं प्रयोज्यानि पानं चानु मधूदकम्॥26॥
अरिष्टांश्चानुपानार्थे मेदोमांसकफापहान्।
अतिस्थौल्यविनाशाय संविभज्य प्रयोजयेत्॥27॥

The following diet is wholesome for the patients suffering from obesity.

- *Praśātikā, Priyaṅgu, Śyāmākā, Yavakā, Yava, Jūrṇāhva, Kodravā, Mudga, Kulattha, Cakra-mudgaka, Āḍhaka bīja* along with *Paṭola* and *Āmalaka* as food and *Madhūdaka* (honey plus water) as postprandial drink.
- The alcoholic beverages which should be used as postprandial drinks for the reduction of *Medas, Māṃsa* and *Kapha.*
- After considering the appropriate dosage, the above measures should be taken for the management of obesity.

Wholesome Regimen for Obese Persons [28]

प्रजागरं व्यवायं च व्यायामं चिन्तनानि च।
स्थौल्यमिच्छन् परित्यक्तुं क्रमेणाभिप्रवर्धयेत् ॥28॥

- A person desiring to reduce obesity should do night vigilance (*Prajāgaraṇa*), excessive sexual intercourse (*Vyavāya*), excessive physical exercises (*Vyāyāma*) and excessive thinking (*Cintana*).

Cakrapāṇi:

माक्षिकस्येति मधुनः; न च मधुनो वृष्यप्रयोगेषु दृष्टत्वाद् बृहणत्वं वाच्यं, यतो योगवाहि मधु यदा वृष्येण युज्यते तदा वृष्यत्वं करोति, लेखनयुक्तं तु लेखनकरं, तथा स्वरूपेणापि रूक्षादिगुणयोगात् कर्शनं; वचनं हि- "नानाद्रव्यात्मकत्वाच्च योगवाहि परं मधु (सु. सू. अ. 45) इति"।- Honey (*Madhu*) belongs to the category of *Yogavāhi* and hence the effect of honey depends upon its combination with other drugs. Thus it acts as nutritious agent when combined with nourishing substances. Similarly when it is combined with reducing substances it causes emaciation. It has been mentioned in the 45th chapter of *Suśruta Saṃhitā Sūtrasthāna* that "Honey is the best *Yogavāhi dravya* being composed of many a number of substances". (Su. Sū. 45 / 142)

विडङ्गादिप्रयोगो गौरवनिरपेक्ष एवातिस्थौल्यहरः, प्रभावात्।- Although it is not heavy (*Gaurava*), the usage of *Viḍaṅga* etc. acts in reducing the corpulence by means of its specific action (*Prabhāva*).

प्रशातिका 'उडिका' इति प्रसिद्धा।- '*Praśātikā*' is popularly known as *Uḍikā* i.e. a variety of rice.

यवकाः स्वल्पयवाः।- '*Yavakā*' means small variety of *Yava.*

चक्रमुद्गकः 'ऋषिमुद्गक' इति प्रसिद्धः।- *Cakra-mudgaka* is popularly known as *Ṛṣi-mudgaka.*

आढकी तुवरी।- '*Āḍhakī*' means *Tuvarī* i.e. pigeon pea (Cajanus indicus Spreng).

Management of Emaciation [29-34]

स्वप्नो हर्षः सुखा शय्या मनसो निर्वृतिः शमः।
चिन्ताव्यवायव्यायामविरामः प्रियदर्शनम्॥29॥
नवान्नानि नवं मद्यं ग्राम्यानूपौदका रसाः।
संस्कृतानि च मांसानि दधि सर्पिः पयांसि च॥30॥
इक्षवः शालयो माषा गोधूमा गुडवैकृतम्।

बस्तयः स्निग्धमधुरास्तैलाभ्यङ्गश्च सर्वदा॥31॥
स्निग्धमुद्वर्तनं स्नानं गन्धमाल्यनिषेवणम्।
शुक्लं वासो यथाकालं दोषाणामवसेचनम्॥32॥
रसायनानां वृष्याणां योगानामुपसेवनम्।
हत्वाऽतिकार्श्यमाधत्ते नृणामुपचयं परम्॥33॥
अचिन्तनाच्च कार्याणां ध्रुवं सन्तर्पणेन च।
स्वप्नप्रसङ्गाच्च नरो वराह इव पुष्यति॥34॥

The following measures should be taken for the management of emaciation.

- Good sleep (*Svapna*), joyfulness (*Harṣa*), comfortable bed (*Sukhā Śayyā*), the mind is free from any turmoil (*Manaso Nirvṛttiḥ*), calmness (*Śama*), free from too much thinking (*Cintā*), not indulging in sexual intercourse (*Vyavāya*), not performing physical exercises (*Vyāyāma*) and viewing pleasant sights (*Priya Darśana*) makes the lean person stout.
- Intake of food prepared from freshly harvested grains (*Navānna*), freshly prepared alcoholic beverages (*Nava Madya*), meat juice of domestic, marshy and aquatic animals (*Grāmya-ānūpa-udakā-māṃsa rasa*), properly processed meat (*Saṃskṛta Māṃsa*), curd (*Dadhi*), milk (*Paya*), sugarcane (*Ikṣu*), *Śāli* variety rice, wheat (*Godhūmā*) and jaggery preparations (*Guḍa vaikṛta*) makes the lean person stout.
- Medicated enemata with unctuous and sweet substances (*Snigdha Madhura Vasti*), regular massage with oil (*Sarvadā Taila Abhyaṅga*), rubbing the body with unctuous substances (*Snigdha Udvartana*), bath (*Snāna*), use of scents and garlands (*Gandha-mālya-niṣevaṇa*) and wearing white cloths (*Śukla vāsa*) makes the lean person stout.

Kārśyahara Dravya

- Elimination of vitiated *Doṣās* from the body at the appropriate time (*Yathākālaṃ Doṣāṇām Avasecanam*), intake of rejuvenating and aphrodisiac recipes (*Rasāyanānāṃ Vṛṣyāṇāṃ Yogānām Upasevanam*) removes emaciation and brings nourishment in the body.
- Not having any worries about his work (*Acintanāt ca kāryāṇāṃ*), intake of nourishing food (*Saṃtarpaṇa*) and having good sleep (*Svapna*) makes the person stout like a boar.

Cakrapāṇi:

कार्श्यचिकित्सामाह- स्वप्न इत्यादि।- Here the author has presented the treatment of emaciation by starting the verse with the word '*Svapna*'.

शमः शान्तिः।- 'Śama' means Śānti i.e. being peaceful.

नन्‌ नवान्नादीनां गुरूणां संस्कारादिना गौरवं प्रतिकर्तव्यमग्निमान्द्यभयात्, तत् किमिति लघून्येव रक्तशाल्यादीनि तत्र न दीयन्ते, तानि हि प्रकृत्या लघूनि तर्पणानि च मधुरयोगात्। न, उभयस्याप्यभिप्रेतत्वात्; प्रकृतिलघु च तर्पणं रक्तशाल्यादि, संस्कारादिलघु च नवान्नादि संतर्पणकरमिति।- New chopped rice is heavy but nutritious. In order that its heaviness does not suppress the power of digestion, it needs to be processed. Thus, through the newly harvested rice processing, it becomes lightweight and effective in providing nutrition.

This kind of processing is not necessary in the case of *Raktaśāli* variety of rice because it is light in nature and also provides nutrition due to its sweet taste.

Thus it is intended to include red variety of *Śāli* rice as a nutritious diet along with the newly harvested rice - Newly harvested rice is made light by processing and red-type *Śāli* rice is lightened by nature.

एवं पूर्वोक्तप्रशातिकादावप्यनुसर्तव्यम्।-Similarly in case of earlier mentioned substances such as *Praśātikā* variety of rice etc. the same formula should be followed.

अचिन्तनाच्चेत्यादिना प्रकृष्टं बृंहणकारणमुच्यते।- '*Acintana*' etc. leads to more plumpness.

स्वप्नप्रसङ्गो नित्यं स्वप्नमतिमात्रं च।।- '*Svapna prasaṅga*' refers to habit of indulging in excessive sleep.

Definition of Nidrā [35]

यदा तु मनसि क्लान्ते कर्मात्मानः क्लमान्विताः ।
विषयेभ्यो निवर्तन्ते तदा स्वपिति मानवः।।35।।

As soon as the mind along with the sensory and motor organs is exhausted and they separate themselves from their objects, then the person goes to sleep.

Cakrapāṇi:

संप्रति प्रस्तावागतं स्थौल्यकार्श्यचिकित्साप्रधानभूतं स्वप्नं निद्रारूपं सर्वतो निरूपयति- यदा त्वित्यादि।- Now in the present context while describing the treatment of corpulence and emaciation, the author has tried to explain about the sleep as the chief remedial measure by starting the verse with the term '*Yadā*'.

मनसीति अन्तःकरणे; किंवा मनोयुक्त आत्मा मन इत्युच्यते, तस्मिन् क्लान्त इति निष्क्रिये।- The word '*Manas*' refers to *Antaḥkāraṇa* or the mind associated with the soul. *Tasmin Klānta* means due to the inactivity of mind along with its associates.

कर्मात्मान इति इन्द्रियाणि।- '*Karmātmāna*' means *Indriya* i.e. both *Jñānendriya* and *Karmendriya*.

क्लमान्विताः क्रियारहिताः।- '*Klamānvitā*' means *Kriyā-rahita* i.e. the inactivity.

विषयेभ्यः रूपादिभ्यः।- '*Viṣayebhyaḥ*' means *Rūpa* (visual objective) and others.

मनसोऽप्रवृत्त्येन्द्रियाण्यपि न प्रवर्तन्त इति भावः। तदा स्वपितीति स्वप्नगुणयुक्तो भवति; स्वप्नश्च निरिन्द्रियप्रदेशे मनोवस्थानम्।- Whenever the mind is inactive, the sense organs are also inactive and unable to perceive their objectives. In that state the man goes to sleep. During sleep the *Manas* is located in the place where *Indriyās* are absent.

किंवा कर्मात्मान इति संसार्यात्मानः। मनसि क्लान्ते आत्मानः क्लान्ता भवन्ति, मनोधीनप्रवृत्तित्वादात्मनां; ततश्च मनोनिवृत्त्या आत्मानोऽपि न विषयान् गृह्णन्ति, इन्द्रियाणि चात्मनोऽप्रवृत्त्यैव न प्रवर्तन्ते।।- '*Karmātmān*' also refers to worldly soul, which also gets exhausted when with *Manas* and both became inactive. Due to the inactivity of *Ātmā*, the *Indriyās* also become inactive.

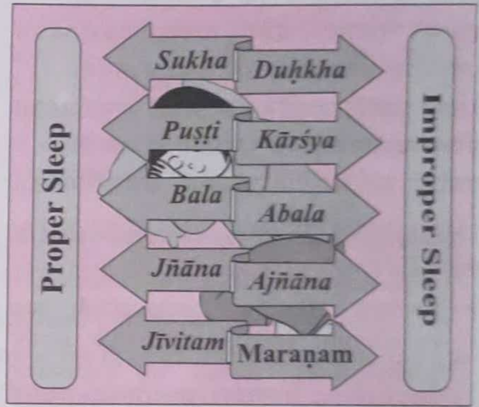
Effects of Sleep [36-38]

निद्रायत्तं सुखं दुःखं पुष्टिः कार्श्यं बलाबलम्।
वृषता क्लीबता ज्ञानमज्ञानं जीवितं न च।।36।।
अकालेऽतिप्रसङ्गाच्च न च निद्रा निषेविता।
सुखायुषी पराकुर्यात् कालरात्रिरिवापरा।।37।।
सैव युक्ता पुनर्युङ्क्ते निद्रा देहं सुखायुषा।
पुरुषं योगिनं सिद्ध्या सत्या बुद्धिरिवागता।।38।।

- Happiness (*Sukha*) and misery (*Duḥkha*); stoutness (*Puṣṭi*) and emaciation (*Kārśya*); strength (*Bala*) and debility (*Abala*); virility (*Vṛṣatā*) and sterility (*Klībatā*); knowledge (*Jñāna*) and ignorance (*Ajñāna*); life (*Jīvitaṃ*) and death (*Na jīvitaṃ*) etc. are happens due to sleep.
- Inappropriate time of indulging in sleep (*Akāla*), excessive sleep (*Atiprasaṅgāt*) and night vigilance (*Na ca Nidrā niṣevitā*) took away both happiness (*Sukha*) and life (*Āyu*) similar to the *Kālarātri* (night of a man's death).
- The same sleep, if properly enjoyed, then the happiness (*Sukha*) and longevity (*Āyu*) in the human beings is revealed, as the real knowledge brings *Siddhi* (spiritual knowledge) in the *Yogin* (*Sanyāsi*).

Cakrapāṇi:

संप्रति विधिना सेविताया निद्राया गुणमविधिना च दोषमाह- निद्रायत्तमित्यादिना न चेत्यन्तेन।- Now the author has tried to present the merits and demerits of sleep due to its proper and improper indulgence respectively by starting the verse with the word '*Nidrāyattam*'.



अत्र च सुखादि विधिसेवितनिद्राफलं, दुःखादि त्वविधिनिद्राफलम्।- Here the author has clearly stated that *Sukha*, *Puṣṭi*, *Bala*, *Vṛṣatā*, *Jñāna* and *Jīvitaṃ* are the end results or merits of proper sleep. Similarly *Duḥkha*, *Kārśya*, *Abala*, *Klībatā*, *Ajñāna* and *Na Jīvitaṃ* are the demerits of improper sleep.

एतदेव विभजते- अकाल इत्यादि।- The sleep has been made the divisions as *Akāla* etc.

अकाल इति दिनादौ निद्रां प्रति निषिद्धे काले; अनेन च मिथ्यायोगो निद्राया उक्तः।- '*Akāla*' means the period that is not suitable for sleep such as early in the morning. It is called *Mithyāyoga* for sleep.

कालरात्रिः कालोषा।- '*Kāla-rātri*' means *Kāloṣā* i.e. the night of a man's death or the dark night.

सत्या बुद्धिः तत्त्वज्ञानम्।।- '*Satyā-buddhi*' means *Tattva Jñāna* i.e. the knowledge of truth.

Indications of Sleep in Daytime [39-43]

गीताध्ययनमद्यस्त्रीकर्मभाराध्वकर्शिताः ।
अजीर्णिनः क्षताः क्षीणावृद्धाबालास्तथाऽबलाः ॥३९॥
तृष्णातीसारशूलार्ताः श्वासिनो हिक्किनः कृशाः।
पतिताभिहतोन्मत्ताः क्लान्ता यानप्रजागरैः ॥४०॥
क्रोधशोकभयक्लान्ता दिवास्वप्नोचिताश्च ये।
सर्व एते दिवास्वप्नं सेवेरन् सार्वकालिकम्॥४१॥
धातुसाम्यं तथा ह्येषां बलं चाप्युपजायते।
श्लेष्मा पुष्णाति चाङ्गानि स्थैर्यं भवति चायुषः॥४२॥
ग्रीष्मे त्वादानरूक्षाणां वर्धमाने च मारुते।
रात्रीणां चातिसंक्षेपाद्दिवास्वप्नः प्रशस्यते॥४३॥

The day sleep (*Divāsvapna*) is indicated in the following:

- Persons who are emaciated due to singing (*Gīta*), excessive study (*Adhyayana*), intake of excessive alcoholic beverages (*Madya*), indulging in excessive sexual intercourse (*Strī sevana*), due to excessive elimination therapies (*Karma*), by carrying heavy loads (*Bhāra*) and due to walking long distances (*Adhva gamana*).
- The persons who are suffering from indigestion (*Ajīrṇinaḥ*), who had injury (*Kṣata*), who are debilitated (*Kṣīṇā*), who are aged (*Vṛddhā*), children (*Bāla*) and weak (*Abala*) are also indicated for day sleep.
- Those who are suffering from thirst (*Tṛṣṇā*), diarrhea (*Atīsāra*), suffering from colic (*Śūlārtā*), dyspnea (*Śvāsa*), hiccup (*Hikkā*), emaciated (*Kṛśa*), those who are injured due to fall from height (*Patita*), injured due to assault (*Abhihata*), insane (*Unmatta*), exhausted due to journey (*Yāna Klāntā*) and due to night vigilance (*Prajāgaraṇa*), those exhausted due to anger (*Krodha*), grief (*Śoka*) and fear (*Bhaya*), those who are habituated in sleeping during daytime (*Divāsvapnocita*) etc. are advised to go for sleep in daytime in all the seasons.
- Through this the balanced state of *Dhātūs* and the strength are maintained and *Kapha* nourishes the bodily organs and ensures longevity.
- During the summer season (*Grīṣma Ṛtu*) the *Vāta* gets aggravated in the body due to increased roughness by the absorption of fluids because it is a debilitating period (*Adāna Kāla*). The duration of night is also reduced. Hence everyone is prescribed to sleep in the daytime.

Cakrapāṇi:

संप्रति दिनेऽपि यैर्निद्रा सेव्या तानाह- गीतेत्यादि।- Now the author has presented the indications of sleep in daytime by starting the verse with the word '*Gīta*'.

इह गीतकर्शितानां दिवास्वप्नाद्धातुपुष्टौ सत्यामारोग्यम्।- It has been quoted here that the person who gets emaciated due to excessive singing will get nourishment through sleep in the daytime and thus he will be healthy.

अतीसारादिषु च प्रभावाद्दिवाऽपि निद्रा हिता।- Even in the case of '*Atīsāra*', there is an indication of sleep during the day because it acts as an anti-diarrheal due to its specific function (*Prabhāva*).

अजीर्णिनस्त्वजीर्णपाकार्थं दिवानिद्रा; निद्रा हि स्रोतोऽवरोधेनाग्निबलं कृत्वा शीघ्रमाहारं पचति।- In *Ajīrṇa* by day sleeping, the digestive fire gets strengthened due to the obstruction of the channels and thereby the food digests quickly.

दिवास्वप्नसात्म्यानां सहसा तत्परित्यागे दोष एव स्यात्। रात्रौ जागरितानां च तज्जनितवातक्षोभशमार्थं दिवास्वप्नः,- Sudden withdrawal of the habit of sleep in daytime by the persons who are accustomed in day sleeping leads to complications. It is advisable to go to sleep during the day to pacify the *Vāta* aggravated by night vigilance.

स च क्षारपाणिवचनेन कर्तव्यः; यदुक्तं- "यावत्कालं न सुप्तः स्याद्रात्रौ स्वप्याद्यथोचितात्। ततोऽर्धमात्रं तत्कालं दिवास्वप्नो विधीयते" इति; अयं च दिवास्वप्नोऽभुक्तवतामेव;- In this connection, *Kṣārapāṇi* has said that "The person, who has not slept in the night due to any reason, is eligible for sleeping in the day for half of the time of vigilance of night". However, the day's sleep must be completed before taking food.

यदुक्तं हारीते- "भुक्त्वा स्वप्नं न सेवेत सुस्थोऽप्यसुखितो भवेत्" इति;- It has been clearly stated by *Hārīta* that "One should not sleep in daytime immediately after taking food. Due to sleeping in daytime after taking food, healthy person also becomes ill".

अन्यत्राप्युक्तं व्यायामादिषु दिवास्वप्नविधाने- "नराश्निरशनान् कामं दिवा स्वापयेत्" इति।- Somewhere in the context of *Vyāyāma* etc., it has also been cited about the daytime sleep that "One can sleep in daytime in the empty stomach according to his desire."

सार्वकालिकमिति ग्रीष्मं परित्यज्यापि। 'रात्रीणां चातिसंक्षेपादिति' अनेनाल्पनिद्रत्वं च सूचयति।- '*Sārvakālam*' means except in summer in all other seasons, the above categories should enjoy sleeping in the daytime. This exception is due to the instructions given earlier that the night in the summer season is low and therefore should sleep in the daytime.

Contraindications of Sleep in Daytime [44-19]

ग्रीष्मवर्ज्येषु कालेषु दिवास्वप्नात् प्रकुप्यतः।
श्लेष्मपित्ते दिवास्वप्नस्तस्मात्तेषु न शस्यते॥४४॥
मेदस्विनः स्नेहनित्याः श्लेष्मलाः श्लेष्मरोगिणः।
दूषीविषार्ताश्च दिवा न शयीरन् कदाचन॥४५॥
हलीमकः शिरःशूलं स्तैमित्यं गुरुगात्रता।
अङ्गमर्दोऽग्निनाशश्च प्रलेपो हृदयस्य च॥४६॥
शोफारोचकहृल्लासपीनसार्धावभेदकाः ।
कोठ्ारुःपिडकाः कण्डूस्तन्द्रा कासो गलामयाः ॥४७॥
स्मृतिबुद्धिप्रमोहश्च संरोधः स्रोतसां ज्वरः।
इन्द्रियाणामसामर्थ्यं विषवेगप्रवर्त(र्ध)नम्॥४८॥
भवेन्नृणां दिवास्वप्नस्याहितस्य निषेवणात्।
तस्माद्धिताहितं स्वप्नं बुद्ध्वा स्वप्यात् सुखं बुधः॥४९॥

The following are contraindications of day sleep.

- Sleep in daytime except in summer season leads to the aggravation of *Kapha* and *Pitta*. Thus it is not advisable.
- The persons with excessive fat (*Medasvina*), those who are habituated in taking unctuous substances (*Sneha-*

nityā), the persons having *Kapha* constitution (*Śleṣmala*), those who are suffering from *Kapha* disorders and suffering from artificial poisoning (*Dūṣīviṣārta*) should not sleep in daytime at all times.

- Indulging in day sleep by the contraindicated persons leads to *Halīmaka* (a type of jaundice), *Śiraḥśūla* (headache), *Staimitya* (inactivity), *Gurugātratā* (heaviness in the body), *Aṅgamarda* (body ache), *Agnināśa* (loss of digestive power), *Hṛdaya Pralepa* (feeling of the heart is covered), *Śopha* (oedema), *Arocaka* (anorexia), *Hṛllāsa* (nausea), *Pīnasa* (rhinitis), *Ardhāvabhedaka* (hemicrania), *Koṭha* (urticaria), *Aru* (eruptions), *Piḍakā* (carbuncles), *Kaṇḍū* (itching), *Tandrā* (stupor), *Kāsa* (cough), *Galāmaya* (throat disorders), *Smṛti & Buddhi-moha* (hindrance to memory and intelligence), *Srotorodha* (obstruction of the channels), *Jvara* (fever), *Indriya Asāmarthya* (inability of sense organs), *Viṣavega pravartana* (enhancement of toxicity of artificial poisoning) etc.
- Therefore, one should keep in mind the merits and demerits of sleep during various seasons so that he can get happiness.

Cakrapāṇi:

न शयीरन् कदाचनेतिवचनाद्ग्रीष्मेऽपि दिवास्वप्नं मेदस्विप्रभृतीनां निषेधति।- For the obese people even in the summer season, the sleep in daytime is not recommended at all.

गीतकर्षणादौ तु बलाबलं निरूप्य दिवास्वप्नप्रवृत्तिर्वा निवृत्तिर्वा विधेया।- Those who become emaciated due to singing etc. are advised that they should go to sleep during the day or not; it depends on the strength and weakness of the person.

विषवेगप्रवर्तनमिति दूषीविषार्तानां बोद्धव्यम्।- '*Viṣavega pravartanam*' means the intensity of poison increases and it refers to people suffering from artificial poisoning.

स्वप्यात् सुखमिति सुखं यथा भवति तथा स्वप्यात्; तच्चाहितस्वप्नपरित्यागेन हितस्वप्नसेवया च।।- '*Svapyāt Sukhaṃ*' means being happy due to sleep. This implies that pleasure or happiness are achieved by avoiding unwholesome and practicing wholesome sleep.

Effects of Night Vigilance [50]

रात्री जागरणं रूक्षं स्निग्धं प्रस्वपनं दिवा।
अरूक्षमनभिष्यन्दि त्वासीनप्रचलायितम्॥५०॥

- Vigilance in the night causes roughness (*Rūkṣaṃ*) in the body.
- Likewise sleeping in daytime leads to unctuousness (*Snigdhaṃ*) in the body.
- Sleeping in sitting posture causes neither roughness nor unctuousness in the body.

Cakrapāṇi:

रात्राबित्यादिना जागरणस्य स्वप्नस्य च रूक्षत्वं स्निग्धत्वं च तत्कार्यकर्तृत्वादुपचर्यते।- Beginning the verse with the word '*Rātrau*' the author has submitted that due to the vigilance of the night and sleeping in the day, there will be roughness and unctuousness in the body respectively.

किंच जागरणं रात्री दिने वा रूक्षमेव; परं दिवा जागरणं न विरूक्षणं शरीरे करोति रात्रिस्वप्नप्रस्निग्धत्वात्; रात्री जागरणं तु रौक्ष्यं करोति, तेन तद्रूक्षमुच्यते; एवं दिवास्वप्नेऽपि वाच्यम्।- In fact sleeplessness either in the night or in daytime should produce roughness in the body. But no sleep during the daytime it doesn't produce dryness in the body; because the sleep in the night produces unctuousness. While night vigilance causes dryness and hence *Rātri Jāgaraṇa* is called *Rūkṣa*. Similarly it should be understood that *Divāsvapna* leads to *Snigdhatva* (unctuousness).

स्वप्नप्रसङ्गेन स्वप्नभेदगुणमाह- अरूक्षमित्यादि।- In the context of sleep, the properties of its types have been mentioned by quoting *Arūkṣa* etc.

अनभिष्यन्दि अस्निग्धमित्यर्थः।- '*Anabhiṣyandi*' means *Asnigdhaṃ* i.e. un-unctuousness.

आसीनप्रचलायितम् उपविष्टस्य किंचिन्निद्रासेवनं; यदाहुर्जनाः प्रधानं विहारेषु।।- '*Āsīnapracalāyitam*' means nap in the sitting posture. People cite it as common regimen.

Role of Sleep in Obesity [51]

देहवृत्तौ यथाऽऽहारस्तथा स्वप्नः सुखो मतः।
स्वप्नाहारसमुत्थे च स्थौल्यकार्श्ये विशेषतः॥५१॥

Similar to proper diet, proper sleep also plays important role in body maintenance. Thus corpulence (*Sthaulya*) and emaciation (*Kārśya*) are directly related to proper and improper sleep and diet.

Cakrapāṇi:

स्वप्नप्राधान्ये हेतुमाह- देहवृत्ताबित्यादि।- The author has emphasized the importance of sleep in obesity by starting the verse with the word '*Dehavṛtti*'.

सुख इति सुखहेतुः।- '*Sukha*' refers to the cause for happiness.

Factors Responsible for Bringing Good Sleep [52-54]

अभ्यङ्गोत्सादनं स्नानं ग्राम्यानूपौदका रसाः।
शाल्यन्नं सदधि क्षीरं स्नेहो मद्यं मनःसुखम्॥५२॥
मनसोऽनुगुणा गन्धाः शब्दाः संवाहनानि च।
चक्षुषोस्तर्पणं लेपः शिरसो वदनस्य च॥५३॥
स्वास्तीर्णशयनं वेश्म सुखं कालस्तथोचितः।
आनयन्त्यचिरान्निद्रां प्रनष्टा या निमित्ततः॥५४॥

The following factors are responsible for bringing good sleep instantaneously to the people suffering from insomnia.

- *Abhyaṅga* (body massage).
- *Utsādana* (unction).
- *Snāna* (bath).
- *Grāmya-ānūpa-udakā rasa* (intake of mutton soup prepared by the meat of domestic, marshy and aquatic animals).
- *Śālyannaṃ sa Dadhi* (intake of rice prepared by *Śāli Dhānya* along with curd).
- *Kṣīram* (milk).
- *Sneha* (unctuous substances).
- *Madya* (alcoholic beverages).
- *Manaḥ Sukham* (psychological happiness).
- *Mano-anuguṇa Gandha* and *Śabdā*

pleasant odor and sounds).

- Saṃvāhana (rubbing the body with soft hands).
- *Akṣitarpaṇa* (process of soothing eyes with medicated liquid).
- *Śirolepa* (application of medicated paste over the scalp).
- *Mukhalepa* (facial application).
- *Svāstīrṇa Śayana* (comfortable bed).
- *Kālasya Tathocita* (sleep in proper time).

Cakrapāṇi:

स्वप्नजनकं हेतुमाह- अभ्यङ्गेत्यादि।- The author has presented the factors that induce sleep in this verse by commencing with '*Abhyaṅga*'.

कालस्तथोचित इति यस्मिन् काले निद्रा पुरुषेणाभ्यस्ता स कालस्तस्योचित:।- '*Kālastathocita*' means the time which a particular person is habituated for going to sleep, it is known as the appropriate period.

निमित्ततः प्रनष्टेतिवचनमरिष्टजनितनिद्राप्रतिषेधार्थम्; अरिष्टं ह्यनिमित्तमुच्यते शास्त्रे।।- Here the word '*Nimitta*' refers to the above mentioned factors are meant for the persons who are suffering from sleeplessness by various other factors but these are not applicable to the insomnia caused by *Ariṣṭa* (bad prognostic symptoms leading to death). It is mentioned in the scriptures that there is no specific cause for *Ariṣṭa*.

Causes of Insomnia [55-57]

कायस्य शिरसश्चैव विरेकश्छर्दनं भयम्।
चिन्ता क्रोधस्तथा धूमो व्यायामो रक्तमोक्षणम्।।55।।
उपवासोऽसुखा शय्या सत्त्वौदार्यं तमोजय:।
निद्राप्रसङ्गमहितं वारयन्ति समुत्थितम्।।56।।
एत एव च विज्ञेया निद्रानाशस्य हेतव:।
कार्यं कालो विकारश्च प्रकृतिर्वायुरेव च।।57।।

The following are the causes for insomnia:

- *Kāya Virecana* (purgation therapy).
- *Śirovirecana* (errhine therapy).
- *Chardana* (emetic therapy).
- *Bhaya* (fear).
- *Cintā* (excessive thinking).
- *Krodha* (anger).
- *Dhūmapāna* (medicated smoking).
- *Vyāyāma* (exercises).
- *Raktamokṣaṇa* (bloodletting).
- *Upavāsa* (fasting).
- *Asukhā-śayyā* (uncomfortable bed).
- *Sattvaudārya* (predominance of *Sattva Guṇa*).
- *Tamojaya* (conquering of *Tamoguṇa*).
- Along with the above factors *Kārya* (heavy work), *Kāla* (old age), *Vikāra* (diseases) and *Vāta Prakṛti* also held responsible for insomnia.

Cakrapāṇi:

अत्र निद्राप्रतिषेधहेतुमाह- कायस्येत्यादि।- Here the author has presented the causes for sleeplessness by starting the verse with the word '*Kāyasya*'.

सत्त्वौदार्यं सत्त्वगुणभूरित्वम्। तमोजय: तमोगुणजय:, स च योगाभ्यासादिना भवति। एत एव चेति स्वस्थे क्रियमाणा इति बोद्धव्यं;- '*Sattvaudāryaṃ*' means having the majority of *Sattva Guṇa*.

'*Tamojaya*' means to conquer the *Tamoguṇa* and these will be happened by the practice of *Yoga*.

This should be done when a person is in a healthy state.

निद्रातिप्रसङ्गे तु सति क्रियमाणा अतिप्रसङ्गनिषेधका भवन्ति।- The above mentioned factors inhibit this in the context of excessive sleep.

अपरानपि निद्रानाशहेतूनाह- कार्यमित्यादि।- The other factors which cause sleeplessness are cited by the author by commencing the verse with the word '*Kāryaṃ*'.

कार्यमिति कार्यासक्तो न निद्रां याति।- '*Kāryaṃ*'' means that when a person is busy in some work, he will not get sleep.

काल इति वार्धक्यं, वृद्धा हि स्वभावत एव जागरूका भवन्ति।- '*Kāla*' means *Vārdhakya* i.e. old age. People are naturally awake during old age.

विकार: व्याधि: शूलादि:।- '*Vikāra*' means the diseased state such as pain etc.

प्रकृति: स्वभाव:, स्वभावादेव केचिदनिद्रा भवन्ति।- '*Prakṛti*' means *Svabhāva*. This means that some people do not sleep by their nature.

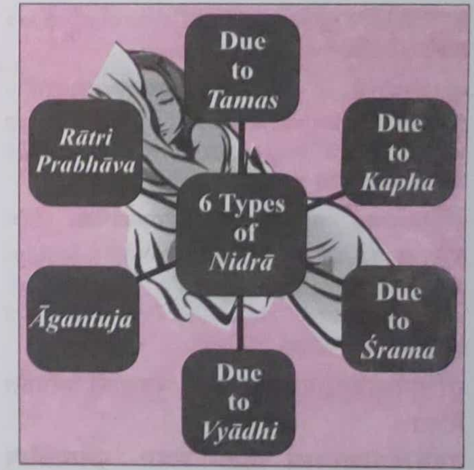
विकारग्रहणेनैव वाते लब्धे पुनर्वातग्रहणं विशेषेण वायोर्निद्रापहारकत्वप्रतिपादनार्थम्।।- In *Vāta* disorders, due to the predominance of *Vāta*, there is a specific characteristic feature of causing sleeplessness.

Types of Nidrā [58-59]

तमोभवा श्लेष्मसमुद्भवा च मन:शरीरश्रमसंभवा च।
आगन्तुकी व्याध्यनुवर्तिनी च रात्रिस्वभावप्रभवा च निद्रा।।58।।

Nidrā is of 6 types as mentioned under:

- *Tamobhavā* (caused by *Tamas*).
- *Śleṣma-samudbhavā* (caused by vitiated *Kapha*).
- *Manaḥ-Śarīra śrama Sambhavā* (caused by mental and physical exhaustion).
- *Āgantukī* (caused by exogenous factors).
- *Vyādhyanuvartinī* (caused as a complication of other diseases like *Sannipātajvara* etc.).
- *Rātri Svabhāva Prabhāva* (caused by the nature of the night i.e. physiological).



Cakrapāṇi:

निद्राविशेषानाह- तमोभवेत्यादि।- In the present verse the author has presented the types of sleep like *Tamobhavā* etc.

तमोभवा इति तमोगुणोद्रेकभवा।- '*Tamobhavā*' means the sleep that happens due to the raise

of *Tamoguṇa*.

मनःशरीरश्रमसंभवा तु निद्रा मनःशरीरयोः श्रमेण क्रियोपरमे सति नेन्द्रियाणि न च मनो विषयेषु प्रवर्तन्ते, ततश्च निद्रा भवति;- When a person is physically and psychologically exhausted, the mind is disassociated from the sense organs and does not perceive their objects, thus the person falls asleep.

श्रमश्चायमनतिवृद्धो भूरिवाताप्रकोपकोऽभिप्रेतः, तेन श्रमस्य वातजनकत्वेन निद्रानाशः किमिति न भवतीति न वाच्यं, दृष्टं चैतद्यच्छ्रान्तानां निद्रा भवतीति।- In fact due to night vigil the *Vāta* aggravates too much and leads to insomnia. While due to physical and psychological exhaustion, the *Vāta* does not intensify too much and it does not cause sleeplessness. By exhaustion, it is seen that the *Vāta* gets slightly increased and moreover it results in sleep.

आगन्तुकी रिष्टभूता।- '*Āgantukī*' type of sleep is a sleep of fatal sign (*Ariṣṭa-bhūtā*).

व्याध्यनुवर्तिनी सन्निपातज्वरादिकार्या।- '*Vyādhyanuvartinī*' means a type of sleep which is the sequel to any disease like *Sannipātajvara* etc.

रात्रिस्वभावात् प्रभवतीति रात्रिस्वभावप्रभवा। दिवा प्रभवन्ती तु निद्रा तमःप्रभृतिभ्य एव भवति।।- '*Rātri Svabhāva Prabhāva*' means a type of sleep which is natural, while *Divā Prabhāva Nidrā* is due to the effect of *Tamas*.

रात्रिस्वभावप्रभवा मता या तां भूतधात्रीं प्रवदन्ति तज्ज्ञाः।
तमोभवामाहुरघस्य मूलं शेषाः पुनर्व्याधिषु निर्दिशन्ति।।59।।

- Experts believe that the sleep caused by the very nature of night (*Rātri Svabhāva Prabhāvāt*) is as *Bhūtadhātrī* (which nourishes all living beings).
- While the sleep caused by *Tamas* is due to non-righteous actions (*Agha*).
- The rest of the types of sleep should be treated as diseases.

Cakrapāṇi:

आसु निद्रासु प्रशस्तां निन्दितां चाह- रात्रीत्यादि।- Here the author has presented the indicated and prohibited types of sleep by starting the verse with the word '*Rātri*'

भूतानि प्राणिनो दधाति पुष्णातीति भूतधात्री, धात्रीव धात्री।- '*Bhūtadhātrī*' means that which nourishes the living beings similar to wet-nurses. Thus the sleep caused by the very nature of night is physiological as well as beneficial.

अघस्य पापस्य मूलमिति कारणं; तमोगृहीतो हि सदा निद्रात्मकत्वेनानुष्ठेयं सद्वृत्तं न करोति, ततश्चाधर्मोत्पादः।- *Agha* means sin and it is the root cause of the sleep affected by *Tamas*. Because of *Tamas*, the person is always in a state of sleep and is unable to perform righteous acts which are required to be adopted. Thus it leads to unrighteousness.

व्याधिष्विति शारीरव्याधिषु; श्लेष्मादयो व्याधय एव, तेषु च भूता निद्रा व्याधिरूपैव।- The sleep caused by the disorders of *Kapha* is considered as '*Vyādhiṣu*'.

आगन्तुकी चासाध्यव्याधिभवा च स्वयमप्यसाध्यभूता व्याधिरूपा, तेन तां च व्याधिषु मध्ये निर्दिशन्ति; किंवा व्याधिष्वाधारेषु निर्दिशन्तीत्यर्थो ज्ञेयः।।- '*Āgantukī*' is caused by incurable ailments and it takes the form of hopelessness. Thus it is included in the sleep due to diseases or these sleeps are called the basis of diseases.

To Sum Up [60-62]

तत्र श्लोकाः-
निन्दिताः पुरुषास्तेषां यौ विशेषेण निन्दितौ।
निन्दिते कारणं दोषास्तयोर्निन्दितभेषजम्।।60।।
येभ्यो यदा हिता निद्रा येभ्यश्चाप्यहिता यदा।
अतिनिद्रायानिद्राय भेषजं यद्भवा च सा।।61।।
या या यथाप्रभावा च निद्रा तत् सर्वमत्रिजः।
अष्टौनिन्दितसंख्याते व्याजहार पुनर्वसुः।।62।।

In the present chapter entitled *Aṣṭauninditīya Adhyāya*, *Lord Punarvasu* has explained - Eight types of undesirable physical constitutions - The two most undesirable persons - Causative factors for undesirability - Demerits of undesirable persons - Their Management - Indications and Contraindications of Sleep in Daytime - Management of Excessive Sleep and Sleeplessness - Factors Responsible for Bringing Good Sleep - Causes of Insomnia - Types of *Nidrā* etc. in a lucid manner.

Cakrapāṇi:

संग्रहे अनिद्रायेति अविद्यमाननिद्राय पुरुषाय। यथाप्रभावा चेति भूतधात्रीत्यादिवर्णितप्रभावा।।

- In a nutshell the word '*Anidrāya*' means that there is no sleep condition in a man. Different types of sleep are being affected by their nomenclature. For example the sleep caused by the very nature of night is called as *Bhūtadhātrī* (which nurses all living beings). In this way all types of sleep are described.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽष्टौनिन्दितीयो नामैकविंशति-तमोऽध्यायः।।21।।

Thus ends the Twenty First chapter of *Ślokasthāna* entitled *Aṣṭauninditīya Adhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

***

Real Physician

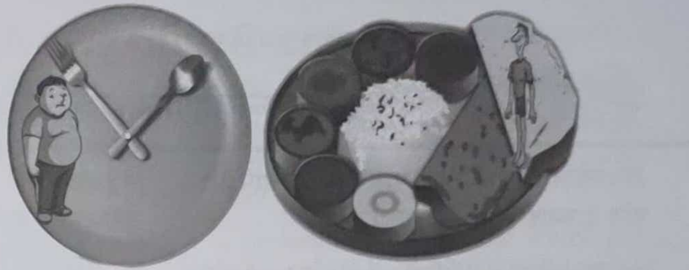
लङ्घनं बृंहणं काले रूक्षणं स्नेहनं तथा।
स्वेदनं स्तम्भनं चैव जानीते यः स वै भिषक्॥

The person who specializes in all six types of treatment methods such as Laṅghana (reducing therapy), Bṛṃhaṇa (nourishing therapy), Rūkṣaṇa (drying therapy), Snehana (oleation therapy), Svedana (sudation therapy) and Sthambhana (astringent therapy) will be considered to be a real physician.

- Ca. Sū. 22/4

22

CHAPTER



Laṅghana-Bṛṃhaṇīya Adhyāya

लङ्घनबृंहणीयोऽध्यायः

Description of Ṣaḍūpakrama to Agniveśa and other Disciples by Lord Ātreya 634

Svarūpa & Lakṣaṇa of Laṅghana, Bṛṃhaṇa etc. 635

Types of Laṅghana 637

Indications of 10 Types of Laṅghana 638

Bṛṃhaṇa Dravya (Drugs Useful for Nourishing Therapy) 639

Eligible for Bṛṃhaṇa 639

Persons Eligible for Bṛṃhaṇa through Māṃsarasā 640

Useful Nourishing Measures for All 640

Rūkṣaṇa Dravya 641

Persons Eligible for Rūkṣaṇa 641

Sneha-Sveda Dravya and Eligible Persons for Sneha and Sveda 641

Stambhana Dravya 641

Eligible for Stambhana 642

Features of Proper Reducing Therapy (Samyak Laṅghana) 642

Features of Excessive Reduction Therapy (Ati-Laṅghana) 642

Features of Proper Nourishing Therapy (Samyak Bṛṃhaṇa) 643

Features of Rūkṣaṇa 643

Proper Features of Stambhana 643

Stambhana Atiyoga Lakṣaṇa 643

Ayoga Lakṣaṇa of All the Six Therapies 644

Benefits of Ṣaḍūpakrama 644

To Sum Up 645

Chapter 22

Laṅghana-Bṛṃhaṇīya Adhyāya

लङ्घनबृंहणीयोऽध्यायः

अथातो लङ्घनबृंहणीयमध्यायं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Aṣṭaunindriīya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Laṅghana-Bṛṃhaṇīya Adhyāya*, as taught by Lord *Ātreya*.

Cakrapāṇi:

योजनापेक्षिणीयं शरीरमभिधाय लङ्घनादिविषयत्वाद्योजनाया लङ्घनादीन्येव विषयतः स्वरूपतश्च वक्तुं लङ्घनबृंहणीयोऽभिधीयते।।- After mentioning the purpose of the treatment plan, the author has tried to explain all the details of line of treatment related to the body such as reducing and nourishing therapies in the present chapter entitled *Laṅghana-Bṛṃhaṇīya Adhyāya*.

Description of Ṣaḍūpakrama to Agniveśa and other Disciples by Lord Ātreya [3-8]

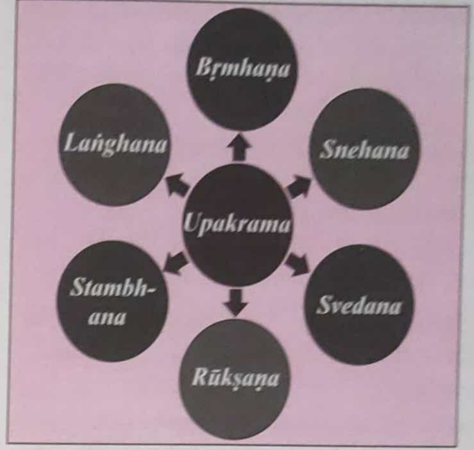
तपः स्वाध्यायनिरतानात्रेयः शिष्यसत्तमान्।
षडग्निवेशप्रमुखानुक्तवान् परिचोदयन्॥3॥
लङ्घनं बृंहणं काले रूक्षणं स्नेहनं तथा।
स्वेदनं स्तम्भनं चैव जानीते यः स वै भिषक्॥4॥
तमुक्तवन्तमात्रेयमग्निवेश उवाच ह॥5॥
भगवँल्लङ्घनं किंस्विल्लङ्घनीयाश्च कीदृशाः।
बृंहणं बृंहणीयाश्च रूक्षणीयाश्च रूक्षणम्॥6॥
के स्नेहाः स्नेहनीयाश्च
स्वेदाः स्वेद्याश्च के मताः।
स्तम्भनं स्तम्भनीयाश्च वक्तुमर्हसि तद्गुरो!॥7॥
लङ्घनप्रभृतीनां च षण्णामेषां समासतः।
कृताकृतातिवृत्तानां लक्षणं वक्तुमर्हसि॥8॥

- With the intention of starting the debate, Lord *Ātreya* spoke to his six disciples lead by *Agniveśa*, who were involved in penance and study.
- The person who specializes in all six types of treatment methods such as *Laṅghana* (reducing therapy), *Bṛṃhaṇa* (nourishing therapy), *Rūkṣaṇa* (drying therapy), *Snehana* (oleation therapy), *Svedana* (sudation therapy) and *Stambhana* (astringent therapy) will be considered to be a real physician.
- After listening to the words of Lord *Ātreya*, the leader of the disciples *Agniveśa* asked, what is the meaning of *Laṅghana, Bṛṃhaṇa, Rūkṣaṇa, Snehana, Svedana and Stambhana*? And for whom are these therapies indicated?
- Oh Lord! Kindly explain about the proper, inappropriate and excessive use of these six medical practices.

Cakrapāṇi:

परिचोदयन्निति ज्ञानार्थं प्रेरयन्।- '*Paricodayati*' means desire to learn.

कृतेत्यादौ कृतं सम्यक्कृतम्।।- The term '*Kṛta*' means appropriate conduction of the therapies.



Svarūpa & Lakṣaṇa of Laṅghana, Bṛṃhaṇa etc. [9-17]

तदग्निवेशस्य वचो निशम्य गुरुरब्रवीत्।
यत् किञ्चिल्लाघवकरं देहे तल्लङ्घनं स्मृतम्॥9॥
बृहत्त्वं यच्छरीरस्य जनयेत्तच्च बृंहणम्।
रौक्ष्यं खरत्वं वैशद्यं यत् कुर्यात्तद्धि रूक्षणम्॥10॥
स्नेहनं स्नेहविष्यन्दमार्दवक्लेदकारकम्।
स्तम्भगौरवशीतघ्नं स्वेदनं स्वेदकारकम्॥11॥
स्तम्भनं स्तम्भयति यद्गतिमन्तं चलं ध्रुवम्।
लघूष्णातीक्ष्णविशदं रूक्षं सूक्ष्मं खरं सरम्॥12॥
कठिनं चैव यद्द्रव्यं प्रायस्तल्लङ्घनं स्मृतम्।
गुरु शीतं मृदु स्निग्धं बहलं स्थूलपिच्छिलम्॥13॥
प्रायो मन्दं स्थिरं श्लक्ष्णं द्रव्यं बृंहणमुच्यते।
रूक्षं लघु खरं तीक्ष्णमुष्णं स्थिरमपिच्छिलम्॥14॥
प्रायशः कठिनं चैव यद्द्रव्यं तद्धि रूक्षणम्।
द्रवं सूक्ष्मं सरं स्निग्धं पिच्छिलं गुरु शीतलम्।
प्रायो मन्दं मृदु च यद्द्रव्यं तत्स्नेहनं मतम्॥15॥
उष्णं तीक्ष्णं सरं स्निग्धं रूक्षं सूक्ष्मं द्रवं स्थिरम्।
द्रव्यं गुरु च यत् प्रायस्तद्धि स्वेदनमुच्यते॥16॥
शीतं मन्दं मृदु श्लक्ष्णं रूक्षं सूक्ष्मं द्रवं स्थिरम्।
यद्द्रव्यं लघु चोद्दिष्टं प्रायस्तत् स्तम्भनं स्मृतम्॥17॥

- After listening to the words of *Agniveśa*, the preceptor *Ātreya* has defined *Ṣaḍūpakrama* in the following way.
- *Laṅghana*: Any treatment which can reduce the body is called *Laṅghana* or reducing therapy.
- *Bṛṃhaṇa*: The treatment that makes the body stout is called *Bṛṃhaṇa* or nourishing therapy.
- *Rūkṣaṇa*: Any treatment that makes the body dryness (*Rūkṣa*), roughness (*Khara*) and non-sliminess (*Viśada*) is called *Rūkṣaṇa* or drying therapy.
- *Snehana*: The treatment which causes unctuousness (*Snehana*), fluidity (*Viṣyandana*), softness (*Mṛdutva*) and moistness (*Kledana*) in the body is known as *Snehana* or oleation therapy.
- *Svedana*: The treatment which relieves the stiffness (*Stambha*), heaviness (*Gaurava*), coldness (*Śīta*) in the body and inducing sweat (*Sveda-kāraka*) is known as *Svedana* or sudation therapy.
- *Stambhana*: The treatment which prevents the movement and flow of bodily substances is known as *Stambhana* or astringent therapy.
- The preceptor has also specified the characteristic features of the drugs useful in all the six types of therapies as mentioned under.

S. No.	Type of the Therapy	Features of the Useful Drugs
1.	*Laṅghana* (reducing therapy)	*Laghu* (light), *Uṣṇa* (hot), *Tīkṣṇa* (sharp), *Viśada* (non-slimy), *Rūkṣa* (dry), *Sūkṣma* (subtle), *Khara* (rough), *Sara* (mobile) and *Kaṭhina* (hard).
2.	*Bṛṃhaṇa* (nourishing therapy)	*Guru* (heavy), *Śīta* (cold), *Mṛdu* (soft), *Snigdha* (unctuous), *Bahala* (thick), *Sthūla* (big), *Picchila* (slimy), *Manda* (slow), *Sthira* (stable) and *Ślakṣṇa* (smooth).
3.	*Rūkṣaṇa* (drying therapy)	*Rūkṣa* (dry), *Laghu* (light), *Khara* (rough), *Tīkṣṇa* (sharp), *Uṣṇa* (hot), *Sthira* (stable), *Apicchila* (non-slimy) and *Kaṭhina* (hard).
4.	*Snehana* (oleation therapy)	*Drava* (liquid), *Sūkṣma* (subtle), *Sara* (mobile), *Snigdha* (unctuous), *Picchila* (slimy), *Guru* (heavy), *Śīta* (cold), *Manda* (slow) and *Mṛdu* (soft).
5.	*Svedana* (sudation therapy)	*Uṣṇa* (hot), *Tīkṣṇa* (sharp), *Sara* (mobile), *Snigdha* (unctuous), *Rūkṣa* (dry), *Sūkṣma* (subtle), *Drava* (liquid), *Sthira* (stable) and *Guru* (heavy).
6.	*Stambhana* (astringent therapy)	*Śīta* (cold), *Manda* (slow), *Mṛdu* (soft), *Ślakṣṇa* (smooth), *Rūkṣa* (dry), *Sūkṣma* (subtle), *Drava* (liquid), *Sthira* (stable) and *Laghu* (light).

Cakrapāṇi:

रौक्ष्यमित्यादौ रौक्ष्यमेव प्रधानं बोद्धव्यं, खरत्ववैशद्ये तु तदनुगते।– '*Rauksya*' *Dravya* means in which *Rūkṣa Guṇa* (dryness) is the principal attribute while the other two viz; *Khara* (roughness) and *Viśada* (non-slimy) are secondary.

विष्यन्दः विलयनम्।– '*Viṣyanda*' means *Vilayana* i.e. liquefying.

स्वेदकारकं घर्मकारकम्।– '*Svedakāraka*' means *Gharmakāraka* i.e. which causes heat.

स्तम्भयतीति निरुणद्धि।– '*Stambhayati*' means which stops or checks or arrests.

चलमिति किंचिद्गतिमत्। गतिमन्तमिति प्रव्यक्तगतिमन्तम्।– '*Cala*' means having slight movement; while '*Gatimantam*' refers to visible movement.

एतच्चातिसारशोणितस्रुतिविषदाहवेदनादिषु बोद्धव्यं न केवलवाते, गतिमन्तं प्रति स्तम्भकस्य वर्धकत्वात्।– In the present context these two words are related to *Atīsāra* (diarrhea), hemorrhage (*Śoṇitaśruti*), pain due to poisoning and burn (*Viṣa-dāha-vedanā*), and hence *Stambhana* therapy has been indicated in these conditions. It is not related to *Vāta* because it gets aggravated by *Stambhana* (astringent therapy).

गुर्वित्यादौ बहलं घनम्।– '*Guru*' means *Bahala* i.e. copious or solid and *Ghana* means dense or thick.

मन्दमिति चिरकारि।– '*Manda*' means *Cirakāri* i.e. which acts slowly.

स्थूलं संहतावयवं लड्डुकपिष्टकादि।– '*Sthūla*' means *Saṃhatāvayava* having massive organs just like *Laḍḍu* (sweetmeat) of *Piṣṭa* (paste of pulses).

विरूक्षणद्रव्यकथने यद्गुणमेव लङ्घनद्रव्यमुक्तं तद्गुणमेव विरूक्षणं यद्यप्युक्तं, तथाऽपि रूक्षगुणस्यात्र प्राधान्यं, लङ्घने तु लघुगुणप्राधान्यं ज्ञेयं; तथा लङ्घनमद्रव्येणोपवासेनापि क्रियते, विरूक्षणं तु द्रव्यकार्यतयैव प्राधान्यादुक्तं; तेन लङ्घनविरूक्षणयोर्नैकता।– The properties of the drugs useful for *Laṅghana* and *Rūkṣaṇa* are said to be similar. However, it should not be concluded that both *Laṅghana* and *Rūkṣaṇa* are equal and there is no difference between them. In *Laṅghana*, the quality of *Laghu Guṇa* (lightness) is predominant, whereas in *Rūkṣaṇa*, the quality of *Rūkṣa Guṇa* (dryness) is predominant. Apart from this, lightness can be obtained by non-material devices like fasting etc., but dryness can only be brought by material drugs. In this way, both *Laṅghana* and *Rūkṣaṇa* are different from each other.

यत्तु वक्ष्यति– "कृतातिकृतलिङ्गं यल्लङ्घिते तद्विरूक्षिते" इति, तत् प्रायोवादात्। विरूक्षणस्य हि मुख्यः स्नेहाभावः साध्यः, लङ्घनस्य तु गौरवाभाव इति स्फुट एव भेदः प्रतिभाति।– It is a fact that the signs and symptoms of both proper and excessive conduction of both *Laṅghana* and *Rūkṣaṇa* therapies are the same. But in reality, the purpose of *Rūkṣaṇa Karma* (drying therapy) is to produce dryness while the *Laṅghana Karma* (reducing therapy) to produce lightness.

स्वेदनगुणकथने स्निग्धं रूक्षमिति स्निग्धं वा रूक्षं वेत्यर्थः। एवं सरस्थिरावपि विकल्पेन ज्ञेयौ।– In reference to *Sveda Karma* 2 pairs of contradictory properties have been mentioned such as '*Snigdhaṃ-rūkṣaṃ*' and '*Saraṃ-sthiram*'. It should be assumed that '*Snigdhaṃ-rūkṣaṃ*' is known as *Snigdha* (unctuousness) or *Rūkṣa* (dryness). Similarly, '*Saraṃ-sthiram*' should also be understood as *Sara* (mobile) or *Sthira* (stable).

पिपासेति पिपासानिग्रहः ।– '*Pipāsā*' means *Pipāsā nigraha* i.e. suppression of thirst.

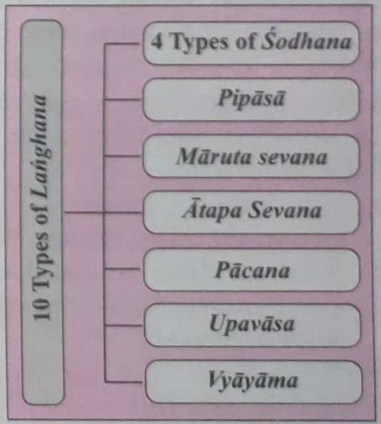
मारुतो यद्यपि सोमसंबन्धात्तथालङ्घनं न भवति, तथाऽपि स्वरूपेण लङ्घनमेव।– However *Vāyu* in association with *Soma* (water) doesn't cause reduction (*Laṅghana*), the very basic nature of *Vāyu* is to cause reduction (*Laṅghana*).

पचन्तमग्निं प्रतिपक्षक्षपणेन बलदानेनच यत् पाचयति तत् पाचनं; तच्च वाय्वग्निगुणभूयिष्ठम्।– By acquiring the strength of digestive fire, it causes proper digestion and this is happened because of the drugs possessing the dominancy of *Vāyu* and *Agni Mahābhūta*.

Types of Laṅghana [18]

चतुष्प्रकारा संशुद्धिः पिपासा मारुतातपौ।
पाचनान्युपवासश्च व्यायामश्चेति लङ्घनम्॥18॥

- The following are the 10 types of *Laṅghana* (reducing therapy).
- *Catuṣprakārā Saṃśuddhi* - 4 types of purificatory measures viz. *Vamana-karma* (emesis), *Virecana karma* (purgation), *Āsthāpanavasti* (enema with decoctions) and *Nasyakarma* (nasal administration).
- *Pipāsā* (thirst control).
- *Māruta sevana* (exposed to the wind).
- *Ātapa sevana* (exposed to sun).
- *Pācana* (intake of the substances that stimulates digestion).
- *Upavāsa* (fasting).
- *Vyāyāma* (physical exercises).



Cakrapāṇi:

चतुष्प्रकारा संशुद्धिरिति अनुवासनं वर्जयित्वा, तस्य बृंहणत्वात्।– '*Catuṣprakārā saṃśuddhi*' is included all the five types of eliminating therapies except *Anuvāsanavasti*, because it causes nourishment to the body.

Indications of 10 Types of Laṅghana [19-24]

प्रभूतश्लेष्मपित्तास्रमलाः संसृष्टमारुताः।
बृहच्छरीरा बलिनो लङ्घनीया विशुद्धिभिः॥१९॥
येषां मध्यबला रोगाः कफपित्तसमुत्थिताः।
वम्यतीसारहृद्रोगविसूच्यलसकज्वराः ॥२०॥
विबन्धगौरवोद्गारहृल्लासारोचकादयः ।
पाचनैस्तान् भिषक् प्राज्ञः
प्रायेणादावुपाचरेत् ॥२१॥
एत एव यथोद्दिष्टा येषामल्पबला गदाः।
पिपासानिग्रहैस्तेषामुपवासैश्च ताञ्जयेत्॥२२॥
रोगाञ्जयेन्मध्यबलान् व्यायामातपमारुतैः।
बलिनां किं पुनर्येषां रोगाणामवरं बलम्॥२३॥
त्वग्दोषिणां प्रमीढानां
स्निग्धाभिष्य- न्दिबृंहिणाम्।
शिशिरे लङ्घनं शस्तमपि वातविकारिणाम्॥२४॥

- The 10 types of *Laṅghana* are indicated in different conditions as described below.
- 4 Types of *Śodhana* are suggested as *Laṅghana* (reducing therapy) for the following persons:
  1. The diseases caused by the excessive vitiation of *Kapha*, *Pitta*, *Rakta* and *Mala* associated with *Vāta* (*Prabhūta Śleṣma-pitta-aśṛk-malāḥ Saṃsṛṣṭa-mārutāḥ*).
  2. The persons who are having corpulent body (*Bṛhat-śarīra*).
  3. The disease which are having more strength (*Balavān Roga*).
- *Pācana* type of *Laṅghana* is indicated for the following persons:
  1. The persons who are suffering from the diseases having medium strength (*Madhya bala Roga*).
  2. The diseases originated by the vitiation of *Kapha* and *Pitta* (*Kapha-pitta samutthita*).
  3. Those who are suffering from vomiting (*Vami*), diarrhea (*Atīsāra*), heart diseases (*Hṛdroga*), cholera (*Viśūcikā*), intestinal hypotony (*Alasaka*), fever (*Jvara*), constipation (*Vibandha*), heaviness in the body (*Gaurava*), eructation (*Udgāra*), nausea (*Hṛllāsa*) and anorexia (*Arocaka*).
- *Pipāsā-nigrahaṇa* and *Upavāsa* type of *Laṅghana* is indicated for the following persons:
  1. When the above mentioned diseases are having poor strength (*Alpa-bala*).
- *Vyāyāma* (physical exercises), *Ātapa sevana* (exposed to sun) and *Māruta sevana* (exposed to wind) types of *Laṅghana* is indicated in the above conditions which are having medium strength and are affected to the strong persons (*Balavān*).
- It is also indicated that those who are strong and affected by the mild type of above diseases are also can be treated with *Vyāyāma, Ātapa sevana* and *Māruta sevana* types of *Laṅghana*.
- Winter season (*Śiśira Ṛtu*) is an excellent period for conducting *Laṅghana* (reducing therapy) to the persons who are suffering from skin disorders (*Tvak doṣa*), obstinate urinary disorders (*Pramīḍha*), unctuous (*Snigdha*), channel blocking (*Abhiṣyandi*), obese (*Bṛmhiṇām*) and afflicted by *Vāta* disorders (*Vāta Vikāra*).

Cakrapāṇi:

उक्तस्य दशप्रकारलङ्घनस्य भिन्नं विषयमाह– प्रभूतेत्यादि।– Here the author has presented the indications of 10 types of *Laṅghana* to begin the verse with the word '*Prabhūta*'.

आदाविति वचनमन्ते च्छर्दादीनां निरामाणां संशमनीयत्वात्।– The word '*Ādā*' which is mentioned at the end of various conditions beginning with *Vami* (*Chardi* or vomiting) indicates that initially they should be treated with pacifying measures to relieve *Āma* and then reducing therapies should be implemented.

रोगानिति लङ्घनीयरोगान्।– '*Rogān*' means those diseases which are cured by *Laṅghana* (reducing therapy).

बलिनामिति पदं बलवतामेव व्यायामादिसेवाभिधानार्थम्। मध्यबलानिति मध्यबलानपि; एतेनाञ्जसा अल्पबला एव गदा व्यायामादिविषया इति भावः।– *Balinām* means very severe type of diseases; *Madhyama bala* means which are moderately severe; *Alpa-bala* means mild type of diseases. In all the 3 types of diseases when the patient is strong they should be treated with *Vyāyāma, Ātapa sevana, Māruta sevana* etc.

बृंहिणां बृंहणयुक्तानाम्।– '*Bṛmhiṇām*' means that those are stout.

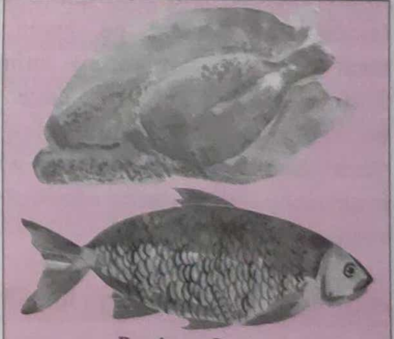
लङ्घनं शस्तमिति दशविधमपि।– The advantage of *Laṅghana* refers to all the 10 types of reducing therapy in this context.

शिशिर इति शिशिरगुणयुक्ते हेमन्ते शिशिरे च; अत्र च लङ्घनं बलवत्त्वात् प्राणिनां कार्यम्।– '*Śiśira*' means it includes *Hemanta* also as both the seasons are having similar features. During these seasons *Laṅghana* should be performed those who are having strong body.

Bṛṃhaṇa Dravya (Drugs Useful for Nourishing Therapy) [25]

अदिग्धविद्धमक्लिष्टं वयस्थं
सात्म्यचारिणाम् ।
मृगमत्स्यविहङ्गानां मांसं बृंहणमुच्यते ॥२५॥

- The meat of animals (*Mṛga*), fish (*Matsya*) and birds (*Vihaṅga*) which are not stricken with poisonous weapons like arrows etc. (*Adigdha viddham*), who are not suffering from any diseases (*Akliṣṭaṃ*), which are youthful (*Vayasthaṃ*) and who lives in their natural habitat (*Sātmya cāriṇa*) is useful as *Bṛṃhaṇa Dravya* (nourishing agent).



Bṛṃhaṇa Dravya

Eligible for Bṛṃhaṇa [26]

क्षीणाः क्षताः कृशा वृद्धा दुर्बला नित्यमध्वगाः।
स्त्रीमद्यनित्याग्रीष्मे च बृंहणीया नराः स्मृताः॥२६॥

- The following are eligible for *Bṛṃhaṇa* (nourishing therapy):
- ...*ṇā* (those who are wasting).
- ...*atā* (who are injured).
- *Kṛśā* (who are emaciated).
- *Vṛddhā* (who are aged).
- *Durbalā* (who are weak).
- *Nityam adhvagā* (habituated in long walks).
- *Strī-madya Nityā* (regularly indulged in sexual intercourse and alcoholic beverages).
- *Grīṣme* (during summer season).

Persons Eligible for Bṛṃhaṇa through Māṃsarasā [27]

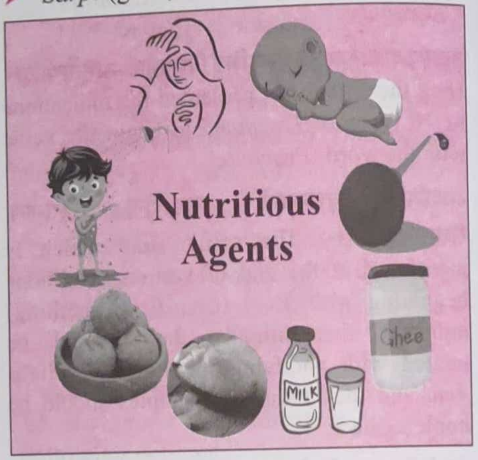
शोषार्शोग्रहणीदोषैर्व्याधिभिः कर्शिताश्च ये।
तेषां क्रव्यादमांसानां बृंहणा लघवो रसाः॥२७॥

- The person who was weakened by the affliction of *Śoṣa* (consumption), *Arśas* (hemorrhoids), *Grahaṇī doṣa* (amoebiasis) should be given the meat juice of carnivorous animals. The heaviness of meat juice can be changed through processing or otherwise the meat of the birds which is naturally lighter can be administered as nutritious agent.

Useful Nourishing Measures for All [28]

स्नानमुत्सादनं स्वप्नो मधुराः स्नेहबस्तयः।
शर्कराक्षीरसर्पींषि सर्वेषां विद्धि बृंहणम्॥२८॥

- The following measures are useful as nutritious agents for everyone.
- *Snāna* (bath).
- *Utsādana* (unction).
- *Svapna* (sleep).
- *Madhura dravya* (sweet substances).
- *Snehavasti* (enema with unctuous substances).
- *Śarkarā* (sugar).
- *Kṣīra* (milk).
- *Sarpi* (ghee).



Cakrapāṇi:

अदिग्धविद्धमिति विषाक्तशस्त्राविद्धम्।– '*Adigdha viddham*' means *Viṣākta-śastra Aviddham* i.e. which is not injured by poisonous weapon like arrow etc.

सात्म्ये देशे चरन्तीति सात्म्यचारिणः।– '*Sātmya cāriṇa*' means the animals that are roaming in their natural habitat.

लघव इति संस्कारेण लघवः; किंवा क्रव्यादानां ये लघवः श्येनादयः, तन्मांसरसा इत्यर्थः।– The word '*Lāghava*' means that the meat of animals made light by processing i.e. special method of cooking so that heaviness can be converted into lightness or the meat of carnivorous birds such as *Śyena* (eagle) etc. which is naturally light. This kind of meat juice should be taken as nourishing agent.

Rūkṣaṇa Dravya [29]

कटुतिक्तकषायाणां सेवनं स्त्रीष्वसंयमः।
खलिपिण्याकतक्राणां मध्वादीनां च रूक्षणम्॥२९॥

- The following drugs and activities are useful for drying therapy (*Rūkṣaṇa Karma*).
- Intake of pungent, bitter and astringent substances (*Kaṭu Tikta kaṣāya sevana*).
- Indulging in excessive sexual intercourse (*Strīṣvasaṃyamaḥ*).
- Intake of *Khali* (cake of mustard), *Piṇyāka* (sesamum cake), *Takra* (buttermilk) and *Madhu* (honey).

Khalī *Piṇyāka*

Persons Eligible for Rūkṣaṇa [30]

अभिष्यण्णा महादोषा मर्मस्था व्याधयश्च ये।
ऊरुस्तम्भप्रभृतयो रूक्षणीया निदर्शिताः॥३०॥

- The following persons are eligible for drying therapy (*Rūkṣaṇa Karma*).
- *Kapha Rogi* (*Abhiṣyaṇṇā*).
- *Vāta Rogi* (*Mahā-doṣa*).
- Diseases afflicting at the region of vital points (*Marmastha Vyādhi*).
- Persons suffering from *Ūrustambha*, *Āḍhyavāta*, *Prameha* etc.

Sneha-Sveda Dravya and Eligible Persons for Sneha and Sveda [31]

स्नेहाः स्नेहयितव्याश्च स्वेदाः स्वेद्याश्च ये नराः।
स्नेहाध्याये मयोक्तास्ते स्वेदाख्ये च सविस्तरम्॥३१॥

- How many types of *Sneha*?
- Who are eligible for *Snehakarma* (oleation therapy)?
- What are the types of *Sveda*?
- Who are eligible for *Svedakarma* (sudation therapy)?
- All these have already been explained in detail in the chapters of *Snehādhyāya* and *Svedādhyāya* by the author.

Cakrapāṇi:

मध्वादीनां च सेवनमिति संबन्धः।– The term '*Sevana*' is also related to *Madhvādīnāṃ*. That means the use of *Madhu* (honey) etc. acts as drying therapy.

खलिः सर्षपखलिः; पिण्याकं तिलखलिः, किंवा पिण्याकशाकम्।– '*Khali*' means oil-cake of mustard. '*Piṇyāka*' means sesamum oil-cake or *Piṇyāka-śāka*.

प्रभृतिग्रहणादाढ्यवातप्रमेहादयो ग्राह्यः।– According to the word '*Prabhṛti*', *Āḍhyavāta*, *Prameha* etc. have to be taken.

Stambhana Dravya [32]

द्रवं तन्वसरं यावच्छीतीकरणमौषधम्।
स्वादु तिक्तं कषायं च स्तम्भनं सर्वमेव तत्॥३२॥

- The drugs which are liquid in nature (*Drava*), thin (*Tanu*), stable (*Asara*), which produces coldness (*Śītīkaraṇa auṣadha*), which are having sweet (*Madhura*), bitter (*Tikta*) and astringent (*Kaṣāya*) in taste are known

as *Stambhana Dravya*.

Eligible for Stambhana [33]

पित्तक्षाराग्निदग्धा ये वम्यतीसारपीडिताः।
विषस्वेदातियोगार्ताः स्तम्भनीया निदर्शिताः॥३३॥

- The following are eligible for *Stambhana* (astringent therapy)
- Persons suffering from *Pitta* disorders (*Pitta rogi*)
- Who have undergone chemical and thermal cautery (*Kṣārāgni dagdhā*)
- Who are suffering from vomiting and diarrhea (*Vami- Atīsāra pīḍita*)
- Who are suffering from *Viṣavegā* and *Sveda Atiyoga*

Cakrapāṇi:

तनु अबहलम्।– '*Tanu*' means *Abahala* i.e. which is not thick or dense. That means thin.

सरति गच्छतीति सरं, न सरमसरं, स्थिरमित्यर्थः।।– '*Sara*' means the one which moves. '*Asara*' implies that which is stable and not having any movement.

Features of Proper Reducing Therapy (Samyak Laṅghana) [34-35]

वातमूत्रपुरीषाणां विसर्गे गात्रलाघवे।
हृदयोद्गारकण्ठास्यशुद्धौ तन्द्राक्लमे गते॥३४॥
स्वेदे जाते रुचौ चैव क्षुत्पिपासासहोदये।
कृतं लङ्घनमादेश्यं निर्व्यथे चान्तरात्मनि॥३५॥

- The following are the features of proper reducing therapy:
- Proper elimination of flatus, urine and stools (*Vāta-mūtra-purīṣa visarga*).
- Lightness in the body (*Gātra lāghava*).
- Feeling of purity in the heart, eructation, throat and mouth (*Hṛdaya-Udgāra-kaṇṭha-āsya śuddhi*).
- Disappearance of drowsiness and fatigue (*Tandrā-klama-gate*).
- Appearance of sweating (*Sveda jāta*).
- Increases the taste towards food (*Ruci*).
- Feeling of excessive hunger and thirst (*Kṣut- Pipāsā -sahodaye*).
- Calmness of the mind (*Nirvyathe-Antarātmani*).

Features of Excessive Reduction Therapy (Ati-Laṅghana) [36-37]

पर्वभेदोऽङ्गमर्दश्च कासः शोषो मुखस्य च।
क्षुत्प्रणाशोऽरुचिस्तृष्णा दौर्बल्यं श्रोत्रनेत्रयोः॥३६॥
मनसः संभ्रमोऽभीक्ष्णमूर्ध्ववातस्तमो हृदि।
देहाग्निबलनाशश्च लङ्घनेऽतिकृते भवेत्॥३७॥

- The following are the features of excessive reduction therapy (*Ati-Laṅghana*):
- Cracking sounds in the joints (*Parvabheda*).
- Body pains (*Aṅgamarda*).
- Dryness in the mouth (*Mukhaśoṣa*).
- Loss of appetite (*Kṣut-praṇāśa*).
- Anorexia (*Aruci*).
- Thirst (*Tṛṣṇā*).
- Impaired hearing and sight (*Śrotra-netra daurbalya*).
- Confusion (*Mano bhrama*).
- Frequent upper movement of *Vāta* i.e. eructations (*Abhīkṣṇa ūrdhva vāta*).
- Bradycardia (*Tamo-hṛdi*).

- Decreased digestive power (*Dehāgni-nāśa*).
- Loss of body strength (*Bala-nāśa*).

Cakrapāṇi:

क्षुत्पिपासयोरसहः पीडाकरत्वेनोदयः क्षुत्पिपासासहोदयः, न तु क्षुत्पिपासयोर्युगपदुदयः।– '*Kṣut-pipāsayoḥ-asaha*' means unable to bear the hunger and thirst or which causes pain. This does not mean that both hunger and thirst appear together.

अत एवोक्तं सुश्रुते- "सृष्टमारुतविण्मूत्रं क्षुत्पिपासासहं लघुम्" (सु. उ. तं. अ. ३९) इत्यादि।– It is also stated by *Suśruta* that "Proper elimination of flatus, urine and faeces; appearance of intolerable hunger and thirst; feeling of lightness in the body" are the proper signs and symptoms of *Laṅghana* – (Su. U. 39/104).

अन्तरात्मनीति मनसि।– '*Antarātma*' refers to mind.

मनसः संभ्रमो भ्रान्तिरेव।– '*Manasaḥ Sambhrama*' means *Bhrānti* i.e. confusion.

ऊर्ध्वे काये वात ऊर्ध्ववातः।।– '*Ūrdhva-Vāta*' means the reach of *Vāta* in the upper parts of the body.

Features of Proper Nourishing Therapy (Samyak Bṛṃhaṇa) [38]

बलं पुष्ट्युपलम्भश्च कार्श्यदोषविवर्जनम्।
लक्षणं बृंहिते स्थौल्यमति चात्यर्थबृंहिते॥३८॥

- Getting strength and corpulence (*Balaṃ-puṣṭi-upalambha*) and disappearance of the defects of emaciation (*Kārśya-doṣa-vivarjanam*) are the features of proper nourishing therapy (*Samyak Bṛṃhita Lakṣaṇa*).
- Excessive nourishing therapy (*Ati-Bṛṃhaṇa*) leads to excessive obesity (*Sthaulya*).

Cakrapāṇi:

कार्श्यदोषविवर्जनमिति कार्श्ये ये दोषाः शीतोष्णासहत्वादयः, तेषां वर्जनम्।।– '*Kārśya-doṣa-vivarjanam*' means to remove the defects of *Kārśya* such as intolerance for cold and heat etc.

Features of Rūkṣaṇa

कृतातिकृतलिङ्गं यल्लङ्घिते तद्धि रूक्षिते।

- The features of proper and excessive conduction of drying therapy (*Rūkṣaṇa Karma*) are identical with the features of reducing therapy (*Laṅghana Karma*).

Proper Features of Stambhana [39]

स्तम्भितः स्याद्बले लब्धे यथोक्तैश्चामयैर्जितैः॥३९॥

- Gaining strength (*Labdha Bala*) and overcome the afflicted diseases (*Yathokta- Āmaya-jita*) are the proper features of astringent therapy (*Stambhana Karma*).

Stambhana Atiyoga Lakṣaṇa [40]

श्यावता स्तब्धगात्रत्वमुद्वेगो हनुसंग्रहः।
हृद्वर्चोनिग्रहश्च स्यादतिस्तम्भितलक्षणम्॥४०॥

The following are the features of excessive conduction of astringent therapy (*Stambhana Karma*):

- Blackish appearance (*Śyāvatā*).
- Stiffness in the body (*Stabdha gātratva*).
- Vomiting sensation (*Udvega*).
- Lock-jaw (*Hanugraha*).

> Bradycardia (*Hṛdgraha*).
> Obstruction of faeces (*Varco-nigraha*).

Cakrapāṇi:

बले लब्धे इति बलवान् यदा पुरुषो भवति।- '*Bale Labdhe*' means by the proper conduction of *Stambhana* therapy the person gets appropriate strength.

यथोक्तैरिति "पित्तक्षाराग्निदग्धा ये" इत्याद्यभिधेयैः।- '*Yathoktai*' means the person who is afflicted by *Pitta*, *Kṣāra* and *Agni* should be advised to go for *Stambhana* therapy, so that the body can get the strength and nourishment.

उद्वेग ऊर्ध्ववातवेगः; किंवा भैषज्यानभिलाषः।।- '*Udvega*' means the upward movement of *Vāta* (or) aversion towards taking medicine.

Ayoga Lakṣaṇa of All the Six Therapies [41]

लक्षणं चाकृतानां स्यात् षण्णामेषां समासतः।
तदौषधानां धातूनामशमो वृद्धिरेव च॥41॥

In brief, due to the inappropriate operation of all these six treatments, there is no eradication of diseases, but there is an increase in diseases for what these therapies has been administered.

Benefits of Ṣaḍūpakrama [42]

इति षट् सर्वरोगाणां प्रोक्ताः सम्यगुपक्रमाः।
साध्यानां साधने सिद्धा मात्राकालानुरोधिनः॥42॥

By considering dosage and time, the proper administration of these six therapies can cure all the treatable diseases.

Cakrapāṇi:

तदौषधानामिति लङ्घनादिसाध्यानाम्। वृद्धिरेव चेति स्तोकमात्रकृतलङ्घनादिक्रियया दोषक्षोभमात्रस्य कृतत्वात्।- '*Tadauṣadhānām*' means the diseases which can be cured by the administration of *Laṅghana* and the other treatment modalities i.e. *Ṣaḍūpakrama*.

Vṛddhireva ca' means that due to improper application of *Ṣaḍūpakrama*, the *Doṣās* gets irritated but do not become pacified.

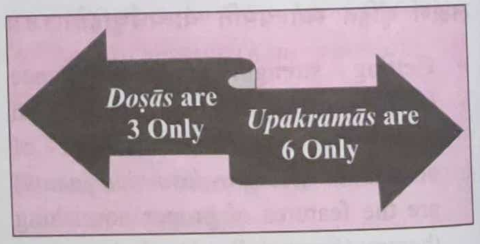
धातूनामिति दोषाणां, "दोषा अपि धातुशब्दं लभन्ते" इति वचनात्।- Here the term *Dhātu* refers to *Doṣās*. It is also noted on the statement that "*Doṣās* are also sometimes called by the name of *Dhātūs*".

भवति चात्र-
दोषाणां बहुसंसर्गात् सङ्कीर्यन्ते ह्युपक्रमाः।
षट्त्वं तु नातिवर्तन्ते त्रित्वं वातादयो यथा॥43॥

Thus it is said:

Based on the combination and permutations of *Doṣās*, it has become a number of *Doṣās* and also leads to many diseases. In this way treatments become countless as they need to be combined with each other.

Whatever the number of diseases that exist, they are manifested only by the vitiation of the *Tridoṣās* only. Similarly, the methods of treatment mentioned here cannot be crossed beyond *Ṣaḍūpakrama*.



Cakrapāṇi:

संप्रत्युक्तलङ्घनाद्युपक्रमाणां विकारापेक्षया संसर्गमाह- दोषाणामित्यादि।- Now the author has presented

the combination of methods of treatment based on the conditions of the disease by starting the verse with the word '*Doṣāṇām*'.

दोषाणां यस्मात् संसर्गा बहवः, तस्मात्तत्साधनार्थमुपक्रमा अपि सङ्कीर्यन्ते मिश्रतां यान्ति। यथा- क्वचिल्लङ्घनस्वेदने, क्वचिद्बृंहणस्नेहने एवमादि। षट्त्वं तु नातिवर्तन्त इति संसृष्टा अपि लङ्घनादिस्वरूपं न जहति; न लङ्घनादयः परस्परयुक्ता मधुसर्पिःसंयोगवत् प्रकृतिगुणानपेक्षिकार्यान्तरमारभन्त इति भावः।- Since there are many a number of combinations of *Doṣās*, there are several ways to combine treatment modalities. Just as combining two types of treatments viz. *Laṅghana* and *Svedana*; *Bṛṃhaṇa* and *Snehana* etc. However the number remains six only. Even though they are combined they are not going to lose their specific characteristic feature. That means dissimilar to the combination of honey and ghee, they do not produce any adverse effects except their own inherent effect.

अत्रैव दृष्टान्तमाह- त्रित्वमित्यादि । अयं च दृष्टान्तः संसर्गिसंख्याऽपरित्यागमात्रकः।- Here the example of *Doṣās* is quoted by the author. Despite the different combinations of *Doṣās*, their number remained as only three.

To Sum Up [44]

तत्र श्लोकाः-
इत्यस्मिँल्लङ्घनाध्याये व्याख्याताः षडुपक्रमाः।
यथाप्रश्नं भगवता चिकित्सा यैः प्रवर्तते॥44॥

In this way, after inquiring by the disciples, all six therapies that are useful for treatment have been explained by Lord *Ātreya* in the current chapter of *Laṅghana-Bṛṃhaṇīya Adhyāya*.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने लङ्घनबृंहणीयो नाम द्वाविंशोऽध्यायः॥22॥

Thus ends the Twenty Second chapter of *Ślokasthāna* entitled *Laṅghana-Bṛṃhaṇīya Adhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

***

कालभोजनमारोग्यकराणां

Intake of food according to the time (Kāla-Bhojana) is the best one in promoting health.

- Ca. Sū. 25/40

23

CHAPTER

Saṃtarpaṇīya Adhyāya

सन्तर्पणीयोऽध्यायः

Saṃtarpaṇa Dravya 648

Diseases Caused by Ati-Saṃtarpaṇa 649

General Line of Treatment for Saṃtarpaṇa -janya Roga 649

Triphalādi Kvātha 650

Mustādi Kvātha 650

Kuṣṭhādi Cūrṇa 651

Takrābhayā Prayoga 652

Tryūṣaṇādi Mantha 652

Vyoṣādi Saktu 652

Pathya Āhāra-Vihāra 653

Diseases Caused by Apatarpaṇa 654

Saṃtarpaṇa Bheda 654

Management of Diseases Caused by Apatarpaṇa 655

Śarkarādi Saṃtarpaṇa Mantha 656

Vātādi Anulomana Saṃtarpaṇa Mantha 656

Udāvartādi-hara Tarpaṇa 657

Madyavikāra-hara Mantha 657

Sadyo- Saṃtarpaṇa Mantha 657

To Sum up 657

Chapter 23

Saṃtarpaṇīya Adhyāya

सन्तर्पणीयोऽध्यायः

अथातः संतर्पणीयमध्यायं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Laṅghana-Bṛṃhaṇīya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Saṃtarpaṇīya Adhyāya*, as taught by Lord *Ātreya*.

Cakrapāṇi:

व्याख्यातषडुपक्रमाणामेव संतर्पणापतर्पणभेदेन द्विविधानां द्विविधविषये प्रवृत्तिं दर्शयितुं संतर्पणीयोऽभिधीयते।- In the previous chapter the author has explained about *Ṣaḍūpakrama* and those six can also be incorporated into 2 types of therapies i.e. *Saṃtarpaṇa* and *Apatarpaṇa*. Keeping this in view the present chapter called '*Saṃtarpaṇīya Adhyāya*' has been described.

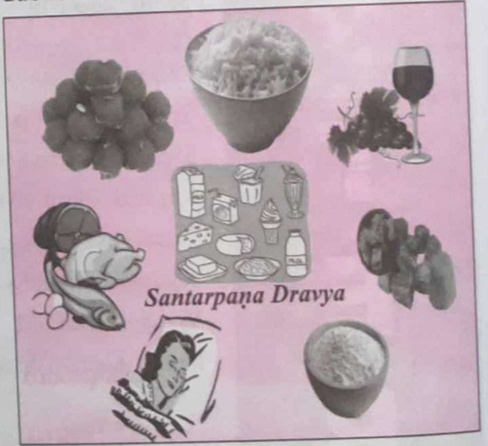
Saṃtarpaṇa Dravya [3-4]

संतर्पयति यः स्निग्धैर्मधुरैर्गुरुपिच्छिलैः।
नवान्नैर्नवमद्यैश्च मांसैश्चानूपवारिजैः॥3॥
गोरसैर्गौडिकैश्चान्नैः पैष्टिकैश्चातिमात्रशः।
चेष्टाद्वेषी दिवास्वप्नशय्यासनसुखे रतः॥4॥
रोगास्तस्योपजायन्ते संतर्पणनिमित्तजाः।

The following are the substances and activities which causes *Saṃtarpaṇa* (satiation):

- Intake of unctuous (*Snigdha*), sweet (*Madhura*), heavy (*Guru*) and slimy (*Picchila*) substances.
- Intake of the food prepared with newly harvested grains (*Navānna*)
- Indulging in drinking freshly prepared alcoholic beverages (*Nava-Madya*)
- Consumption of the meat of marshy (*Ānūpa*) and aquatic (*Vārija*) animals
- Excessive use of milk and milk products (*Gorasa*), jaggery and its preparations (*Gauḍikaiśca Annai*), rice flour preparations (*Piṣṭānna*).
- Aversion towards physical activities (*Ceṣṭā-dveṣī*)
- Indulging in day sleep (*Divāsvapna*)
- Keeps lying or sitting comfortably over bed (*Śayyā-āsana-sukhe-rataḥ*)

*With excessive use of the above food items and activities, people will get sick due to over nourishment.



Santarpaṇa Dravya

Cakrapāṇi:

संतर्पयति संतर्पणमाचरति।- '*Saṃtarpayati*' means the substances which cause satiation to the body.

स्निग्धैरित्यादिवचनमस्निग्धादिभिरपि शक्तुप्रभृतिभिस्तृप्तिमात्रकारकत्वेन संतर्पणनिषेधार्थं; भवति हि तृप्तिकारके संतर्पणशब्दप्रयोगः, यथाऽत्रैव संतर्पणप्रयोगे- "शक्तूनां षोडशगुणो भागः संतर्पणं पिबेत्" इति।- The adjective '*Snigdhaiḥ*' etc. is especially used to exclude the non-unctuous substances like *Saktu* etc. which produce contentment but not corpulence. This means that satiating substances are not necessarily that it consist unctuous, sweet, heavy and slimy substances. Non-unctuous substances such as *Saktu* (roasted grain flour) etc. are also satiating in this sense that it brings about satisfaction but it doesn't result in over corpulence. However the term, '*Saṃtarpaṇa*' is used for the substances producing satiation (*Tṛpti*) vide verse no. 21 of this chapter that "For *Saṃtarpaṇa*, the *Saktu* mixed with 16 times of water is to be taken".

शय्यासनसुखे रतत्वेनैव चेष्टाद्वेषित्वे लब्धे पुनस्तद्वचनं शय्यासनस्थितस्यापि गीताङ्गचालनादिचेष्टानिषेधार्थम्।- '*Śayyāsana Sukhe*' means lying or sitting comfortably on a bed without any other activities. To exclude even the movements of the parts the above term is used.

Diseases Caused by Ati- Saṃtarpaṇa [5-7]

प्रमेहपिडकाकोठकण्डूपाण्ड्वामयज्वराः ॥5॥
कुष्ठान्यामप्रदोषाश्च मूत्रकृच्छ्रमरोचकः।
तन्द्रा क्लैब्यमतिस्थौल्यमालस्यं गुरुगात्रता॥6॥
इन्द्रियस्त्रोतसां लेपो बुद्धेर्मोहः प्रमीलकः।
शोफाश्चैवंविधाश्चान्ये शीघ्रमप्रतिकुर्वतः॥7॥

The following diseases are caused due to over nourishment (*Ati- Saṃtarpaṇa*):

- *Prameha* (obstinate urinary disorders including diabetes), *Piḍakā* (carbuncles), *Koṭha* (urticaria), *Kaṇḍū* (itching), *Pāṇḍu* (anemia), *Jvara* (fever), *Kuṣṭha* (obstinate skin disorders including leprosy), *Āma pradoṣaja* (diseases due to *Āma*), *Mūtrakṛcchra* (dysuria), *Arocaka* (anorexia), *Tandrā* (drowsiness), *Klaibya* (impotency), *Atisthaulya* (excessive obesity), *Ālasya* (laziness), *Gurugātratā* (heaviness in the body), *Indriya-Srotasāṃ Lepa* (coating in the sense organs and channels), *Buddhermoha* (confusion), *Pramīlaka* (sleepiness), *Śopha* (oedema) and other such diseases will be afflicted, if not treated properly.

Cakrapāṇi:

आमप्रदोषा विसूचिकादयः।- '*Āmadoṣa*' means *Visūcikā*, *Alasaka* etc.

प्रमीलकः सततं प्रध्यानम्।- '*Pramīlaka*' means always think about something.

General Line of Treatment for Saṃtarpaṇa -janya Roga [8-9]

शस्तमुल्लेखनं तत्र विरेको रक्तमोक्षणम्।
व्यायामश्चोपवासश्च धूमाश्च स्वेदनानि च॥8॥
सक्षौद्रश्चाभयाप्राशः प्रायो रूक्षान्नसेवनम्।
चूर्णप्रदेहा ये चोक्ताः कण्डूकोठविनाशनाः॥9॥

The following line of treatment is recommended for the management of diseases caused by over nourishment:

- *Ullekhana* (emesis).
- *Vireka* (purgation therapy).
- *Raktamokṣaṇa* (bloodletting).
- *Vyāyāma* (physical exercises).
- *Upavāsa* (fasting).

- Dhūmapāna (inhalation of medicated fumes).
- *Svedakarma* (sudation therapy).
- *Sa-kṣaudra Abhayā-prāśa* (intake of *Abhayā cūrṇa* with honey).
- *Rūkṣānna Sevana* (consumption of dry food substances).
- *Cūrṇa-Pradehā* i.e. powders and ointments mentioned in the 3rd chapter for the management of *Kaṇḍū* (itching) and *Koṭha* (urticaria).

Cakrapāṇi:

सक्षौद्रश्चाभयाप्राश इति क्षौद्रेण सह हरीतकीप्राशः; किंवा अगस्त्यहरीतक्यादिप्राशः।– '*Sa-Kṣaudraśca-Abhayā -prāśa*' means intake of *Harītakī* along with honey or else the use of *Agastyaharītakyādi Prāśa*.

ये चोक्ता इति आरग्वधीये (सू. अ. 3)।– '*Ye coktā*' means the powders and ointments described in the chapter called *Āragvadha Adhyāya*, which were useful for the management of *Kaṇḍū* (itching) and *Koṭha* (urticaria).

Triphalādi Kvātha [10-11]

त्रिफलारग्वधं पाठां सप्तपर्णं सवत्सकम्।
मुस्तं समदनं निम्बं जलेनोत्क्वथितं पिबेत्॥10॥
तेन मेहादयो यान्ति नाशमभ्यस्यतो ध्रुवम्।
मात्राकालप्रयुक्तेन संतर्पणसमुत्थिताः॥11॥

Drugs: *Triphalā, Āragvadha, Pāṭhā, Saptaparṇa, Vatsaka, Mustā, Madana, Nimba.*

Procedure: Take the above mentioned drugs in the prescribed quantity and boil with water to prepare the decoction.

Indications: Regular intake of this decoction by considering the dosage and time, it will be useful for the management of *Prameha* and other diseases caused by over nourishment.

Triphalādi Kvātha

Cakrapāṇi:

तेनेति क्वाथेन करणभूतेन, अभ्यस्यतोऽभ्यासं कुर्वाणस्य; किंवा तेन क्वाथेन त्रिफलादीन्यभ्यस्यत इति योजना।– The word '*Tena*' refers to regular intake of *Triphalādi Kvātha* or else *Triphalā* along with the decoctions described in the chapter *Āragvadhīya Adhyāya*, which are useful for the management of *Saṃtarpaṇa janya roga*.

Mustādi Kvātha [12-14]

मुस्तमारग्वधः पाठा त्रिफला देवदारु च।
श्वदंष्ट्राखदिरोनिम्बोहरिद्रेत्वक्च वत्सकात्॥12॥
रसमेषां यथादोषं प्रातः प्रातः पिबन्नरः।
संतर्पणकृतैः सर्वैर्व्याधिभिः संप्रमुच्यते॥13॥
एभिश्चोद्वर्तनोद्धर्षस्नानयोगोपयोजितैः ।
त्वग्दोषाः प्रशमं यान्ति तथा स्नेहोपसंहितैः॥14॥

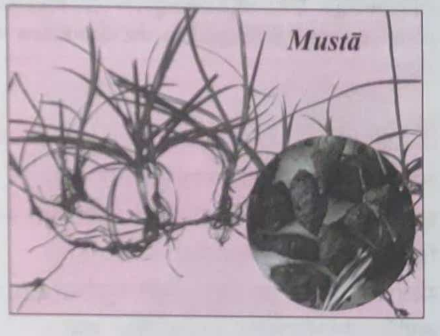
Drugs: *Mustā, Āragvadha, Pāṭhā, Triphalā, Devadāru, Śvadaṃṣṭrā, Khadira, Nimba, Haridrā, Dāruharidrā* and *Kuṭaja Tvak.*

Procedure: Take the above mentioned drugs in the prescribed quantity and boil with water to prepare the decoction.

Time of Administration: Daily early in the morning.

Indications: Diseases caused by over nourishment.

- If the above mentioned drugs are used externally as *Udvartana* (anointment), *Uddharṣaṇa* (rubbing), *Snāna* (bath) or used with oil (*Snehopasaṃhitai*), then it is useful for the management of skin disorders (*Tvak-doṣa*).



Mustā

Cakrapāṇi:

यथादोषमिति दोषप्रमाणापेक्षया गृहीतमात्रम्।– '*Yathā-doṣaṃ*' means the dosage should be fixed according to the intensity of the vitiated *Doṣa*.

उद्वर्तनमभ्यङ्गपूर्वकम्, उद्धर्षस्त्वनभ्यङ्गपूर्वकः।– '*Udvartana*' means massage done before rubbing the body. '*Uddharṣaṇa*' means rubbing the body without massage.

स्नेहोपसंहितैरिति स्नेहसाधनोपयुक्तैः।– '*Snehopasaṃhitai*' means provided with unctuous substances.

Kuṣṭhādi Cūrṇa [15-16]

कुष्ठं गोमेदको हिङ्गु क्रौञ्चास्थि त्र्यूषणं वचा।
वृषकैले श्वदंष्ट्रा च खराह्वा चाश्मभेदकः॥15॥
तक्रेण दधिमण्डेन बदराम्लरसेन वा।
मूत्रकृच्छ्रं प्रमेहं च पीतमेतद्व्यपोहति॥16॥

Drugs: *Kuṣṭha, Gomedaka, Hiṅgu, Krauñca-asthi, Tryūṣaṇa (Trikaṭu), Vacā, Vṛṣaka (Vāsā), Elā, Śvadaṃṣṭrā, Kharāhvā (Ajamodā)* and *Aśmabhedaka.*

Procedure: Take the above drugs in the specified quantity and make into fine powder by means of pulverization.

Anupana: *Takra* (buttermilk) or *Dadhi maṇḍa* (whey) or *Amla Badara rasa* (sour juice of *Zizyphus* jujube).

Indications: *Mūtrakṛcchra* (dysuria), *Prameha* (obstinate urinary disorders including diabetes mellitus).

Kuṣṭha

Cakrapāṇi:

गोमेदकः मणिविशेषः।– '*Gomedaka*' is one of the precious gem stones i.e. Hessonite.

क्रौञ्चः पक्षी, 'कोंच' इति ख्यातः।– '*Krauñca*' is a bird. It is popular in the name of *Koṃca*.

खराह्वा अजमोदा।– '*Kharāhvā*' means *Ajamodā*.

Takrābhayā Prayoga [17]

तक्राभयाप्रयोगैश्च त्रिफलायास्तथैव च।
अरिष्टानां प्रयोगैश्च यान्ति मेहादय: शमम्॥17॥

The following 3 recipes are useful for the management of *Prameha* (obstinate urinary disorders including diabetes mellitus) and other disorders.

- *Abhayā* (*Harītakī*) along with *Takra* (buttermilk).
- *Triphalā* along with *Takra* (buttermilk).
- *Takrāriṣṭa* or other *Ariṣṭa* preparations mentioned in the context of *Prameha*.

Takrābhayā

Tryūṣaṇādi Mantha [18]

त्र्यूषणं त्रिफला क्षौद्रं क्रिमिघ्नमजमोदक:।
मन्थोऽयं सक्तवस्तैलं हितो लोहोदकाप्लुत:॥18॥

Drugs: *Tryūṣaṇa* (*Trikaṭu*), *Triphalā*, *Krimighna* (*Viḍaṅga*), *Ajamodā*

Kṣaudra (honey)

Saktu (roasted grain flour)

Taila (oil)

Lohodaka (decoction of *Aguru*)

Procedure: Initially take the above mentioned drugs from *Tryūṣaṇa* to *Ajamodā* in equal quantity and make into fine powder by means of pulverization.

Then add *Saktu* to the fine powder and afterwards mix honey and oil and then add the decoctions of *Aguru* when it became auto cool and churn well.

The semisolid preparation is called *Mantha*.

Indications: All the diseases caused by over nourishment.

Cakrapāṇi:

लोहोदकाप्लुत इति अगुरूदकाप्लुत:।- '*Lohodaka-pluta*' means submerged in the decoction of *Aguru*.

Vyoṣādi Saktu [19-24]

व्योषं विडङ्गं शिग्रूणि त्रिफलां कटुरोहिणीम्।
बृहत्यौ द्वे हरिद्रे द्वे पाठामतिविषां स्थिराम्॥19॥
हिङ्गु केबुकमूलानि यवानीधान्यचित्रकान्।
सौवर्चलमजाजीं च हपुषां चेति चूर्णयेत्॥20॥
चूर्णतैलघृतक्षौद्रभागा: स्युर्मानत: समा:।
सक्तूनां षोडशगुणो भाग: संतर्पणं पिबेत्॥21॥
प्रयोगादस्य शाम्यन्ति रोगा: संतर्पणोत्थिता:।
प्रमेहा मूढवाताश्च कुष्ठान्यर्शांसि कामला:॥22॥
प्लीहा पाण्डवामय: शोफो मूत्रकृच्छ्रमरोचक:।
हृद्रोगो राजयक्ष्मा च कास: श्वासो गलग्रह:॥23॥
क्रिमयो ग्रहणीदोषा: श्वैत्र्यं स्थौल्यमतीव च।
नराणां दीप्यते चाग्नि: स्मृतिर्बुद्धिश्च वर्धते॥24॥

Drugs: *Vyoṣa* (*Trikaṭu*) *Viḍaṅga*, *Śigru*, *Triphalā*, *Kaṭurohiṇī*, *Bṛhatī*, *Kaṇṭakārī*, *Haridrā*, *Dāruharidrā*, *Pāṭhā*, *Ativiṣā*, *Sthirā* (*Śāliparṇī*), *Hiṅgu*, *Kebuka mūla*, *Yavānī*, *Dhānyaka*, *Citraka*, *Sauvarcala*, *Ajāji* and *Hapuṣa* - 1 Part

Taila (oil) - 1 Part

Ghṛta (ghee) - 1 Part

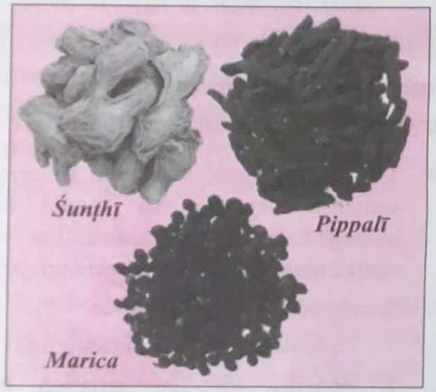
Kṣaudra (honey) - 1 Part

Saktu (roasted grain flour)-16 Parts

Procedure: Initially take the above mentioned drugs from *Vyoṣa* to *Hapuṣa* in equal quantity and make into fine powder by means of pulverization.

Then add 1 Part of Oil, 1 Part of Ghee and 1 Part of Honey to the fine powder and subsequently add 16 Parts of *Saktu*.

The above mixture is then well mixed in water and should be taken internally.



Indications: All the diseases caused by over nourishment.

Prameha, *Mūḍhavāta*, *Kuṣṭha*, *Arśas*, *Kāmalā*, *Plīhā*, *Pāṇḍu*, *Śopha*, *Mūtrakṛcchra*, *Arocaka*, *Hṛdroga*, *Rājayakṣmā*, *Kāsa*, *Śvāsa*, *Galagraha*, *Krimi*, *Grahaṇī-doṣa*, *Śvitra*, *Atisthaulya*,

It is also useful for increasing the digestive fire (*Agnidīpti*).

It also improves the memory (*Smṛti*) and intellectual power (*Buddhi*).

Cakrapāṇi:

उदककरणं च षडङ्गजलविधानेन।- It should be prepared by the method of preparation of *Ṣaḍaṅga Pānīya*.

इह प्रयोगे वक्ष्यमाणव्योषाद्युक्तप्रमाणेन साहचर्याच्चूर्णादिमानं ज्ञेयम्।- In this recipe the quantity of *Vyoṣa* and the other drugs should be taken in equal quantity.

संतर्पणमिति जलालोडितशक्तुरूपतया, तेन संतर्पणसंज्ञस्याप्यपतर्पणता ज्ञेया।- Even though *Vyoṣādi Saktu* does not function as nourishing agent, it is considered as *Tarpaṇa dravya*, because it provides satisfaction.

श्वैत्र्यं श्वित्रित्वं; 'श्वैत्यं' इति पाठे श्वेतावभासता।- '*Śvaitryaṃ*' means *Śvitra* i.e. leucoderma. This means whiteness of the skin is visible in the form of discoloration.

Pathya Āhāra-Vihāra [25]

व्यायामनित्यो जीर्णाशी यवगोधूमभोजन:।
संतर्पणकृतैर्दोषै: स्थौल्यं मुक्तवा विमुच्यते॥25॥
उक्तं संतर्पणोत्थानामपतर्पणमौषधम्।

The following foods and activities are wholesome for the persons suffering from the diseases due to over nourishment. This will help people to get relief from obesity.

- Regular physical exercises (*Vyāyāma nitya*).
- Intake of the food prepared by *Yava* (barley) and *Godhūma* (wheat) after digestion of the previously taken meal (*Jīrṇāśī*).

In this way the emaciating therapies for the cure of diseases due to over nourishment have been described.

Diseases Caused by Apatarpaṇa [26-29]

वक्ष्यन्ते सौषधाश्चोर्ध्वमपतर्पणजा गदाः॥२६॥
देहाग्निबलवर्णौजःशुक्रमांसपरिक्षयः ।
ज्वरः कासानुबन्धश्च पार्श्वशूलमरोचकः॥२७॥
श्रोत्रदौर्बल्यमुन्मादः प्रलापो हृदयव्यथा।
विण्मूत्रसंग्रहः शूलं जङ्घोरुत्रिकसंश्रयम्॥२८॥
पर्वास्थिसन्धिभेदश्च ये चान्ये वातजा गदाः।
ऊर्ध्ववातादयः सर्वे जायन्ते तेऽपतर्पणात्॥२९॥

The diseases caused by *Apatarpaṇa* and their management will be described as under.

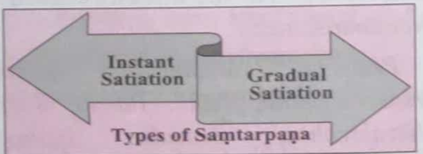
The following are the diseases afflicted by non-satiating therapy (*Apatarpaṇa*).

- Decrease of *Deha-bala* (body strength), *Agnibala* (digestive power), *Varṇa* (complexion), *Ojas*, *Śukra* (semen) and *Māṃsa* (muscle tissue).
- *Jvara* (fever) associated with *Kāsa* (cough).
- *Pārśvaśūla* (pain in the flanks).
- *Arocaka* (anorexia).
- *Śrotra-daurbalya* (unable to hear properly).
- *Unmāda* (insanity).
- *Pralāpa* (delirium)
- *Hṛdayavyathā* (pain in the cardiac region).
- *Viṇmūtra-saṅgraha* (retention of urine and faeces).
- *Jaṅghā-ūru-trika śūla* (pain in the calf muscles, thighs and sacral region).
- *Parva-Asti-Sandhi bheda* (cracking pain in the fingers, bones and joints).
- *Ūrdhvavāta* (upward movement of *Vāta*) and other *Vātik* disorders.

Saṃtarpaṇa Bheda [30]

तेषां संतर्पणं तज्ज्ञैः पुनराख्यातमौषधम्।
यत्तदात्वे समर्थं स्यादभ्यासे वा तदिष्यते॥३०॥

- The above disorders caused by non-satiation (*Apatarpaṇa*) should be managed by the administration of nutritious drugs (*Saṃtarpaṇa Dravya*).
- *Saṃtarpaṇa* is of 2 types viz.
  1. *Tadātve* (causes instant satiation)
  2. *Abhyāse* (gradual satiation by regular use)



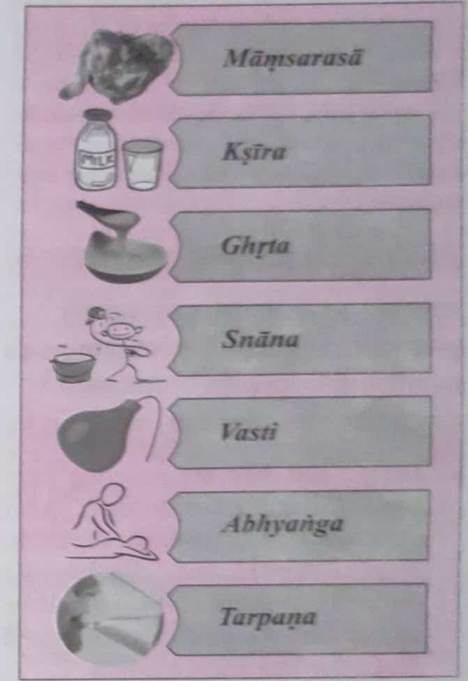
Cakrapāṇi:

ऊर्ध्ववातादय इति पूर्वाध्यायोक्ताः "ऊर्ध्ववातस्तमो हृदि" (सू. अ. 22) इत्यादयः। ऊर्ध्ववातः श्वासादिर्यत्रोर्ध्वं वायुर्याति; किंवा तन्त्रान्तरोक्तो रोगविशेष एव, यथा- "अधः प्रतिहतो वायुः श्लेष्मणा कुपितेन च। करोत्यनिशमुद्गारमूर्ध्ववातः स उच्यते" इति॥- The term '*Ūrdhvavātādaya*' should be considered as *Ūrdhvavāta* (upward movement of *Vāta*), *Tamohṛdi* (bradycardia) etc. as described in the previous chapter (Ca. Sū. 22/37). *Ūrdhvavāta* is also seen *Śvāsa* (dyspnea) and other conditions in which *Vāta* moves in the upward direction. (Or) It is a typical disorder mentioned in other treatises that "The *Vāyu* obstructed in the lower part of the body by *Kapha* is pushed upwards and generates constant eructation (*Udgāra*) and it is known as *Ūrdhvavāta*".

Management of Diseases Caused by Apatarpaṇa [31-33]

सद्यःक्षीणो हि सद्यो वै तर्पणेनोपचीयते।
नर्ते संतर्पणाभ्यासाच्चिरक्षीणस्तु पुष्यति॥३१॥
देहाग्निदोषभैषज्यमात्राकालानुवर्तिना ।
कार्यमत्वरमाणेन भेषजं चिरदुर्बले॥३२॥
हिता मांसरसास्तस्मै पयांसि च घृतानि च।
स्नानानि बस्तयोऽभ्यङ्गास्तर्पणास्तर्पणाश्च ये॥३३॥

- The instantaneous satiating drugs should be given to the person suffering from acute attack of emaciation, while he who is suffering from chronic type of emaciation should be treated with regular use of long-term satiating measures.
- In the event of the patients suffering from chronic type of emaciation, the satiating therapy should be administered gradually after due consideration of their physical constitution (*Deha*), power of digestion (*Agnibala*), vitiation of *Doṣās*, type of medicine (*Bhaiṣajya*), dosage (*Mātrā*) and season (*Kāla*).
- Such patients should be given *Māṃsarasā* (mutton juice), *Paya* (milk), *Ghṛta* (ghee), *Snāna* (bath), *Vasti* (medicated enemata), *Abhyaṅga* (massage) and *Tarpaṇa* (satiating drinks).



Cakrapāṇi:

सद्यस्तर्पणतर्पणाभ्यासयोरुक्तयोर्विषयभेदमाह- सद्य इत्यादि।- In order to differentiate between the management of individuals through *Sadyaḥ Saṃtarpaṇa* and *Abhyāsa Saṃtarpaṇa*, the author has presented in this verse by starting with '*Sadyaḥ Kṣīṇo*'.

अत्वरमाणेनेति वचनेन चिरदुर्बले त्वरया क्रियमाणं तर्पणमग्निवधादिदोषं करोतीति सूचयति।- The term '*Atvaramāṇa*' implies that a person who is suffering from weakness for a long time should not be given instant satiating recipes

because it reduces digestive fire and hence it is not proper.

तर्पणास्तर्पणाश्चेति संतर्पणकारका मन्थादयः; तेन, इह संज्ञामात्रेण ये तर्पणा अपतर्पणकारका व्योषादयस्ते न ग्राह्याः; किन्तु 'शर्करापिप्पली' इत्यादिग्रन्थवाच्याः।- '*Tarpaṇāt-tarpaṇāśca*' means that which causes satiation such as *Mantha* etc. From the mention of the word '*Saṃtarpaṇa*'; *Vyoṣādi Mantha* etc. should not be considered as they cause *Apatarpaṇa*; but in such cases the other types of *Mantha* viz. *Śarkarā-Pippalī* etc. should be selected which are going to be explained later.

Śarkarādi Saṃtarpaṇa Mantha [34-35]

ज्वरकासप्रसक्तानां कृशानां मूत्रकृच्छ्रिणाम्।
तृष्यतामूर्ध्ववातानां वक्ष्यन्ते तर्पणा हिताः॥३४॥
शर्करापिप्पलीतैलघृतक्षौद्रैः समांशकैः।
सक्तुद्विगुणितो वृष्यस्तेषां मन्थः प्रशस्यते॥३५॥

- The patients who are suffering from *Jvara* (fever), *Kāsa* (cough), *Kṛśā* (emaciation), *Mūtrakṛcchra* (dysuria), *Tṛṣṇā* (thirst) and *Ūrdhva-vāta* (upward movement of *Vāta*) should be treated with the following mentioned *Śarkarādi Mantha*.
- *Śarkarādi Mantha*:

Drugs: *Śarkarā* (sugar), *Pippalī* - 1 Part
Taila (oil) - 1 Part
Ghṛta (ghee) - 1 Part
Kṣaudra (honey) - 1 Part
Saktu (roasted grain flour) -2 Parts

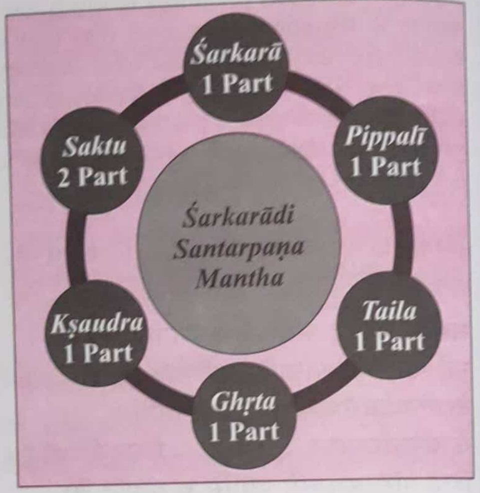
Procedure: Initially take *Śarkarā* and *Pippalī* in equal quantity and make into fine powder by means of pulverization.

Then add *Saktu* to the fine powder and afterwards mix honey and oil and then ghee.

The semisolid preparation is called *Mantha*.

Indications: All the above mentioned diseases caused by *Apatarpaṇa*.

It also acts as *Vṛṣya* (aphrodisiac).



Cakrapāṇi:
शर्करादिमन्थोक्तमानेनापरेऽपीह मन्था ग्राह्याः।- The quantity of the various ingredients described in *Śarkarādi Mantha* should be considered as criteria for preparing different types of *Mantha*.

Vātādi Anulomana Saṃtarpaṇa Mantha [36]

सक्तवो मदिरा क्षौद्रं शर्करा चेति तर्पणम्।
पिबेन्मारुतविण्मूत्रकफपित्तानुलोमनम् ॥३६॥

- The *Mantha* prepared with *Saktu* (roasted grain flour), *Madirā* (wine), *Kṣaudra* (honey) and *Śarkarā* (sugar) is useful for the elimination of flatus (*Māruta*), faeces (*Viṭ*), urine (*Mūtra*), *Kapha* and *Pitta*.

Udāvartādi-hara Tarpaṇa [37]

फाणितं सक्तवः सर्पिर्दधिमण्डोऽम्लकाञ्जिकम् ।
तर्पणं मूत्रकृच्छ्रघ्नमुदावर्तहरं पिबेत्॥३७॥

- The satiating drink prepared with *Phāṇita* (half-cooked molasses), *Saktu* (roasted grain flour), *Sarpi* (ghee), *Dadhi-maṇḍa* (whey) and *Amla Kāñjika* (sour gruel) is useful for the management of *Mūtrakṛcchra* (dysuria) and *Udāvarta* (upward movement of *Vāta*).

Madyavikāra-hara Mantha [38]

मन्थः खर्जूरमृद्वीकावृक्षाम्लाम्लीकदाडिमैः।
परूषकैः सामलकैर्युक्तो मद्यविकारनुत्॥३८॥

- The *Mantha* prepared with *Kharjūra* (date palm), *Mṛdvīkā* (dry grapes), *Vṛkṣāmla*, *Amlīka*, *Dāḍima*, *Parūṣaka* and *Āmalaka* (Indian gooseberry) is useful for the management of *Madyavikāra* (alcoholism).

Sadyo- Saṃtarpaṇa Mantha [39]

स्वादुरम्लो जलकृतः सस्नेहो रूक्ष एव वा।
सद्यः संतर्पणो मन्थः स्थैर्यवर्णबलप्रदः॥३९॥

- The *Mantha* prepared in water with sweet (*Svādu*) and sour (*Amla*) drugs either with or without mixing unctuous substances (*Sneho-rūkṣa-eva-vā*) forms an instantaneous satiating agent. It promotes steadiness (*Sthairya*), complexion (*Varṇa*) and strength (*Bala*).

Cakrapāṇi:
स्वादुरम्ल इत्यादिना सद्यस्तर्पणमाह।- In the present verse the author started with the word '*Svāduramlo*' and presented instantaneous satiating agents.

अम्ल इति अम्लदाडिमादियोगात्।- Here the term *Amla* refers to the sourness which is obtained to the *Mantha* by the addition of the juice of sour pomegranate fruit.

अत्र रूक्षसक्तुकृतस्यापि मन्थस्य द्रवत्वशैत्यदेहानुसारित्वैः सद्यःसंतर्पकत्वं भवत्येव, अत एव 'सद्य' इत्युक्तं, स्नेहादिबृंहणद्रव्ययोगात् कालान्तरतर्पकत्वमपि भवति।- Here the *Mantha* which is prepared by the addition of *Saktu*, which is dry in nature; it acts as satiating agent because of its liquid and cold property. Thus this *Mantha* will act as instantaneous satiating agent because it is mentioned that '*Sadyah-saṃtarpakatvaṃ-bhavati*'. When it is being combined with any unctuous substance, it causes satiation in due course, but not immediately.

To Sum up [40]

तत्र श्लोकः-
संतर्पणोत्था ये रोगा रोगा ये चापतर्पणात्।
संतर्पणीये तेऽध्याये सौषधाः परिकीर्तिताः॥४०॥

In the present chapter entitled '*Saṃtarpaṇīya Adhyāya*' the author has presented diseases caused by *Ati-Saṃtarpaṇa* - Management of Diseases Caused by *Saṃtarpaṇa* - Diseases Caused by *Apatarpaṇa* - Management of Diseases Caused by *Apatarpaṇa* in a lucid manner.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने संतर्पणीयो नाम त्रयोविंशोऽध्यायः ॥२३॥

Thus ends the Twenty Third chapter of *Ślokasthāna* entitled *Saṃtarpaṇīya Adhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

***

भिषक् चिकित्साङ्गानां

Bhiṣak (the physician) is the best one among all the limbs of treatment.

- Ca.Sū. 25/40

जलौकसोऽनुशस्त्राणां

Jalaukā (leech) is the best one among all the accessory instruments.

- Ca.Sū. 25/40

24

CHAPTER

Vidhiśoṇitīya Adhyāya

विधिशोणितीयोऽध्यायः

Generation Process of Pure Blood 660
Blood is the Basis of Life 661
Causes for Vitiation of Blood 661
Disorders due to Vitiated Blood 662
Line of Treatment for Blood Disorders 664
Caution for Bloodletting 664
Features of Blood Vitiated by Different Doṣās 665
Features of Pure Blood 666
Diet after Bloodletting 666
Features of a Person Having Pure Blood 667
Etio-pathogenesis of Mada-Mūrcchā -Saṃnyāsa 667
Signs & Symptoms of Mada 668
General Characteristics of Mada 669
Mada and Association with Doṣa 669
Signs & Symptoms of Vātaja Mūrcchā 669
Signs & Symptoms of Pittaja Mūrcchā 670
Signs & Symptoms of Kaphaja Mūrcchā 670
Signs & Symptoms of Sannipātaja Mūrcchā 670
Etio-pathogenesis – Signs & Symptoms and Management of Saṃnyāsa 671
Saṃprāpti & Lakṣaṇa of Saṃnyāsa 671
Management of Saṃnyāsa 671
General Treatment of Mada & Mūrcchā 673
To Sum Up 674

Chapter 24

Vidhiśoṇitīya Adhyāya
विधिशोणितीयोऽध्यायः

अथातो विधिशोणितीयमध्यायं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Saṃtarpaṇīya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Vidhiśoṇitīya Adhyāya*, as taught by Lord *Ātreya*.

***Cakrapāṇi*:**

संप्रति वातादिवद्बहुविकारकर्तृत्वेन शोणितस्य शोणितविकाराणां पूर्वोक्तानेवोपक्रमान् लङ्घनबृंहणादीन् विशेषेण दर्शयितुं विधिशोणितीयोऽभिधीयते। इयमप्यर्थपरा संज्ञा।।- Now the author is going to explain about the precepts related to the blood. Since blood generates many kinds of diseases similar to *Vāta* and other *Doṣās* and those are cured by the previously mentioned *Laṅghana*, *Bṛṃhaṇa* etc., the current chapter on blood related principles is being written specifically to emphasize it. Thus the title *Vidhiśoṇitīya* appears more appropriate to indicate the contents of this chapter.

Generation Process of Pure Blood [3]

विधिना शोणितं जातं शुद्धं भवति देहिनाम्।
देशकालौकसात्म्यानां विधिर्यः संप्रकाशितः॥3॥

After taking into consideration of the habitat, season and habit described in the chapter *Tasyāśitīya*, whoever is adopting in proper diet and activities; the blood formed in those individuals is pure.

***Cakrapāṇi*:**

विधिनेति सम्यगाहाराचारविधिना।- '*Vidhinā*' means to take proper diet and adopting appropriate activities.

शुद्धं भवतीत्यत्र भवति विद्यत इत्यर्थः, उत्पादस्य जातशब्देनैवोक्तत्वात्।- '*Śuddhaṃ Bhavati*' means that the blood formed in the beginning is pure. This means that when it is produced in the body, it is pure blood.

केन विधिनेत्याह- देशेत्यादि।- '*Kena Vidhinā*' means that by which method the blood is going to be formed? The author has answered the doubt by mentioning as *Deśa* etc.

सात्म्यशब्दस्य देशादिभिः प्रत्येकमन्वयः।- The term '*Sātmya*' should be interpreted to all the three i.e. *Deśa*, *Kāla* and *Oka*.

ओकसात्म्यम् अभ्याससात्म्यम्।- '*Okasātmya*' means to get suitability through regular practice.

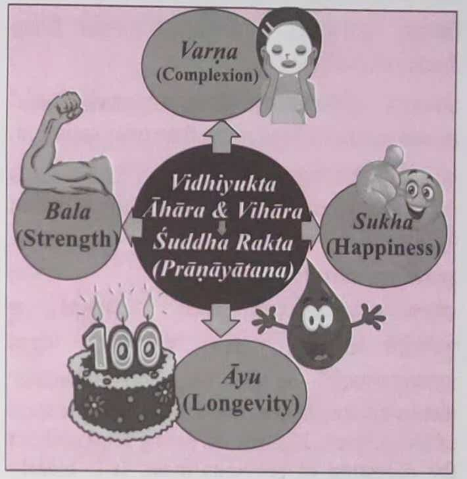
संप्रकाशित इति तस्याशितीये (सू.अ.6), संप्रकाशित इत्यत्र 'तेन' इति शेषः; अतो यः संप्रकाशितो विधिस्तेन विधिनेति संबन्धः।- '*Samprakāśita*' means published or revealed. The methods of consuming suitable food in various seasons have been mentioned clearly in the chapter entitled '*Tasyāśitīya Adhyāya*'. Thus such methods should be adopted while taking food for the formation of pure blood.

अन्ये व्याख्यानयन्ति- शोणितं जातं तावद्भवति, तच्च कारणान्तरदुष्टं सद्विधिना यथोक्तेन पुनः शुद्धं भवतीति योजनीयम्।।- Some other scholars say that the formed blood is pure and has been vitiated by some other reason; it can be re-purified by the methods described earlier.

Blood is the Basis of Life [4]

तद्विशुद्धं हि रुधिरं बलवर्णसुखायुषा।
युनक्ति प्राणिनं प्राणः शोणितं ह्यनुवर्तते॥4॥

In the living beings the pure blood bestows strength (*Bala*), complexion (*Varṇa*), happiness (*Sukha*) and longevity (*Āyu*). Only on the basis of this pure blood, life exists and continuing.



***Cakrapāṇi*:**

विशुद्धं शोणितं किं करोतीत्याह- तद्विशुद्धमित्यादि।- The present verse is started with the word '*Tadviśuddhaṃ*' by the author and presented that what pure blood can do?

तेन विधिना विशुद्धं तद्विशुद्धं; किंवा तदिति शोणितम्।- Therefore, it has been explained that blood becomes purified by proper diet and behaviour. The word '*Tat*' here refers to blood.

प्राणः शोणितं ह्यनुवर्तत इति शोणितान्वयव्यतिरेकमनुविधीयते। यदुक्तं- "दशैवायतनान्याहुः प्राणा येषु प्रतिष्ठिताः। शङ्खौ मर्मत्रयं कण्ठो रक्तं शुक्रौजसी गुदम्"- (सू.अ.29) इति।- The vital breath (*Prāṇa*) follows the blood as it is the primary among the seats of *Prāṇa*. The *Prāṇa* is present with blood and departs with the same as the blood is included among the 10 seats of *Prāṇa* such as 2 *Śaṅkha* (temporal regions), 3 *Marma* (heart, urinary bladder and head), *Kaṇṭha* (throat), *Rakta* (blood), *Śukra*, *Ojas* and *Guda* (rectum). - (Ca. Sū. 29 / 3)

Causes for Vitiation of Blood [5-10]

प्रदुष्टबहुतीक्ष्णोष्णैर्मद्यैरन्यैश्च तद्विधैः।
तथाऽतिलवणक्षारैरम्लैः कटुभिरेव च॥5॥
कुलत्थमाषनिष्पावतिलतैलनिषेवणैः ।
पिण्डालुमूलकादीनां हरितानां च सर्वशः॥6॥
जलजानूपबैलानां प्रसहानां च सेवनात्।
दध्यम्लमस्तुसक्तानां सुरासौवीरकस्य च॥7॥
विरुद्धानामुपक्लिन्नपूतीनां भक्षणेन च।
भुक्त्वा वा दिवा प्रस्वपतां द्रवस्निग्धगुरूणि च॥8॥
अत्यादानं तथा क्रोधं भजतां चातपानलौ।
छर्दिवेगप्रतीघातात् काले चानवसेचनात्॥9॥
श्रमाभिघातसंतापैरजीर्णाध्यशनैस्तथा ।
शरत्कालस्वभावाच्च शोणितं संप्रदुष्यति॥10॥

The following are the causative factors for the vitiation of blood:

- Excessive intake of spoilt (*Praduṣṭa*), sharp (*Tīkṣṇa*) and hot (*Uṣṇa*) alcoholic beverages (*Madya*) and other similar substances (*Anyaiśca Tadvidhaiḥ*).
- Excessive intake of salty (*Lavaṇa*), alkaline (*Kṣāra*), sour (*Amla*) and pungent (*Kaṭu*) substances.
- Excessive intake of *Kulattha*, *Māṣa*, *Niṣpāva*, *Tila Taila*, *Piṇḍālu*, *Mūlaka* and all green vegetables (*Sarva Harita*).
- Intake of the meat of *Jalaja* (aquatic), *Ānūpa* (marshy animals), *Bileśaya*

(animals living in burrows) and *Prasaha* (animals and birds who eat their food by snatching).

- Intake of *Amla Dadhi* (sour curd), *Mastu* (whey), *Sukta* (sour gruel), *Surā* and *Sauvīraka* (a type of fermented substances).
- The food substances which are mutually contradicted (*Viruddha*), rotten (*Upaklinna*) and putrefied (*Pūti*).
- Sleeping in day time (*Divā Prasvapatāṃ*) immediately after consuming food having excessive liquid (*Drava*), unctuous (*Snigdha*) and heaviness (*Guru*).
- Excessive anger (*Krodha*), exposure to sun (*Ātapa*) and fire (*Anala*).
- Suppression of the urge of vomiting (*Chardi vega Pratīghāta*).
- Due to non-conduction of bloodletting therapy at the proper time i.e. during autumn (*Kāle ca Anavasecanāt*).
- Due to over exertion (*Śrama*), injury (*Abhighāta*), heat (*Santāpa*) and intake of food without digestion of previous meal (*Ajīrṇādhyaśana*).
- Due to the nature of autumn season (*Śarat kāla svabhāvāt*).

***Cakrapāṇi*:**

शुद्धिहेतुमभिधाय दुष्टिहेतुमाह- प्रदुष्टेत्यादि।- After explaining the causes for purification of blood, the author has presented the factors responsible for the vitiation of blood by starting the verse with the word '*Praduṣṭa*'.

प्रदुष्टं स्वप्रकृतिविपरीतम्। अन्यैश्च तद्विधैरिति प्रदुष्टपानकादिभिः; किंवा 'अन्नैः' इति पाठः। तथाऽतिलवणक्षारैरित्यादि केचिद्द्रेषजविषयं वर्णयन्ति, तद्विधैरिति वचनेनान्नपानस्यातिलवणादेर्गृहीतत्वात्।- '*Praduṣṭaṃ*' means that the vitiation of blood takes place by the consumption of the food substances having contrary in their attributes (or) due to the intake of spoiled foods and drinks also the vitiation of blood is happened. During the course of treatment by the excessive use of salt and alkaline substances also the blood gets vitiated.

निष्पावः श्वेतशिम्बिः।- '*Niṣpāva*' means *Śveta Śimbi* (white beans).

अत्यादानं तृप्तिमतिक्रम्य भोजनम्।- '*Atyādānaṃ*' means intake of food more than ones satiation.

काले चेति शोणितदुष्टियुक्ते शरत्काले।- '*Kāle*' means that the season which causes for the vitiation of blood, i.e. *Śaratkāla* (autumn).

अजीर्णेऽध्यशनमजीर्णाध्यशनं; किंवा अजीर्णस्यापक्वस्याशनमजीर्णाशनम्, अध्यशनं तु पूर्वान्नशेषे यद्भुज्यते, यदाह- "भुक्तस्योपरि यद्भुक्तं तदध्यशनमुच्यते" (चि.अ.15)।- '*Ajīrṇādhyaśana*' means intake of excessive food during the state of indigestion. That means eating food without the digestion of previous meal. It is clearly stated in the 15th chapter of *Cikitsāsthāna* that "*Adhyaśana* is that consumption of food even before the digestion of earlier food." (Ca. Ci. 15 / 236)

Disorders due to Vitiated Blood [11-17]

ततः शोणितजा रोगाः प्रजायन्ते पृथग्विधाः।
मुखपाकोऽक्षिरागश्च पूतिघ्राणास्यगन्धिता॥11॥
गुल्मोपकुशवीसर्परक्तपित्तप्रमीलकाः ।
विद्रधी रक्तमेहश्च प्रदरो वातशोणितम्॥12॥
वैवर्ण्यमग्निसादश्च पिपासा गुरुगात्रता।
संतापश्चातिदौर्बल्यमरुचिः शिरसश्च रुक्॥13॥
विदाहश्चान्नपानस्य तिक्ताम्लोद्गिरणं क्लमः।
क्रोधप्रचुरता बुद्धेः संमोहो लवणास्यता॥14॥

स्वेदः शरीरदौर्गन्ध्यं मदः कम्पः स्वरक्षयः।
तन्द्रानिद्रातियोगश्च तमसश्चातिदर्शनम्॥15॥
कण्ड्वरुःकोठपिडकाकुष्ठचर्मदलादयः ।
विकाराः सर्व एवैते विज्ञेयाः शोणिताश्रयाः॥16॥
शीतोष्णस्निग्धरूक्षाद्यैरुपक्रान्ताश्च ये गदाः।
सम्यक् साध्या न सिध्यन्ति रक्तजांस्तान् विभावयेत्॥17॥

The following are the diseases caused by the vitiation of blood.

- *Mukhapāka* (stomatitis).
- *Akṣīrāga* (redeye).
- *Pūti Ghrāṇa Āsya Gandhitā* (putrefied smell from the nose and mouth).
- *Upakuśa* (gingivitis?).
- *Vīsarpa* (erysipelas).
- *Raktapitta* (hemorrhage).
- *Pramīlaka* (deep thinking).
- *Vidradhī* (abscess).
- *Raktameha* (hematuria).
- *Pradara* (menorrhagia).
- *Vātaśoṇita* (gout).
- *Vaivarṇya* (paleness).
- *Agnisāda* (decreased digestive power).
- *Pipāsā* (thirst).
- *Gurugātratā* (heaviness in the body).
- *Santāpa* (burning sensation).
- *Ati-daurbalya* (excessive weakness).
- *Śiroruk* (headache).
- *Annapāna Vidāha* (improper digestion of foods and drinks).
- *Tikta-Amla Udgāra* (bitter and sour eructation).
- *Klama* (exhaustion).
- *Krodha pracuratā* (anger).
- *Buddhi- moha* (confusion).
- *Lavaṇāsyatā* (saline taste in the mouth).
- *Sveda* (sweating).
- *Śarīra Daurgandhya* (foul smell of the body).
- *Mada* (intoxication).
- *Kampa* (tremors).
- *Svarakṣaya* (diminution of voice).
- *Tandrā* (drowsiness).
- *Atinidrā* (excessive sleep).
- *Tamodarśana* (darkness before eyes).
- *Kaṇḍū* (itching).
- *Aru* (large boil).
- *Koṭha* (urticaria).
- *Piḍakā* (small boil).
- *Kuṣṭha* (skin disorders).
- *Carmadala* (dermatosis) etc.
- Whenever the diseases are not able to manage by treating with *Śīta*, *Uṣṇa*, *Snigdha* and *Rūkṣa* measures, they can be considered as the diseases caused by blood disorders.

***Cakrapāṇi*:**

उपकुशः मुखरोगविशेषः; यदुक्तं सुश्रुते- "वेष्टेषु दाहः पाकश्च तेभ्यो दन्ताश्चलन्ति च। यस्मिन्नुपकुशो नाम पित्तरक्तकृतो गदः" (सु. नि. अ. 16) इति।- '*Upakuśa*' is specific disorder of buccal cavity. It is mentioned in the 16th chapter of *Suśruta Saṃhitā Nidānasthāna* that "*Upakuśa* is a type of *Mukharoga* caused by the vitiation of *Pitta* and *Rakta* having the symptoms of burning sensation and suppuration in the gums, loosening of teeth, bleeding on movement with

mild pain, bulging in the gums and emission of foul smell from the mouth after bleeding" (Su. Ni. 16 / 21).

कुष्ठ इत्युक्तेऽपि चर्मदलाभिधानं विशेषार्थम्।- Even though *Carmadala* is a kind of '*Kuṣṭha*', but it has been described separately for the sake of clarity.

शोणिताश्रया इति भाषया शोणितस्य वातादिवत् स्वातन्त्र्येण रोगकर्तृत्वं निराकरोति।- The term '*Śoṇitāśrayā*' clearly indicates that blood is the location for various disorders and it is not the independent cause for their manifestation like *Vāta* and other *Doṣās*. Thus *Śoṇitāśrayā* denotes that blood is the seat for many diseases and not an independent cause.

अनुक्तभूरिशोणितरोगग्रहणार्थमाह- शीतोष्णेत्यादि। आद्यग्रहणात्तीक्ष्णमृद्वादीनां ग्रहणम्।- To diagnose the disorders of blood which were not mentioned above, proper use of cold and hot substances is given as therapeutic test. *Ādi* refers to *Tīkṣṇa*, *Mṛdu* etc. also should be taken.

सम्यगिति पूर्वेण योजनीयम्। तत्र शीतोष्णस्निग्धरूक्षाद्यैरिति शोणितवृद्धिमनपेक्ष्य वातादिजयार्थमात्रप्रयुक्तैरिति मन्तव्यम्।- The diseases that are supposed to be cured by the administration of medicines with cold, hot, unctuous, dry and such other qualities, but despite the administration of such medical treatment, if they are not responded, then it should be understood that such diseases are caused mainly due to the vitiation of blood.

येनशोणितव्याधेरपिशान्तिर्वक्ष्यमाणरक्तपित्तहरक्रियादिभिः शीतोष्णस्निग्धादिक्रियाप्रविष्टैव, ततश्च शोणितरोगस्यापि शीतादिक्रियाभिरेव शोणितप्रतिकूलाभिः प्रशमो भवति; प्रवृद्धशोणिताश्रयास्तु वातादय आश्रयप्रभावात्र स्वचिकित्सामात्रेण प्रशाम्यन्ति।।- In order to manage the disorders of blood, specific therapy should be employed, which is indicated for *Raktapitta*. However, the measures of cold etc. are contrary to blood, which are also beneficial for *Raktaja Vikāra*. *Vāta* and other *Doṣās* even if located in the blood will be responded only their specific treatment and this is not based on their location.

Line of Treatment for Blood Disorders [18]

कुर्याच्छोणितरोगेषु रक्तपित्तहरीं क्रियाम्।
विरेकमुपवासं च स्रावणं शोणितस्य च॥18॥

The following line of treatment is recommended for the management of diseases caused by blood disorders.

- The measures which are indicated for the treatment of *Raktapitta* (hemorrhagic disorders) such as.
  1. *Vireka* (purgation therapy).
  2. *Upavāsa* (fasting).
  3. *Śoṇita-Srāvaṇa* (bloodletting) is also holds good.

Cakrapāṇi:

शोणितरोगचिकित्सामाह- कुर्यादित्यादि।- In the present verse the author has presented the line of treatment for *Śoṇita Roga* by starting with the word '*Kuryāt*'.

रक्तपित्तहरक्रियादयो यथायोग्यतया बोद्धव्याः।।- '*Raktapitta hara kriyā*' means the treatment prescribed for the management of *Raktapitta* is also holds good for pacifying blood disorders, provided the condition is suitable.

Caution for Bloodletting [19]

बलदोषप्रमाणाद्वा विशुद्ध्या रुधिरस्य वा।
रुधिरं स्रावयेज्जन्तोराशयं प्रसमीक्ष्य वा॥19॥

During the process of bloodletting, the physician should be cautious and pay attention to the following points:

- The strength of the patient (*Bala*) should be examined initially and accordingly *Raktamokṣaṇa* (bloodletting therapy) should be conducted.
- The strength of the *Doṣās* also should be examined and assess the seriousness of the disease.
- What is the amount of blood to let out according to the site, so as the person becomes normal due to the removal of vitiated blood completely.

Cakrapāṇi:

उक्तशोणितस्रावणप्रमाणमाह- बलेत्यादि।- Here the author has presented the quantity of blood to be extracted from the body by starting the verse with the word '*Bala*'.

बलदोषप्रमाणादिति बलस्य तथा दोषस्य शोणितव्याधिरूपस्य प्रमाणं वीक्ष्य; दोषशब्दो ह्ययं रोगे वर्तते।- '*Bala-doṣa-pramāṇāt*' means the strength of the patient as well as the strength of the disease caused by vitiated blood. Here the word '*Doṣa*' refers to the disease.

विशुद्ध्या रुधिरस्य चेति यावता स्रावणेन शोणितं विशुद्धं भवति।- '*Viśuddhyā rudhirasya ca iti*' means the process of bloodletting should be continued till the extent of purification of blood.

आशयं स्थानं दुष्टशोणिताश(श्र)यमिति यावत्।- '*Āśaya*' refers to the location in which the blood is vitiated. If the blood is vitiated in vital parts bloodletting should not be conducted or if required a minimal blood is to be drained. Similarly if the blood is vitiated in *Koṣṭha* then medium amount of blood can be drained; and the maximum amount of blood can be extracted on the *Sākhā*.

यथा- स्वल्पे कुष्ठे स्तोकमेव विशुद्ध्यर्थमुपादेयं, महति कुष्ठे बहु स्रावणीयम्।- For example in case of the patients suffering from minor skin disorders, bloodletting is to be done in small quantity whereas in case major skin disorders a large quantity of blood is to be extracted.

यदुक्तं- "प्रच्छनमल्पे कुष्ठे महति च शस्तं सिराव्यधनम्" (चि. अ. 7) इति।- It is also quoted in the 7th chapter of *Cikitsāsthāna* (7/40) that "One has to conduct *Pracchana* in *Kṣudra Kuṣṭha* and *Sirāvyadhana* in case of *Mahākuṣṭha*".

एषु च पक्षेषु यद्यत्रानत्ययं भवति तत्तत्र ग्राह्यम्।।- The safest of all of these criteria should be implemented.

Features of Blood Vitiated by Different Doṣās [20-21]

अरुणाभं भवेद्वाताद्विशदं फेनिलं तनु।
पित्तात् पीतासितं रक्तं स्त्यायत्यौष्ण्याच्चिरेण च॥20॥
ईषत्पाण्डु कफाद्दुष्टं पिच्छिलं तन्तुमद्घनम्।
संसृष्टलिङ्गं संसर्गात्त्रिलिङ्गं सान्निपातिकम्॥21॥

The following are the features of blood vitiated by different *Doṣās*:

Vāta Duṣṭa Rakta Lakṣaṇa:

- *Aruṇābha* (reddish in color).
- *Viśada* (non-slimy).
- *Phenīla* (foamy).
- *Tanu* (thin).

Pitta Duṣṭa Rakta Lakṣaṇa:

- *Pīta*, *Aśīta* (yellowish and blackish in color).
- *Auṣṇyāt Cireṇa Styāyati* (delay in coagulation due to hotness).

Kapha Duṣṭa Rakta Lakṣaṇa:

- *Īṣat Pāṇḍu* (slightly pale in color).
- *Picchila* (slimy).

- Tantumat (thready).
- Ghana (thick).

Saṃsarga Duṣṭa Rakta Lakṣaṇa:

- Features of the vitiated 2 *Doṣās* jointly present.

Sannipāta Duṣṭa Rakta Lakṣaṇa:

- Features of all the 3 *Doṣās* jointly.

Cakrapāṇi:

दुष्टरक्तलक्षणमाह- अरुणाभमित्यादि।- In the present verse the author has described *Duṣṭa Rakta Lakṣaṇa* by starting with the word '*Aruṇābham*'.

स्त्यायति घनं भवति।।- '*Styāyati*' means being solidified or coagulated.

Features of Pure Blood [22]

तपनीयेन्द्रगोपाभं पद्मालक्तकसन्निभम्।
गुञ्जाफलसवर्णं च विशुद्धं विद्धि शोणितम्।।22।।

The following are the features of pure blood:

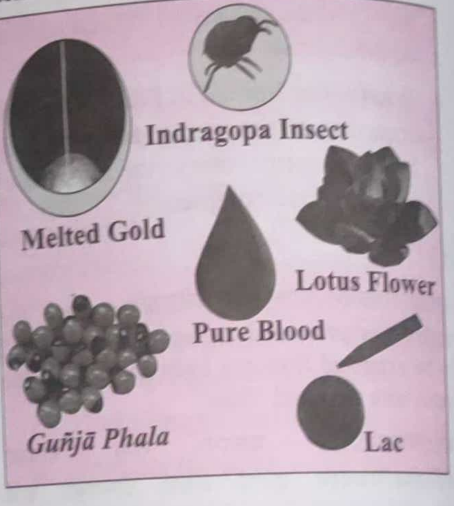
- *Tapanīyaṃ* (color of melted gold).
- *Indragopābhaṃ* (color of an insect named *Indragopa*).
- *Padmālaktaka Sannibham* (similar to the color of a red lotus or lac).
- *Guñjā phala savarṇaṃ* (color of the fruit of *Guñjā*).

Cakrapāṇi:

तपनीयं लोहितसुवर्णम्,- '*Tapanīyaṃ*' means reddish colored gold. That means when the gold is melted on fire it becomes reddish in color.

इन्द्रगोपः स्वनामप्रसिद्धः कीटविशेषः।- '*Indragopa*' is popular by its name and it is a kind of insect.

विशुद्धरक्तलिङ्गे नानावर्णता वातादिप्रकृतित्वान्नृणाम्।।- The color of pure blood occurs in different types of colors, as mentioned above; it is due to various types of body constitution such as *Vāta*, *Pitta* etc.



Diet after Bloodletting [23]

नात्युष्णाशीतं लघु दीपनीयं
रक्तेऽपनीते हितमन्नपानम्।
तदा शरीरं ह्यनवस्थितासृगग्निर्विशेषेण
च रक्षितव्यः।।23।।

The following diet is recommended after the completion of the process of bloodletting:

- Diet should not be too hot or too cold (*Na Atyuṣṇa Śītaṃ*).
- It should be easily digested (*Laghu*).
- The diet which can be able to stimulate the power of digestion (*Dīpanīya*).
- After *Raktamokṣaṇa*, digestive power (*Agni*) and blood (*Asṛk*) becomes unstable and therefore they should be carefully protected.

Cakrapāṇi:

नात्युष्णादिभोजने हेतुमाह- तदेत्यादि।- Here the author has tried to explain the rationality in avoiding excessively hot and too cold substances after bloodletting by starting with the word '*Tadā*'

अतिशीतमग्निमान्द्यं करोति, अत्युष्णं च प्रचलस्यासृजो नितरां प्रचलतां करोति, तस्मान्नात्युष्णशीतम्।- Intake of too much cold substances leads to *Agnimāndya*; and too hot substances results in excessive flow of blood. Thus, the diet should not be too hot or too cold after bloodletting therapy.

लघु दीपनीयं चाग्निदीप्त्यर्थमेव।।- Hence *Laghu* (light) and *Dīpanīya* (digestive stimulant) foods should be given to improve digestive fire.

Features of a Person Having Pure Blood [24]

प्रसन्नवर्णेन्द्रियमिन्द्रियार्थानिच्छ
न्तमव्याहतपक्तृवेगम्।
सुखान्वितं तु (पु) ष्टिबलोप
पन्नं विशुद्धरक्तं पुरुषं वदन्ति।।24।।

The following are the features of a person having pure blood:

- *Prasanna Varṇa-Indriya* (cheerful complexion and pleasant feeling of sense organs).
- *Indriyārthān icchanta* (proper perception of objects by the respective sense organs).
- *Avyāhata pakta* (uninterrupted digestive power).
- *Avyāhata vegam* (passing natural urges without any obstruction).
- *Sukhānvitaṃ* (being happy).
- *Tuṣṭi* (attaining contentment).
- *Balopapannam* (endowed with physical strength).

Cakrapāṇi:

संप्रति शोणितादर्शनेनापि विशुद्धरक्तज्ञानार्थं लक्षणमाह- प्रसन्नेत्यादि।- Even though the blood is not visible to the naked eye, the author has tried to present the features of a person having pure blood by starting the verse with the word '*Prasanna*'

अव्याहता पक्तिश्च वेगश्च पुरीषादीनां यस्य स तथा।।- '*Avyāhata-pakta-vega*' means those who had uninterrupted digestive fire as well as movement of natural urges like faeces, urine etc. without any obstruction.

Etio-pathogenesis of Mada- Mūrcchā -Saṃnyāsa [25-29]

यदा तु रक्तवाहीनि रससंज्ञावहानि च।
पृथक् पृथक् समस्ता वा स्रोतांसि कुपिता मलाः।।25।।
मलिनाहारशीलस्य रजोमोहावृतात्मनः।
प्रतिहत्यावतिष्ठन्ते जायन्ते व्याधयस्तदा।।26।।
मदमूर्च्छायसंन्यासास्तेषां विद्याद्विचक्षणः।
यथोत्तरं बलाधिक्यं हेतुलिङ्गोपशान्तिषु।।27।।
दुर्बलं चेतसः स्थानं यदा वायुः प्रपद्यते।
मनो विक्षोभयञ्जन्तोः संज्ञां संमोहयेत्तदा।।28।।
पित्तमेवं कफश्चैवं मनो विक्षोभयन्नृणाम्।
संज्ञां नयत्याकुलतां विशेषश्चात्र वक्ष्यते।।29।।

- When a person eats unwholesome food and covers his mind with *Rajas* and *Tamas* and due to which the *Doṣās* gets vitiated either solely or jointly. In this way the vitiated *Doṣās* obstructs the channels carrying *Rakta*, *Rasa* and *Sañjñā*, which result in *Mada*,

Mūrcchā and *Saṃnyāsa*.

- These 3 types of disorders are more powerful than each another in their succeeding order in relation to their etiological factors, signs & symptoms and management.
- When *Vāta* attacks the mind's site which has become weak, it interrupts the mind and leads to unconsciousness. Similarly *Pitta* and *Kapha* also disturbs the mind and make the person unconscious.
- The distinctive features of these conditions will be explained later.

Cakrapāṇi:

संप्रति रक्तवाहिधमनीदुष्ट्या ये व्याधयो भवन्ति तानाह– यदा त्वित्यादि।– Now the author has described the diseases caused by the vitiation of *Raktavāha Dhamanī* by starting the verse with the word '*Yadā tu*'.

संज्ञावहानीति संज्ञाहेतुमनोवहानि, मनसस्तु केवलमेव शरीरमयनीभूतं; यदुक्तं– "सत्त्वादीनां पुनः केवलं शरीरमयनीभूतम्" (वि. अ. 5) इत्यादि; किंवा रससंज्ञं धातुमावहन्तीति रससंज्ञवहानि।– '*Saṃjñāvahāni*' means the channels which are responsible for consciousness i.e. *Manovaha Srotas*. The *Manas* is located all over the body as it is clearly mentioned in the 5th chapter of *Vimānasthāna* vide the verse no. 6.

रसवहधमनीनां तु हृदयं स्थानं, तदुपघाताच्च मोह उपपन्न एव।– The seat for the channels carrying *Rasa* is the heart and the injury to the heart leads to unconsciousness.

मला इति दुष्टदोषसंज्ञाः; यदुक्तं– "मलिनीकरणान्मलाः" इति।– The term '*Mala*' refers to vitiated *Doṣās* as it is stated elsewhere that "Whichever causes defilement in the body are called *Mala*".

यथोत्तरं लिङ्गाधिक्यं मदमूर्च्छायसंन्यासेषु मोहरूपं ज्ञेयं; मदेऽपि हि स्तोको मोहोऽस्ति, उत्तरयोस्तु व्यक्त एव मोहः।।– Although unconsciousness is seen in all the three conditions viz. *Mada*, *Mūrcchā* and *Saṃnyāsa*, these are stronger than each another in their succeeding order.

Signs & Symptoms of Mada [30-32]

सक्तानल्पद्रुताभाषं चलस्खलितचेष्टितम्।
विद्याद्वातमदाविष्टं रूक्षश्यावारुणाकृतिम्।।30।।
सक्रोधपरुषाभाषं संप्रहारकलिप्रियम्।
विद्यात् पित्तमदाविष्टं
रक्तपीतासिताकृतिम् ।।31।।
स्वल्पासंबद्धवचनं तन्द्रालस्यसमन्वितम्।
विद्यात् कफमदाविष्टं पाण्डुं प्रध्यानतत्परम्।।32।।
सर्वाण्येतानि रूपाणि सन्निपातकृते मदे।

The following are the features of *Mada* caused by different *Doṣās*.

Vātaja Mada Lakṣaṇa:

- Stammering (*Saktābhāṣaṃ*), talking too much (*Analpābhāṣaṃ*) and fast speaking (*Drutābhāṣaṃ*).
- Unsteadiness and incoordination in action (*Cala skhalita ceṣṭitam*).
- Body becomes dry (*Rūkṣa*) and appears as blackish (*Śyāva*) and reddish in color (*Aruṇa*).

Pittaja Mada Lakṣaṇa:

- Anger mood and harsh while speaking (*Sa-krodha Paruṣābhāṣaṃ*).
- Fond of assaults and quarrels (*Samprahāra kali priyam*).
- Body appears as reddish (*Rakta*), yellowish (*Pīta*) and blackish (*Aśita*) in color.

Kaphaja Mada Lakṣaṇa:

- Speaks less and incoherent (*Svalpa asambaddha vacanaṃ*).
- Having drowsiness and laziness (*Tandrā Ālasya samanvitam*).
- Pallor in appearance (*Pāṇḍu*).
- Deep thinking mood (*Pradhyāna tatpara*).

Sannipātaja Mada Lakṣaṇa:

- All the above mentioned features.

Mada

Cakrapāṇi:

परुषं ब्रूत इति परुषाभाषः।।– '*Paruṣābhāṣa*' means speaking harshly.

General Characteristics of Mada [33]

जायते शाम्यति क्षिप्रं मदो मद्यमदाकृतिः।।33।।

This type of *Mada* is similar to alcoholic intoxication and it quickly manifests and also relieves rapidly.

Cakrapāṇi:

मदस्वरूपमाह– जायत इत्यादि।।– Here the author has presented the characteristics of '*Mada*' by staring the verse with the word '*Jāyate*'

Mada and Association with Doṣa [34]

यश्च मद्यकृतः प्रोक्तो विषजो रौधिरश्च यः।
सर्वं एते मदा नर्ते वातपित्तकफत्रयात्।।34।।

Whatever is the type of *Mada*, whether it is of *Madyaja*, *Viṣaja* or *Raktaja*; all these are produced by the vitiation of *Tridoṣās* only, and they can't manifest without the involvement of these 3 *Doṣās*.

Cakrapāṇi:

मदप्रसङ्गेन मद्यविषजयोरपि मदयोश्चातुर्विध्यमाह– यश्चेत्यादि। वातपित्तकफत्रयादिति वातात् पित्तात् कफाद्वातपित्तकफाच्च; एतेन तेषामप्येतदेव लक्षणं वातादिकृतं भवतीति भावः।।– By mentioning the term '*Yaśca*', in the context of *Mada*, the author has classified *Madyaja Mada* and *Viṣaja Mada* also into 4 types. They are *Vātaja*, *Pittaja*, *Kaphaja* and *Sannipātaja*. The features of all these are similar to Mada due to *Vāta* and other *Doṣās*.

Signs & Symptoms of Vātaja Mūrcchā [35-36]

नीलं वा यदि वा कृष्णमाकाशमथवाऽरुणम्।
पश्यंस्तमः प्रविशति शीघ्रं च प्रतिबुध्यते।।35।।
वेपथुश्चाङ्गमर्दश्च प्रपीडा हृदयस्य च।
कार्श्यं श्यावारुणा च्छायामूर्च्छाये वातसंभवे।।36।।

Vātaja Mūrcchā Lakṣaṇa:

- In the beginning the sky appears as blue (*Nīla*) or black (*Kṛṣṇa*) or reddish (*Aruṇa*) in color.
- Later he becomes unconscious (*Tamaḥ praveśa*) but soon he recovers (*Śīghraṃ pratibudhyate*).
- Tremors (*Vepathu*).
- Body pains (*Aṅgamarda*).
- Excessive pain in cardiac region (*Hṛdaya Prapīḍā*).

- Emaciation (*Kārśya*).
- Blackish or reddish color in the body (*Śyāvāruṇa Chāyā*).

Signs & Symptoms of Pittaja Mūrcchā [37-38]

रक्तं हरितवर्णं वा वियत् पीतमथापि वा।
पश्यंस्तमः प्रविशति सस्वेदः प्रतिबुध्यते॥37॥
सपिपासः ससंतापो रक्तपीताकुलेक्षणः।
संभिन्नवर्चाः पीताभो मूर्च्छाये पित्तसंभवे॥38॥

Pittaja Mūrcchā Lakṣaṇa:

- Initially the sky appears as red (*Rakta*) or green (*Harita*) or yellowish (*Pīta*) in color.
- Afterwards he becomes unconscious (*Tamaḥ praveśa*) and recovers with sweating (*Sa Svedah pratibudhyate*).
- Thirst (*Pipāsā*).
- Hotness (*Santāpa*).
- Reddish or yellowish color in the eyes (*Rakta- pīta -ākulekṣaṇa*).
- Loose motions (*Sambhinna Varcāḥ*).
- Yellowish discoloration in the body (*Pītābha*).

Mūrchā

Signs & Symptoms of Kaphaja Mūrcchā [39-40]

मेघसङ्काशमाकाशमावृतं वा तमोघनैः।
पश्यंस्तमः प्रविशति चिराच्च प्रतिबुध्यते॥39॥
गुरुभिः प्रावृतैरङ्गैर्यथैवार्द्रेण चर्मणा।
सप्रसेकः सहल्लासो मूर्च्छाये कफसंभवे॥40॥

Kaphaja Mūrcchā Lakṣaṇa:

- Initially the sky appears as it covers with thick clouds (*Megha saṅkāśam*) or deep darkness (*Tamo ghana*).
- Later he becomes unconscious (*Tamaḥ praveśa*) and recover after a longtime (*Cirāt ca pratibudhyate*).
- He feels as if the body is covered with heavy blanket of wet leather (*Gurubhiḥ prāvṛtaiḥ aṅgaiḥ yathaiva ārdreṇa carmaṇā*).
- Salivation (*Praseka*).
- Nausea (*Hṛllāsa*).

Signs & Symptoms of Sannipātaja Mūrcchā [41]

सर्वाकृतिः सन्निपातादपस्मार इवागतः।
स जन्तुं पातयत्याशु विना बीभत्सचेष्टितैः॥41॥

Sannipātaja Mūrcchā Lakṣaṇa:

- It is characterized by all the above signs and symptoms and the patent is falls down like a patient of *Apasmāra*. But here the patient doesn't exhibit any abnormal behaviour.

Cakrapāṇi:

मूर्च्छायलक्षणमाह- नीलं वेत्यादि।- By starting the verse with the words '*Nīlam vā*', the author has presented the features of different types of *Mūrcchā* here.

तत्र वातमूर्च्छाये श्यावारुणा छाया रिष्टरूपत्वान्मरणाय स्याद् वायव्यत्वादिति चोद्यं कुर्वन्ति; उक्तं हि- "वायव्या सा विनाशाय क्लेशाय महतेऽपि वा" (इं. अ. 7) इति। तत्र, अनिमित्ता हि छाया रिष्टं न तु दृश्यमाननिमित्ता, इह च वातसंबन्धो दृश्यत एव निमित्तं; किंवा "क्लेशाय महतेऽपि वा" इति वचनादेव वायव्यच्छायाया मारकत्वं व्यभिचरितम्।- Some scholars opined that blackish or reddish discoloration of the skin represents a bad prognostic sign, because such complexions are caused by *Vāta*. It is also quoted in the 7[th] chapter of *Indriyasthāna* that "the appearance blackish or reddish discoloration of the skin is indicative of death" vide verse no 13. However this is not acceptable here, because such discoloration can be considered as a bad prognostic sign when it occurs without any morbid cause; whereas here the alteration of complexion is happened due to vitiation of *Vāta*, which is quite evident.

Hence *Vātaja Mūrcchā* may cause severe trouble and not death as mentioned by the author himself.

तमोभिर्घनैश्चेति तमोघनैः; किंवा तमोभिरेव घनैः।- '*Tamoghanaiḥ*' means surrounded by black clouds.

विना बीभत्सचेष्टितैरिति दन्तखादनाङ्गविक्षेपणादिकं विना।- '*Vinā bībhatsa ceṣṭitaiḥ*' means without having the abnormal movements like grinding of teeth (*Danta-khādana*), throwing out limbs (*Aṅga-vikṣepaṇa*) etc.

Etio-pathogenesis – Signs & Symptoms and Management of Saṃnyāsa [42]

दोषेषु मदमूर्च्छायाः कृतवेगेषु देहिनाम्।
स्वयमेवोपशाम्यन्ति संन्यासो नौषधैर्विना॥42॥

The conditions such as *Mada* and *Mūrcchā* will be automatically subsided immediately after the intensity of *Doṣās* reduces. But *Saṃnyāsa* cannot be controlled without the application of proper medication.

Saṃprāpti & Lakṣaṇa of Saṃnyāsa [43-45]

वाग्देहमनसां चेष्टामाक्षिप्यातिबला मलाः।
संन्यस्यन्त्यबलं जन्तुं प्राणायतनसंश्रिताः॥43॥
स ना संन्याससंन्यस्तः काष्ठीभूतो मृतोपमः।
प्राणैर्वियुज्यते शीघ्रं मुक्त्वा सद्यःफलाः क्रियाः॥44॥
दुर्गेऽम्भसि यथा मज्जद्भाजनं त्वरया बुधः।
गृह्णीयात्तलमप्राप्तं तथा संन्यासपीडितम्॥45॥

- The *Doṣās* gets aggravated extensively due to the specific causative factors and afflicts the actions of speech, body and mind by localizing at the vital parts of the body i.e. heart and brain and weaken the person and make complete loss of consciousness.
- This state is known as *Saṃnyāsa*. Whenever a person is suffering from the disease *Saṃnyāsa*, he looks like stick and as if he is dead.
- Thus one has to take immediate steps for the recovery of such person, otherwise he will collapse.
- As an intelligent person grabs the pitcher drowning in deep water before the touch of the bottom and pulls it out; similarly the physician should be hurry up in treating of a person suffering from *Saṃnyāsa*.

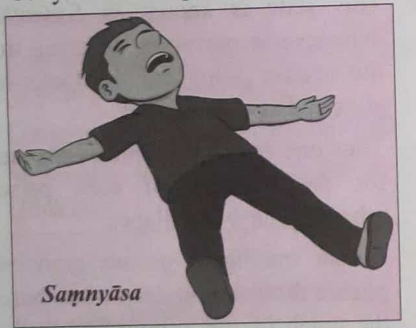
Management of Saṃnyāsa [46-53]

अञ्जनान्यवपीडाश्च धूमाः प्रधमनानि च।
सूचीभिस्तोदनं शस्तं दाहः पीडा नखान्तरे॥46॥

लुञ्चनं केशलोम्नां च दन्तैर्दशनमेव च।
आत्मगुप्तावघर्षश्च हितं तस्यावबोधने॥47॥

The following are measures to be taken for the revival of consciousness in *Saṃnyāsa*.

- *Añjana* (application of collyrium).
- *Avapīḍāna Nasya* (nasal drops).
- *Dhūmapāna* (medicated smokes).
- *Pradhamana Nasya* (blowing of medicated powder into the nostrils).
- *Sūcī todana* (pricking with needles).
- *Dāha* (burning).
- *Pīḍā Nakhāntare* (cause pain in the nail bed).
- *Luñcanaṃ Keśa-lomnāṃ* (plucking hair from the scalp and body).
- *Dantairdaśanam* (biting with tooth).
- *Ātmaguptāvagharṣana* (rubbing the body with *Ātmaguptā*).



Saṃnyāsa

संमूर्च्छितानि तीक्ष्णानि मद्यानि विविधानि च।
प्रभूतकटुयुक्तानि तस्यास्ये गालयेन्मुहुः॥48॥
मातुलुङ्गरसं तद्वन्महौषधसमायुतम्।
तद्वत्सौवर्चलं दद्याद्युक्तं मद्याम्लकाञ्जिकैः॥49॥
हिङ्गूषणसमायुक्तं यावत् संज्ञाप्रबोधनम्।

The following are some other measures useful for the revival of consciousness.

- Different types of strong alcoholic beverages should be mixed with severe pungent substances and administer internally at frequent intervels.
- The physician should also administer.
  1. *Mātuluṅga rasa* mixed with *Mahāuṣadha* (dry ginger). or
  2. *Sauvarcālalavaṇa*, *Hiṅgu* and *Ūṣaṇa* (*Marica*) with *Madya* or *Amla Kāñjika* (sour gruel) internally till the patient regains the consciousness.

प्रबुद्धसंज्ञमन्नैश्च लघुभिस्तमुपाचरेत्॥50॥
विस्मापनैः स्मारणैश्च प्रियश्रुतिभिरेव च।
पटुभिर्गीतवादित्रशब्दैश्चित्रैश्च दर्शनैः॥51॥
स्त्रंसनोल्लेखनैर्धूमैरञ्जनैः कवलग्रहैः।
शोणितस्यावसेकैश्च व्यायामोद्घर्षणैस्तथा॥52॥
प्रबुद्धसंज्ञं मतिमाननुबन्धमुपक्रमेत्।
तस्य संरक्षितव्यं हि मनः प्रलयहेतुतः॥53॥

After the revival of consciousness, the physician should be advised the patient to adopt the following measures:

- Light food should be given (*Laghu Āhāra*).
- His mind should be diverted by means of surprising events (*Vismāpana*).
- Making to remember pleasant incidents (*Priya śruti Smāraṇa*).
- He should be made to hear pleasant songs, music and other sounds and wonderful sights (*Priyaśruti*).
- *Sraṃsana* (purgation).
- *Ullekhana* (emesis).
- *Dhūmapāna* (medicated smoking).
- *Añjana* (collyrium).

- *Kavalagraha* (mouth gargles).
- *Śoṇita-avaseka* (bloodletting).
- *Vyāyāma* (physical exercises).
- *Uddharṣana* (powder massage).

These measures will be useful to divert the mind of the patient from the etiological factors and he will be remaining in the state of consciousness.

Cakrapāṇi:

संन्यासस्य मूर्च्छादिभ्यो भेदकं लक्षणमाह- दोषेष्वित्यादि।- By starting the present verse with the word '*Doṣeṣu*', the author has presented the characteristics of *Saṃnyāsa*, which are different from *Mada* and *Mūrcchā*.

कृतवेगेष्विति वेगं कृत्वा क्षीणबलेषु, वेगो हि दोषाणां बलक्षयकारणं भवति; यदुक्तं विषमज्वरे- "कृत्वा वेगं गतबला" (चि. अ. 3) इत्यादि।- Whenever the *Doṣās* are in the attacked phase they manifest the symptoms and they become weak, the patient gets relief. It is also mentioned in the context of *Viṣamajvara* that "The *Doṣās* becomes weak after getting the attack of fever" (Ca. Ci. 3 / 70).

संन्यस्यन्ति अचेष्टं कुर्वन्ति।- '*Saṃnyasyanti*' means to make the body unconscious.

प्राणायतनमिति हृदयम्।- '*Prāṇāyatana*' means the heart.

मुक्त्वेति अप्राप्य।- '*Muktvā*' means unable to get the immediate treatment.

सद्यःफला इति सद्यः प्रबोधनकारिकास्तीक्ष्णाञ्जनादिकाः।- '*Sadyaḥ phala*' means the measures that help for getting instantaneous consciousness such as *Tīkṣṇa Añjana* etc.

सूचीभिरिति च तोदनेन संबध्यते।- '*Sūcī*' is related to *Todana* i.e. pricking with needles.

संमूर्च्छितानीति मिलितानि।- '*Sammūrcchitāni*' means after properly mixed.

गालयेदिति यत्नेन मुखे प्रक्षिपेत्।- '*Gālayet*' means administration of medicine internally with effort.

सौवर्चलस्थाने केचित् सौवीरकमाहुः।- Some other scholars suggested *Sauvīraka* in place of *Sauvarcāla Lavaṇa*.

अनुबन्धं सततम्।- '*Anubandha*' means *Satata* i.e. constantly or uninterruptedly.

प्रलयहेतुत इति मोहहेतुतः।- '*Pralaya hetu*' means the cause for *Moha*.

General Treatment of Mada & Mūrcchā [54-60]

स्नेहस्वेदोपपन्नानां यथादोषं यथाबलम्।
पञ्च कर्माणि कुर्वीत मूर्च्छायेषु मदेषु च॥54॥

- The patients suffering from *Mada* and *Mūrcchā* should be treated by the administration of oleation (*Sneha*) and sudation (*Sveda*) followed by suitable *Pañcakarma* therapeutic measures.

अष्टाविंशत्यौषधस्य तथा तिक्तस्य सर्पिषः।
प्रयोगः शस्यते तद्वन्महतः षट्पलस्य वा॥55॥
त्रिफलायाः प्रयोगो वा सघृतक्षौद्रशर्करः।
शिलाजतुप्रयोगो वा प्रयोगः पयसोऽपि वा॥56॥
पिप्पलीनां प्रयोगो वा पयसा चित्रकस्य वा।
रसायनानां कौम्भस्य सर्पिषो वा प्रशस्यते॥57॥

The following drugs are useful for the management of *Mada* and *Mūrcchā*:

- *Kalyāṇaka Ghṛta* (which contains 28 drugs).
- *Mahātiktaka Ghṛta*.
- *Mahā-Ṣaṭpala Ghṛta*.
- Intake *Triphalā* with *Ghṛta*, *Kṣaudra* and *Śarkarā*.
- *Śilājatu* along with milk.
- *Pippalī cūrṇa* or *Citraka cūrṇa* with

milk.

- *Rasāyana* drugs.
- *Kaumbha Sarpi* (10 years old ghee).

रक्तावसेकाच्छास्त्राणां सतां सत्त्ववतामपि।
सेवनान्मदमूर्च्छायाः प्रशाम्यन्तिशरीरिणाम्॥58॥

- *Raktāvaseka* (bloodletting).
- Study of good treatises (*Śāstra*).
- Devotion towards spiritually enlightened good persons (*Satāṃ sattvavatām api sevana*).

Cakrapāṇi:

अष्टाविंशत्यौषधस्येति पानीयकल्याणस्य।– '*Aṣṭāviṃśati Auṣadha*' means the formula consisting of 28 drugs i.e. *Pānīya Kalyāṇaka Ghṛta*.

तिक्तस्य महतस्तथा तिक्तस्य षट्पलस्य तथा महतस्तिक्तस्येति संबन्धः; एते च तिक्तषट्पलमहातिक्तकघृते कुष्ठचिकित्सिते वक्तव्ये।– *Mahatiktaka Ghṛta*, *Tiktaka Ghṛta* and *Mahā Ṣatpala Ghṛta* are described in the context of *Kuṣṭha Cikitsā*.

कौम्भं सर्पिर्दशाब्दिकम्।।– '*Kaumbha Sarpi*' means the ghee stored for 10 years.

To Sum Up [59-60]

तत्र श्लोकौ-
विशुद्धं चाविशुद्धं च शोणितं तस्य हेतवः।
रक्तप्रदोषजा रोगास्तेषु रोगेषु चौषधम्॥59॥
मदमूर्च्छायसंन्यासहेतुलक्षणभेषजम् ।
विधिशोणितकेऽध्याये सर्वमेतत् प्रकाशितम् ॥60॥

In the chapter entitled *Vidhiśoṇitīya Adhyāya*, the author has dealt the following topics in a lucid manner - Features of Pure Blood - Features of Impure Blood - Causative Factors - Diseases caused by vitiated Blood - Treatment of Diseases caused by vitiated Blood - Causative Factors, Signs & Symptoms and the Management of *Mada*, *Mūrcchā*, *Saṃnyāsa* etc.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने विधिशोणितीयो नाम चतुर्विंशोऽध्यायः॥24॥

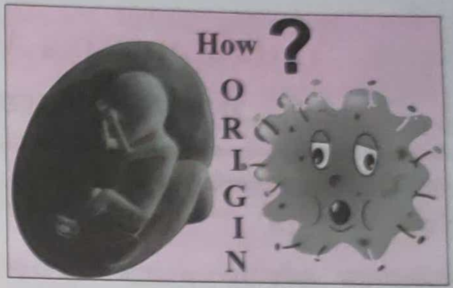
Thus ends the Twenty Fourth chapter of *Ślokasthāna* entitled *Vidhiśoṇitīya Adhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

समाप्तो योजनाचतुष्कः॥6॥

Thus also ends the seventh *Catuṣka* named *Yojanā Catuṣka*.

***

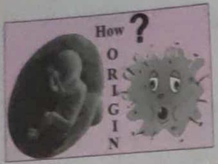
25 CHAPTER



Yajjaḥpuruṣīya Adhyāya

यज्जःपुरुषीयोऽध्यायः

Purpose of the Seminar 676
Proposal of Kāśipati Vāmaka 677
Opinion of Maudgalya Pārīkṣi 678
Opinion of Śaralomā 679
Opinion of Vāryovida 679
Opinion of Hiraṇyākṣa 680
Opinion of Kauśika 680
Opinion of Bhadrakāpya 681
Opinion of Bharadvāja 682
Opinion of Kāṅkāyana 683
Opinion of Bhikṣurātreya 683
Concluding Remarks by Punarvasu Ātreya 684
Doubt of Kāśipati Vāmaka 685
Reply by Punarvasu Ātreya 685
Question Raised by Agniveśa Regarding the Features of Wholesome Diets and Regimen 686
Reply by Punarvasu Ātreya 687
Another Question Raised by Agniveśa 687
Reply by Punarvasu Ātreya 688
Plurality of dietary factors 689
The Most Wholesome Dietetic Substances 691
The Most Unwholesome Dietetic Substances 693
Agrya Dravya 695
Pathyāpathya Lakṣaṇa 708
Questions raised by Agniveśa about the Āsava 710
Reply by Punarvasu Ātreya 711
Examples of 84 Types of Āsava 711
Base for the naming of Āsava 713
Properties of Āsava 715
To Sum Up 715



Chapter 25

Yajjaḥpuruṣīya Adhyāya

यज्जःपुरुषीयोऽध्यायः

अथातो यज्जःपुरुषीयमध्यायं व्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Vidhiśoṇitīya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Yajjaḥpuruṣīya Adhyāya*, as taught by Lord *Ātreya*.

Cakrapāṇi:

यइमे योजनाचतुष्के षडुपक्रमा अभिहितास्ते ऽन्नपानापेक्षयैव व्याधिहरणे समर्थाः, अतोऽन्नपानचतुष्कोऽभिधीयते।- In the last quadrate named '*Yojanā Catuṣka*' the author has presented six types of therapies (*Ṣaḍupakrama*) in a lucid manner. In fact, these therapies can only produce the desired effect of cure of the disease when proper diet and drinks are used and therefore '*Annapāna Catuṣka*' is described.

तत्रापि संक्षेपेणान्नपानगुणाभिधायको यज्जःपुरुषीयोऽभिधीयते।- Even here the author has started a chapter titled '*Yajjaḥpuruṣīya Adhyāya*', which is briefly related to the qualities of food and drink.

तत्रादौ पुरुषव्याधिकारणनिश्चायकप्रकरणं त्वाहारगुणप्रश्नावतारार्थं तथा पूर्वोक्तषडुपक्रमणीयरोगकारणज्ञानार्थं च 'यज्जःपुरुष' इति प्रश्नं प्राधान्येनाधिकृत्य कृतोऽध्यायो यज्जःपुरुषीयो ज्ञेयः। यद्यपि 'पुरुषो यज्जः' इति प्रश्नक्रमः, तथाऽपि प्रश्नार्थोऽत्र गृहीतः।- The current chapter deals with the origin of humans and the diseases and begins with a view to identify the characteristics of food and drinks and also to elicit the causative factors of diseases to be treated by *Ṣaḍupakrama*. Although the order of the words should be '*Puruṣo yajjaḥ*', it is also said to be exact meaning from even '*Yajjaḥpuruṣīya*'.

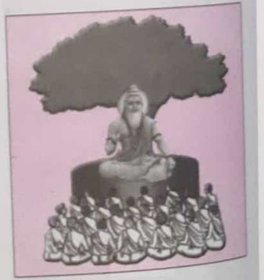
Purpose of the Seminar [3-4]

पुरा प्रत्यक्षधर्माणं भगवन्तं पुनर्वसुम्।
समेतानां महर्षीणां प्रादुरासीदियं कथा॥3॥
आत्मेन्द्रियमनोर्थानां योऽयं पुरुषसंज्ञकः।
राशिरस्यामयानां च प्रागुत्पत्तिविनिश्चये॥4॥

Once the saints gathered together in front of Lord *Ātreya*, and the discussion about the determination of the origin of human beings (the combination of soul, senses, mind and objects) and diseases was started.

Cakrapāṇi:

प्रत्यक्षधर्मत्वं तपःप्रभावात्।- '*Pratyakṣa-dharmāṇam*' means due to penance. Lord *Ātreya* received clear knowledge due to penance.



इयमिति अग्रे वक्ष्यमाणा।- '*Iyam*' refers to the discussion that will be presented later.

कथा तत्त्वजिज्ञासार्थमन्योन्यपृच्छा।- '*Kathā*' means the discussion between the scholars to know about the real knowledge.

राशिः मेलकः, आत्मेन्द्रियमनोऽर्थसमुदाय इत्यर्थः।- '*Rāśi*' means the aggregation or collective form of *Ātma*, *Indriya*, *Manas* and the objectives sense organs.

अस्य राशेरामयानां चोत्पत्तिविनिश्चये उत्पत्तिविनिश्चयविषयिणी कथा प्रादुरासीदिति संबन्धः।- Here the discussions have been initiated to determine the origin of humans (*Rāśī-Puruṣa*) as well as diseases.

Proposal of Kāśipati Vāmaka [5-7]

तदन्तरं काशिपतिर्वामको वाक्यमर्थवित्।
व्याजहारर्षिसमितिमुपसृत्याभिवाद्य च॥5॥
किन्नु भोः पुरुषो यज्जस्तज्जास्तस्यामयाः स्मृताः।
न वेत्युक्ते नरेन्द्रेण प्रोवाचर्षीन् पुनर्वसुः॥6॥
सर्व एवामितज्ञानविज्ञानच्छिन्नसंशयाः।
भवन्तश्छेत्तुमर्हन्ति काशिराजस्य संशयम्॥7॥

- Then King *Vāmaka*, the inhabitant of *Kāśi*, who was well-versed in medical science, with respect, participated in the meeting of the *Ṛṣīs* and asked the following question.
- Are diseases also originated from the same source as humans or not?
- On this, Lord *Punarvasu* directed the *Ṛṣīs* in this way, "You are fully aware of your doubts on the basis of your unlimited knowledge and skills, you are capable of clarifying the point raised by the King of *Kāśi*".

Kāśī Rāja Vāmaka

Cakrapāṇi:

तामेव परस्परप्रश्नरूपां कथां दर्शयति- तदन्तरमित्यादि।- The author has presented the start of discussion between the sages in the current verse by starting with the word '*Tadantaraṃ*'.

अन्तरशब्दः कालवचनः; यथा- "अपस्माराय कुर्वन्ति वेगं किंचिदथान्तरम्' (चि. अ. 10) इति; किंचित्कालमित्यर्थः; तेन तदन्तरमिति कथारम्भकाल इत्यर्थः।- The term '*Antara*' refers to the time as it is mentioned in the context of *Apasmāra* also that "Attacks in *Apasmāra* is seen for few time" (Ca. Ci. 10/13). Here '*Tat-Antara*' means at the time of the beginning of the discussion.

काशी वाराणसी तस्याः पतिः, तेषां बहुत्वाद्विशेषणं- वामक इति।- *Kāśi* means *Vārāṇasī*. *Kāśipati* means the king of *Kāśi*. In order to highlight the importance of the king of *Kāśi*, an adjective '*Vāmaka*' has been used for him.

यस्माज्जातो यज्जः; तत एव पुरुषजनकात् कारणाज्जातास्तज्जाः।- '*Yajjaḥ*' means born from which material. *Tajjāḥ* means the one born from the same material which is responsible for the creation of humans.

न वेति अन्यतः पुरुषो जायतेऽन्यतश्च तस्य रोगा इत्यर्थः।- '*Na-vā*' means whether humans and diseases are originated by same causes or due to other reasons?

नरेन्द्रेणेति काशिपतिनाम्ना राजर्षिणा।- '*Narendra*' means *Rājarṣi*, who is the king of *Kāśi*.

Cakrapāṇi:

अमिताभ्यां ज्ञानविज्ञानाभ्यां छिन्नः संशयो येषां ते तथा।- Because of the unlimited knowledge and intelligence these doubts will be clarified.

Yenapoya Ayurveda Medical College A9105

"भवन्तश्छेत्तुमर्हन्ति काशिराजस्य संशयम्" इति पाठः सुगमः।- "As you are all endowed with unlimited knowledge and intelligence you have the ability to remove the doubts of the king *Kāśi*". This version is clear.

In another Mss. it has been quoted as under.

'भवन्तोऽर्हन्ति नश्छेत्तुं काशिराजे च संशयम्' इति तु पाठे, नोऽस्माकं काशिराजेऽस्मन्मध्यगत इत्यर्थः। एतेन

स्वपक्षे काशिराजे न व्यामोहवचनं वक्तव्यमिति शिक्षयति। चकारेणान्येषां च ऋषीणां संशयं समुच्चिनोति। अन्ये तु, नोऽस्माकं संशयं काशिराजे च संशयमिति व्याख्यानयन्ति। संशयद्वये चैकोऽत्र ऋषीणामात्मेन्द्रियेत्यादिना श्लोकेन दर्शितः संशयः, स च पुरुषस्यामयानां च प्रागुत्पत्तिं प्रथमोत्पत्तिं प्रतीति व्याख्यानयन्ति; द्वितीयस्तु काशिपतेर्यथोक्त एव॥- '*Ca kāra*' refers to that the doubt is not only of *Kāśi Rāja*, it is also among we people. Some others explain that "This is not a doubt of us, but it is the doubt of *Kāśi Rāja* only."

The two types of doubts are

1. The origin of humans and disease which is mentioned in the verse no. 4
2. The doubt expressed by *Kāśipati*.

Opinion of Maudgalya Pārīkṣi [8-9]

पारीक्षिस्तत्परीक्ष्याग्रे मौद्गल्यो वाक्यमब्रवीत्।
आत्मजः पुरुषो रोगाश्चात्मजाः कारणं हि सः॥8॥
स चिनोत्युपभुङ्क्ते च कर्म कर्मफलानि च।
नह्यृते चेतनाधातोः प्रवृत्तिः सुखदुःखयोः॥9॥

Pārīkṣi, a descendent of *Maudgala* has opined as follows:

- Just as a person is born from the soul (*Ātmā*), so is the disease from the soul itself.
- In this way the soul is the root cause of diseases along with human beings.
- The soul alone can enjoy actions and their consequences, respectively. Joy and suffering are never without the soul.

Cakrapāṇi:

आत्मजः पुरुष इत्यादिप्रश्नद्वयस्योत्तरं; तत्र पूर्वप्रश्नस्य पुरुषस्यामयानां च कुत उत्पत्तिरित्येवंरूपस्य प्रश्नस्योत्तरं आत्मजः पुरुषो रोगाश्चेति, काशिपतिप्रश्नमात्रेऽप्युत्तरमेतत् यत एवात्मतः पुरुषो जायते तत एव रोगा इत्यर्थरूपमेव। प्रश्नोत्तरता त्वस्य ग्रन्थस्य सुगमैव।- Two questions raised earlier have been explained in the present verse. The first question is what is the origin of humans and diseases? It is being answered that both humans and diseases are originated from *Ātmā* (the soul).

The second question raised by *Kāśipati* is whether the origin of both humans and diseases is the one and the same or the different? The answer given for the first question is also sufficient for the second question.

कारणत्वे हेतुमाह- स चिनोतीत्यादि। चिनोति कर्म, कर्मफलानि च शरीरारोग्यविकारादीनि भुङ्क्त इति योजना। कर्मसहायस्यात्मनः शरीरविकारादिकर्तृत्वात् कारणत्वमिति भावः।- The cause for the origin is explained that healthy and diseased states both are depend upon the deeds of a person. It is the *Ātmā* which does the deeds and enjoys its fruits. In other words the *Ātmā* through its deeds is the cause for the origin of man and disease.

The reason for this is that the healthy and diseased state relies on the past actions of the person. The *Ātmā* is that which performs actions and also experiences its results. In other words the *Ātmā* along with its actions is the cause of humans and disease.

एतदेव व्यतिरेकेणाह- नह्यृत इत्यादि। चेतनाधातुः आत्मा। सुखदुःखयोरिति सुखदुःखसाधनयोः नीरुक्शरीरविकारयोरित्यर्थः॥- Nothing is present in the absence of the soul (*Ātmā*); there will be no pleasure and pain. As the soul is a means of happiness and misery, no person can find happiness or disease in its absence.

Opinion of Śaralomā [10-11]

शरलोमा तु नेत्याह नह्यात्माऽऽत्मानमात्मना।
योजयेद्व्याधिभिर्दुःखैर्दुःखद्वेषी कदाचन॥10॥
रजस्तमोभ्यां तु मनः परीतं सत्त्वसंज्ञकम्।
शरीरस्य समुत्पत्तौ विकाराणां च कारणम्॥11॥

After hearing the opinion of *Pārīkṣi*, *Śaralomā* has expressed his views as under:

- As the soul (*Ātmā*) is being holds its hatredness towards all the miseries by its very nature; and thus it cannot be regarded as responsible for the manifestation of diseases or sorrows.
- In my view, the mind (*Manas*) which is surrounded by *Rajas* and *Tamas* is the cause for the manifestation of diseases along with humans.

Opinion of Vāryovida [12-13]

वार्योविदस्तु नेत्याह न ह्येकं कारणं मनः।
नर्ते शरीराच्छारीररोगा न मनसः स्थितिः॥12॥
रसजानि तु भूतानि व्याधयश्च पृथग्विधाः।
आपो हि रसवत्यस्ताः स्मृता निर्वृत्तिहेतवः॥13॥

After listening to the views of *Śaralomā*, *Vāryovida* expressed objection to the earlier version and stated his opinion as follows.

- The mind (*Manas*) cannot be the only cause. Without the body, there can be no physical diseases and no mind.

- Actually living creatures and diseases are caused by *Rasa* (the first nutrient substance formed from food). Since *Ap* (water) is endowed with *Rasa Dhātu*, it is the eventual cause of diseases along with humans.

Cakrapāṇi:

मन इत्युक्ते मन्यतेऽनेनेति व्युत्पत्त्याऽऽत्माऽपि शङ्क्येत, तदुक्तं- सत्त्वसंज्ञकमिति।- In general the definition of '*Manyatae Anena iti*' can also be suspected to be taken as mind (*Manas*) and soul (*Ātmā*). To clarify the doubt, the commentator has specifically mentioned the word '*Sattva*' to understand it as mere *Manas*.

नर्ते शरीराच्छारीरा वातादिजन्याः शोषादयस्तिष्ठन्ति; तथा न मनसः स्थितिः, ऋते शरीरादिति योज्यम्। रजस्तमःपरीतस्य हि मनसो नित्यं शरीर एव स्थितिः; यत्तु निर्दोषं मनस्तत्तु न पुरुषस्य नापि च व्याधेः कारणमिति भावः।- Neither the diseases such as *Śoṣā* etc. which are manifested by *Vāta* and the other *Doṣās* nor the *Manas* cannot be exist without the body. *Manas* associated with *Rajas* and *Tamas* is always present within the body. When the mind is in the correct state neither human are born nor the diseases.

रसजानीत्यादौ स्मृता निर्वृत्तिहेतव इति व्याधिपुरुषयोः।- '*Rasajāni*' means the disease and the man both are originate from *Rasa*.

एतेन व्याधिपुरुषजनकरसकारणत्वेनापः कारणकारणतया पुरुषविकारयोः कारणं भवन्ति। किंवा आपो निर्वृत्तिहेतव

इति रसानां; किंवा यस्माद्रसवत्य आपस्तस्मात्ता निर्वृत्तिहेतव इति योजना।।- This means that the cause of human origin and disease is the *Rasa*, which refers to '*Ap*' because it is the source of the formation of *Rasa*. Otherwise it can be understood as mentioned below. As '*Ap*' is the basis of the formation of *Rasa* and '*Ap*' is endowed with the *Rasa*; thus, the *Rasa* is the cause of humans and diseases.

Opinion of Hiraṇyākṣa [14]

हिरण्याक्षस्तु नेत्याह न ह्यात्मा रसजः स्मृतः।
नातीन्द्रियं मनः सन्ति रोगाः शब्दादिजास्तथा॥14॥
षड्धातुजस्तु पुरुषो रोगाः षड्धातुजास्तथा।
राशिः षड्धातुजो ह्येष सांख्यैराद्यैः प्रकीर्तितः॥15॥

Hiraṇyākṣa did not accept the opinion of *Vāryovida* and presented his version as follows:

- Both *Ātmā* and *Manas* are not originated from *Rasa* because they are beyond the reach of perception.
- Similarly all the diseases are not originated from *Rasa*; they are also produced by *Asātmendriyārtha Saṃyoga*.
- Thus *Hiraṇyākṣa* said that along with humans, diseases are also born with *Ṣaḍ-Dhātu* (*Pañcamahābhūta* plus *Ātmā*) as proposed by *Sāṅkhya* school of thought.

Cakrapāṇi:

नह्यात्मेत्यादौ नातीन्द्रियं मनो रसजं स्मृतमिति योजना; यस्मादतीन्द्रियं मन आत्मा चातीन्द्रियः, तस्मात्र रसजौ; रसाद्धि जायमानं कारणगुणानुविधानादैन्द्रियकं स्यादित्यर्थः।- Both the *Ātmā* and *Manas* are not perceived by the sense organs, they cannot be considered as *Rasaja*. If they are accepted as *Rasaja*, they cannot be comes under *Atīndriya* category, as the factor doesn't leave the character of its originator and *Rasa* is the object of sense organs.

हेत्वन्तरमाह- सन्तीत्यादि। अहितशब्दरूपादिजन्ये विकारे न रसः कारणमित्यर्थः।- By the mention of the word '*Santi*', the author has also shown another reason to not include *Ātmā* and *Manas* as *Rasaja*. The diseases are manifested by means of unwholesome sounds and vision etc. and not by *Rasa*. Thus it is clear that *Ātmā* and *Manas* do not originate from *Rasa*.

आत्मा पृथिव्यादीनि च पञ्च षड् धातवः। यदुक्तं- "खादयश्चेतनाषष्ठा धातवः पुरुषः स्मृतः" (शा. अ. 1) इति।।- '*Ṣaḍ-dhātavaḥ*' means the *Ātmā* along with *Pṛthvī* and the other *Pañcamahābhūta*. It is clearly mentioned in the 1st chapter of *Śārīrasthāna vide* verse no 16 that the word *Puruṣa* means *Ṣaḍdhātuja* i.e. the combination of *Ākāśa*, *Vāyu*, *Agni*, *Jala*, *Pṛthvī* and the sixth one is *Ātmā*.

Opinion of Kauśika [16-17]

तथा ब्रुवाणं कुशिकमाह तन्नेति कौशिकः।
कस्मान्मातापितृभ्यां हि विना षड्धातुजो भवेत्॥16॥
पुरुषः पुरुषाद्गौर्गोरश्वादश्वः प्रजायते।
पित्र्या मेहादयश्चोक्ता रोगास्तावत्र कारणम्॥17॥

Kauśika did not accept the argument of *Kuśika* (*Hiraṇyākṣa*) and expressed his views as follows:

- Without the parents' involvement, how can creatures will be born out of *Ṣaḍ-Dhātu*?

- It is the fact that a person will be born from another person; similarly a cow will be born from another cow; and a horse will be born from another horse.
- It is also seen that *Prameha*, *Kuṣṭha*, *Arśas* etc. are hereditary diseases.
- Thus parents are the cause for the formation of humans and diseases.

Cakrapāṇi:

कुशिक इति हिरण्याक्षस्य नाम।- '*Kuśika*' means the other name of *Hiraṇyākṣa*.

कस्मादिति आक्षेपे। मातापित्रनपेक्षित्वे सर्वप्राणिषु षड्धातुसमुदायस्य विद्यमानत्वेन नरगोऽश्वादिभेदो न स्यादिति भावः।- '*Kasmāt*' means how it will happen? The word '*Kasmāt*' has been used here for the purpose of questioning "How the creatures are born through the *Ṣaḍ-Dhātu* without the involvement of their parents?" Without the involvement of parents, if all the creatures are born out of *Ṣaḍ-Dhātu*, diversity of various organisms like man, cow, horse etc. will not be exists.

हेत्वन्तरमाह- पित्र्या मेहादयश्चोक्ता इति। पितृतोऽपत्यं गच्छन्तीति पित्र्याः; आदिशब्देन कुष्ठार्शःप्रभृतयो ग्राह्याः। स्वपक्षं दर्शयति- तावत्र कारणमिति; तौ मातापितरौ।।- The sage *Hiraṇyākṣa* has also quoted another example to prove his logic in this way. पित्र्या मेहादय means *Meha*, *Kuṣṭha*, *Arśas* etc. are transmitted in children from the parents. Thus he concludes his version by saying that parents are responsible for the cause of humans and diseases.

Opinion of Bhadrakāpya [18-19]

भद्रकाप्यस्तु नेत्याह नह्यन्धोऽन्धात् प्रजायते।
मातापित्रोरपि च ते प्रागुत्पत्तिर्न युज्यते॥18॥
कर्मजस्तु मतो जन्तुः कर्मजास्तस्य चामयाः।
नह्यृते कर्मणो जन्म रोगाणां पुरुषस्य वा॥19॥

The sage *Bhadrakāpya* did not agree with the opinion of *Kauśika* and presented his version as follows:

- If *Kauśika*'s opinion is accepted, children of blind parents can also be blind. But it is not happening so.
- Apart from this how could be the parents are born at the primordial stage?
- *Bhadrakāpya* has concluded his argument by saying that the humans and diseases are born out of *Karma* (past actions) only. Therefore without the effect of *Karma*, neither man is born nor does the disease originate.

Cakrapāṇi:

न ह्यन्ध इत्यादि। मातापितृकारणत्वेऽन्धेन जातोऽन्धः स्यादित्यर्थः। हेत्वन्तरमाह- मातापित्रोरपीत्यादि। ते तव मातापितृकारणवादिनः, प्रागिति सर्गादौ मातापित्रोरुत्पत्तिर्न स्यात्; सर्गादौ निःशरीरिणि आदिभूतयोर्मातापित्रोरभावादुत्पादो नोपपन्न इति भावः।।- The version of *Hiraṇyākṣa* has been condemned by *Bhadrakāpya* as mentioned

under. If the parents are the cause of human origin, then the progeny of blind parents also should be blind. In order to prove his logic, he has also argued that if the parents are the cause of the origin of man, then how did these parents originate in the beginning of universe? Thus the opinion of *Hiraṇyākṣa* is wrong.

Opinion of Bharadvāja [20-21]

भरद्वाजस्तु नेत्याह कर्ता पूर्वं हि कर्मणः।
दृष्टं न चाकृतं कर्म यस्य स्यात् पुरुषः फलम्॥20॥
भावहेतुः स्वभावस्तु व्याधीनां पुरुषस्य च।
खरद्रवचलोष्णत्वं तेजोन्तानां यथैव हि॥21॥

Bharadvāja contradicted the opinion of *Bhadrakāpya* and put forth his version as follows.

- It is a known fact that *Karma* always recognizes the existence of an agent. No action is taken without the existence of a person.
- Apart from this, there is no evidence to show that *Karma* may result in the creation of living being.
- Thus *Bharadvāja* concluded that *Svabhāva* (nature) is the root cause of diseases along with the origin of humans.
- To reinforce his statement, he has given an example that the properties of *Khara* (roughness), *Drava* (liquidity), *Cala* (mobility) and *Uṣṇa* (hotness) are naturally present in *Pṛthvī*, *Ap*, *Vāyu* and *Tejo Mahābhūtās* respectively.

Cakrapāṇi:

कर्ता पूर्वं हीत्यादि।- By the mention of the words '*Kartā Pūrvaṃ Hi*', the author has presented the version of *Bharadvāja* in this verse.

कर्मणः पूर्वं कर्ता 'भवति' इति शेषः।- Before the action (*Karma*), there must be a person (*Kartā*) for doing all these actions.

येन कर्मणा स पुरुषः कर्तव्यः, तस्य कर्मणः पुरुषपूर्वभावित्वात् कारणत्वं स्वीकर्तव्यं; ततश्च स चेद्विना कर्म पुरुषोऽभूत् , तत् कथं पुरुषस्य कर्म कारणमिति भावः। अथ शङ्क्यते अकृतमेवादौ पुरुषजनकं कर्म भविष्यतीत्याह- दृष्टं न चेत्यादि। अकृतं कर्म न दृष्टं, प्रमाणेन नोपलब्धमित्यर्थः। यस्माच्छुभाशुभकर्म क्रियाजन्यमेव धर्माधर्मरूपं सर्वं भवतीति भावः।- This means that an agent should be present before action for its performance, from which the person has been born. Therefore the role of a person (*Kartā*) should be accepted in doing actions (*Karma*). If *Karma* is considered to be the cause of a man's origin, then how will that action be done without any agent? If it is being suspected that the action taken by an agent is the reason of the origin of a man, and this action is not visible and cannot be proved by reasoning. Thus the result of good and bad deeds will be present in virtue and unrighteous form, respectively.

भावहेतुः उत्पत्तिहेतुः।- '*Bhāvahetu*' means cause of origin.

स्वाभाविकत्वे दृष्टान्तमाह- खरेत्यादि। तेजोऽन्तानामिति "खरद्रवचलोष्णत्वं भूजलानिलतेजसाम्" (शा. अ. 1) इत्यादिवक्ष्यमाणक्रमेण भवेत्।- It is said that nature (*Svabhāva*) is the origin of man by quoting the example of *Khara* etc. *Khara*, *Drava*, *Cala* and *Uṣṇa* are the features of *Pṛthvī*, *Ap*, *Vāyu* and *Agni Mahābhūtās* respectively which are their natural attributes (Ca. Sā. 1 / 29).

Opinion of Kāṅkāyana [22-23]

काङ्कायनस्तु नेत्याह न ह्यारम्भफलं भवेत्।
भवेत्स्वभावाद्भावानामसिद्धिः सिद्धिरेव वा॥22॥
स्रष्टा त्वमितसङ्कल्पो ब्रह्मापत्यं प्रजापतिः।
चेतनाचेतनस्यास्य जगतः सुखदुःखयोः॥23॥

After listening to *Bharadvāja's* views, *Kāṅkāyana* has expressed objection and has given his opinion as follows.

- If *Svabhāva* (nature) is considered to be the root cause of the origin of living beings, then the individual's efforts such as righteous acts, cultivation, study etc. all become useless.
- Apart from this, the person's success or failure also depends on nature but not on his actions. But it is not happening so.
- Therefore *Kāṅkāyana* said that *Brahmā's* son *Prajāpati* will create animate and inanimate things with his infinite creative powers and will cause the happiness and misery of the world.
- Thus he concluded that the creator is the cause of the diseases along with the origin of humans.

Opinion of Bhikṣurātreya [24-25]

तन्नेति भिक्षुरात्रेयो न ह्यपत्यं प्रजापतिः।
प्रजाहितैषी सततं दुःखैर्युञ्ज्यादसाधुवत्॥24॥
कालजस्त्वेव पुरुषः कालजास्तस्य चामयाः।
जगत् कालवशं सर्वं कालः सर्वत्र कारणम्॥25॥

Bhikṣurātreya denied the version of *Kāṅkāyana* and expressed his views in this way.

- Since *Prajāpati* is interested in the good of the whole creation and how can he bring suffering to mankind? Hence he cannot be the cause for the diseases.
- *Bhikṣurātreya* opined that the entire universe is depending on *Kāla* and hence all the living beings and their diseases are caused by *Kāla* (time) only. Thus *Kāla* is responsible for everything.

Cakrapāṇi:

स्वभावादित्यत्र आदौ 'यदि' इत्यध्याहर्तव्यं; तेन यदि स्वभावादेव भावानां विकारशरीरादीनां सिद्ध्यसिद्धी भवतः, तदा आरम्भफलं न भवेत्, स्वाभाविकत्वाद्भावानां; य इमे लोकशास्त्रसिद्धा यागकृष्यध्ययनाद्यारम्भास्ते निष्प्रयोजना भवेयुः, अकारणत्वादित्यर्थः।

- If every action is done by nature, including the origin or non-origin of the body, then any action to start any work will become useless.
- Because if the action is done by nature, then functions like sacrificial rituals, agriculture, studies etc. will be useless.
- There should be a reason for every action, and if there are actions due to nature, the

cause will be lost. In such circumstances, the work done with a specific purpose will not be of any significance.

स्रष्टेत्यादौ जगतः सुखदुःखयोश्च स्रष्टा प्रजापतिरिति योजना। स च ब्रह्मणोऽपत्यम्। अमितसङ्कल्प इति युगपदपरिमितस्थावरजङ्गमरूपकार्यकर्तृत्वेनापरिमित-तज्जननसङ्कल्प इत्यर्थः।– *Prajāpati*, the son of *Brahmā* and the creator of the entire universe, who has immense determination to do endless works related to animal and plant kingdom, is the creator of humans and diseases.

असाधुवदिति असाधुः अपत्यद्रोहकारी।।– '*Asādhu*' means the person who do harm to his progeny.

Concluding Remarks by Punarvasu Ātreya [26-29]

तथर्षीणां विवदतामुवाचेदं पुनर्वसुः।
मैवं वोचत तत्त्वं हि दुष्प्रापं पक्षसंश्रयात्॥26॥
वादान्सप्रतिवादान्हि वदन्तो निश्चितानिव।
पक्षान्तं नैव गच्छन्ति तिलपीडकवद्गतौ॥27॥
मुक्त्वैवं वादसङ्घट्टमध्यात्ममनुचिन्त्यताम्।
नाविधूते तमःस्कन्धे ज्ञेये ज्ञानं प्रवर्तते॥28॥
येषामेव हि भावानां संपत् संजनयेन्नरम्।
तेषामेव विपद्व्याधीन्विविधान्समुदीरयेत्॥29॥

After listening to the different versions of all the scholars participated in the discussion, Lord *Ātreya* expressed his views as mentioned below.

- My dear students "Do not enter this kind of controversy because it is very difficult to reach the truth by keeping partial aspects in mind".
- Those who consider different controversial aspects of truth as established facts they roam on unnecessary arguments without reaching the goal like a person sitting on the oil press. Therefore one should get rid of the puzzle of arguments and try to find out the truth.
- The same factors that are responsible for creating living beings in their wholesome combination are also responsible for various diseases in the case of their unwholesome combination.

Cakrapāṇi:

पक्षसंश्रयादिति रागतः पक्षसंग्रहात्।– '*Pakṣa-saṃśraya*' refers to stick to one's own version due to the passion.

निश्चितानिवेति परमार्थतोऽनिश्चिता एव, परं पक्षरागाद्बुद्धिप्रकर्षान्निश्चिता इवाभिधीयन्ते पक्षा इत्यर्थः।– '*Niścitān-iva*' refers to not at all conclusive. Although it is not a matter of conclusive, due to passion and intelligence, the person sticks to his version and will argue that it is decisive.

पक्षान्तमिति सम्यगर्थावधारणरूपं पक्षान्तम्।– '*Pakṣāntaṃ*' means coming to a conclusion or to find the truth.

तिलपीडकस्तैलार्थं यन्त्रोपरि स्थितो मनुष्यः; तिलपीडको यथा गतौ गमने सति, गम्यदेशाप्राप्त्या चान्तं नासादयति, पुनस्तत्रैव भ्रमणात्; तथा पक्षसंश्रयाद्वादिनोऽपीत्यर्थः।– The man sitting on an oil press, though goes on moving did not find any definite point. Likewise, the person who sticks on his own version never reach the goal of finding the truth by revolves around unreliable and unnecessary arguments.

सङ्घट्टः अन्योन्यपीडको मेलकः।– '*Saṅghaṭṭaḥ*' means the assembly of refute the views of each other's.

अध्यात्मं तत्त्वम्।– '*Adhyātma*' refers to the original essence or doctrine.

स्कन्धः समूहः।– '*Skandha*' means *Samūha* i.e. a cluster or a group.

पक्षरागश्चेह तत्त्वज्ञानप्रतिबन्धकत्वेन तमस्कन्ध उच्यते।– As the people are getting more passion towards their defective vision, and which is causing obstacles to find out the real knowledge; such group of people is known as *Tama-skandha* (group of darkness).

तिलपीडकन्याय
Tilapīḍaka Nyāya
(Maxim of oil press)

This *Nyāya* has used by the author in the following context. Once the saints gathered together in front of Lord *Ātreya*, and the discussion about the determination of the origin of human beings and diseases was started.

After listening to the different versions of all the scholars participated in the discussion, Lord *Ātreya* expressed his views as mentioned below.

My dear students "Do not enter this kind of controversy because it is very difficult to reach the truth by keeping partial aspects in mind".

Those who consider different controversial aspects of truth as established facts they roam on unnecessary arguments without reaching the goal like a person sitting on the oil press. Therefore one should get rid of the puzzle of arguments and try to find out the truth.

सिद्धान्तमाह– येषामित्यादि।– By starting the verse with the term '*Eṣām*', the author has established the doctrine.

येषामिति यज्जातीयानां, ते च महाभूतादयः। तेन महाभूतत्वेनैव वातादीनां ग्रहणम्।– '*Eṣām*' means the factors responsible for the origin of man i.e. *Mahābhūtās* etc.; which also include *Vāta* and other *Doṣās*.

संपदिति प्रशस्तगुणता।– '*Sampat*' means excellent attributes.

नरमिति संयोगिपुरुषम्।– '*Naram iti*' means the person who possesses the excellent attributes.

विपदिति वैगुण्यम्।– '*Vipad iti*' means those who are devoid of excellent attributes.

समुदीरयेदिति जनयेत्।– '*Samudīrayet iti*' means which produces.

एतेषां च ऋषिवादानां कथनं पूर्वपक्षसिद्धान्तश्रवणेन शिष्यसन्देहनिवृत्त्यर्थम्।।– By listening different opinions expressed by the sages as the first part of the argument, suspicion of the disciples' ends and therefore it is mentioned.

Doubt of Kāśipati Vāmaka [30]

अथात्रेयस्य भगवतो वचनमनुनिशम्य पुनरेव वामकः काशिपतिरुवाच भगवन्तमात्रेयं- भगवन्! संपन्निमित्तजस्य पुरुषस्य विपन्निमित्तजानां च रोगाणां किमभिवृद्धिकारणमिति॥30॥

After listening to Lord *Ātreya*, *Kāśi Rāja Vāmaka* questioned, "O Lord! what are its wholesome and unwholesome combination for the growth of organisms and their diseases?"

Reply by Punarvasu Ātreya [31]

तमुवाच भगवानात्रेयः- हिताहारोपयोग एक एव पुरुषवृद्धिकरो भवति, अहिताहारोपयोगः पुनर्व्याधिनिमित्तमिति॥31॥

Lord *Ātreya* replied to *Vāmaka* "The only reason for the overall development of organisms is wholesome diet and the development of diseases is unwholesome food."

Question Raised by Agniveśa Regarding the Features of Wholesome Diets and Regimen [32]

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच- कथमिह भगवन्! हिताहितानामाहारजातानां लक्षणमनपवादमभिजानीमहे; हितसमाख्यातानामाहारजातानामहितसमाख्यातानां च मात्राकालक्रियाभूमिदेहदोषपुरुषावस्थान्तरेषु विपरीतकारित्वमुपलभामह इति॥32॥

After listening to Lord *Ātreya, Agniveśa* questioned again as under.

- O Lord! "How shall the wholesome and unwholesome food substances can be distinguished exactly?"
- As a matter of fact it has been observed that the so called wholesome and unwholesome food substances show exactly the opposite effects basing on variations in dosage (*Mātrā*), time (*Kāla*), method of preparation (*Kriyā*), habitat (*Bhūmi*), body constitution (*Deha*), disease (*Doṣa*) and the age of the individual (*Puruṣāvasthā*).

Cakrapāṇi:

हिताहारोपयोग एक एवेत्यवधारणेनास्य प्राधान्यं दर्शयति नान्यप्रतिषेधम्, आचारस्य स्वप्नादेस्तथा शब्दादीनामपि कारणत्वेनोक्तत्वात्।- Here the author has emphasized the importance of the wholesome and unwholesome food for the growth of human beings and their diseases respectively ; however this statement is not contradicting the other factors like behavioral pattern such as sleep etc. and unwholesome conjunction of sense organs with their objectives.

व्याधिनिमित्तमिति व्याध्यभिवृद्धिनिमित्तं मध्यपदलोपाज्ज्ञेयम्, अभिवृद्धिकारणस्यैव पृष्टत्वात्; तथाऽहिताहारस्य यद्व्याधिनिमित्तत्वं, तस्य 'तेषामेव विपद्व्याधीन् विविधान् समुदीरयेत्' इत्यनेनैवोक्तत्वात्। किंवा व्याधिनिमित्तशब्देन सामान्येन जनको वर्धकश्च हेतुरुच्यत- Here the word '*Abhivṛddhi*' is missed in between *Vyādhi* and *Nimitta* and hence '*Vyādhi-nimitta*' should be understood as *Vyādhi-abhivṛddhi-nimitta*' by adopting the *Madhyalopa Arthāśraya* (supporting device); because the question is asked regarding the growth of the disease and also by the statement of unwholesome food is the cause as well as for the advancement of disease. In general the term *Vyādhi-nimitta* denotes the factors responsible for the manifestation and advancement of disease.

अनपवादमिति अव्यभिचारि।- '*Anapavādi*' means *Avyabhicāri* i.e. flawless.

हिताहिताहारदुर्ज्ञानताहेतुमाह- हितसमाख्याताना-मित्यादि।- Here the author has presented the reason of difficulty in understanding wholesome and unwholesome food substances due to the influence various factors like *Mātrā*, *Kāla* etc.

विपरीतकारित्वमिति पथ्यस्यापथ्यत्वं तथा अपथ्यस्य पथ्यत्वं मात्रादिवशाद्भवति।- '*Viparītakāritvam*' means alteration of the wholesome substances into unwholesome as well as unwholesome substances into wholesome due to the influence of *Mātrā*, *Kāla* etc.

तत्र पथ्या रक्तशाल्यादयोऽतिमात्रा हीनमात्रा वा मात्रादोषादपथ्या भवन्ति। तथा कालवशात एव रक्तशाल्यादयो लघुत्वाद्बलवदग्नीनां हेमन्ते न हिताः;- Even though *Raktaśāli* is wholesome, but if it is taken in less quantity or in more quantity, then it is going to be unwholesome. Likewise *Raktaśāli* and other light substances are not suitable for the people with strong digestive fire during the winter season.

कालशब्देन चेह नित्यग एव कालो गृह्यते, आवस्थिकस्य पुरुषावस्थाशब्देन गृहीतत्वात्।- Here the term '*Kāla*' refers to *Nityaga* only (eternal time) but not the age of the individuals and it should be understood by means of the word '*Puruṣāvastha*'.

क्रिया तु संस्करणं, तेन च रक्तशालिरसम्यक्स्विन्नाप्रस्रुतत्वादिना ओदनदोषेणाहितो भवति,- '*Kriyā*' means *Saṃskaraṇa* i.e. preparation or processing. If *Raktaśāli* is not cooked properly or not properly strained, then it is going to become unwholesome due to the faulty method of cooking.

तथा स एव भूमिसंबन्धादानूपदेशजः सन्नपथ्यो भवति।- Likewise *Raktaśāli* grown in *Anūpa Deśa* (marshy land) becomes unwholesome due to defect in land.

तथा देहापेक्षया मेदस्विनो रक्तशालिर्लघुतया न हितो भवति, तदुक्तं- "गुरु चातर्पणं चेष्टं स्थूलानां कर्शनं प्रति" (सू. अ. 21) इति।- Similarly *Raktaśāli* also becomes unwholesome to the obese persons due to its lightness and it is told that "To make stout individuals lean, it is advisable to be heavy (*Guru*) and non-nutritional food is prescribed". - Ca. Sū. 21/20

तथा स एव दोषे वायावहितः,- In relation to *Doṣa* also it is mentioned that *Raktaśāli* is unwholesome in *Vāta*.

दोषशब्देन व्याधिरपि ग्रहीतव्यः।- The term *Doṣa* also should be taken as *Vyādhi*.

तथा- पुरुषस्य बाल्यावस्थायां श्लेष्मप्रधानायां तिक्तादि पथ्यं, तत्तु वार्धक्ये वृद्धवाते न पथ्यम्।- During childhood, *Tikta*, *Kaṭu* substances are wholesome due to the dominancy of *Kapha Doṣa*; while the same substances become unwholesome during old age due to the dominancy of *Vāta Doṣa*.

अवस्थान्तरशब्दश्च मात्रादिभिः प्रत्येकं संबध्यते।- The term '*Avasthāntara*' (change of state) is individually related to *Mātrā, Kāla, Kriyā, Bhūmī, Deha, Doṣa* and *Puruṣa*.

एवमहितस्यापि मात्रादिपरिग्रहेण हितत्वमुन्नेतव्यम्।।- In the same way, considering the dosage, time, etc., one should understand the wholesomeness of the unwholesome substances.

Reply by Punarvasu Ātreya [33]

तमुवाच भगवानात्रेयः- यदाहारजातमग्निवेश! समांश्चैव शरीरधातून् प्रकृतौ स्थापयति विषमांश्च समीकरोतीत्येतद्धितं विद्धि, विपरीतं त्वहितमिति; इत्येतद्धिताहितलक्षणमनपवादं भवति॥33॥

Lord *Ātreya* has replied to *Agniveśa* as under:

- Foods those are useful for maintaining the balance of body tissues and which help in the normalization of abnormal tissues are known as wholesome substances. Otherwise they are unwholesome.
- This definition of wholesome and unwholesome food substances is considered to be the most accurate and not controversial.

Another Question Raised by Agniveśa [34]

एवंवादिनं च भगवन्तमात्रेयमग्निवेश उवाच- भगवन्! न त्वेतदेवमुपदिष्टं भूयिष्ठकल्पाः सर्वभिषजो विज्ञास्यन्ति॥34॥

After listening to Lord *Ātreya, Agniveśa* asked again, "By merely saying the above

doctrine in brief cannot be understood by all kinds of physicians." Thus it requires some further explanation.

Cakrapāṇi:

सिद्धान्तयति- यदाहारजातमित्यादि।- Here the author has established the doctrine by mentioning the words '*Yadāhārajātam*'.

अनेन च ग्रन्थेन हिताहितत्वं न स्वरूपेण भावानां, किंतु मात्रादिसव्यपेक्षमिति दर्शितं भवति।- By going through the above description, it is observed that the author has presented the details of wholesome and unwholesome substances in relation to *Mātrā, Kāla* etc. without mentioning their characteristics.

न त्वेतदित्यादि।- By mentioning the words '*Na tu etad*', the author has expressed the difficulty in understanding the theory on *Hitāhita Āhāra*.

एतदिति हिताहितम्।- '*Etad*' means the wholesome and unwholesome food substances.

एवमुपदिष्टमिति यदाहारजातमित्यादिलक्षणोद्दिष्टम्। विज्ञास्यन्ति न त्विति संबन्धः। एतस्मिन् हिताहितलक्षणे मात्राद्यवस्थान्तरज्ञानं विना न हितत्वमहितत्वं वा हितानां रक्तशाल्यादीनामहितानां यवकादीनां च ज्ञातुं पार्यते, मात्राद्यवस्थायाश्च दुर्ज्ञानत्वेन सर्ववैद्या ज्ञातुमक्षमा इति भावः।।- Simply by the above teachings of *Ātreya*, it is difficult to understand that what are the food substances useful for the maintenance of positive health by keeping the bodily tissues in the balanced state. Apart from this it is highly difficult to understand the wholesomeness and unwholesomeness of various substances like *Raktaśāli* and *Yavaka* etc. because of the variations in relation to *Mātrā, Kāla* etc.

Reply by Punarvasu Ātreya [35]

तमुवाच भगवानात्रेयः-

येषां हि विदितमाहारतत्त्वमग्निवेश! गुणतो द्रव्यतः कर्मतः सर्वावयवशश्च मात्रादयो भावाः, त एतदेवमुपदिष्टं विज्ञातुमुत्सहन्ते। यथा तु खल्वेतदुपदिष्टं भूयिष्ठकल्पाः सर्वभिषजो विज्ञास्यन्ति, तथैतदुपदेक्ष्यामो मात्रादीन् भावाननुदाहरन्तः; तेषां हि बहुविधविकल्पा भवन्ति। आहारविधिविशेषांस्तु खलु लक्षणतश्चावयवतश्चानुव्याख्यास्यामः।।35।।

Lord *Ātreya* has replied to *Agniveśa* as under:

- It is not at all difficult for the physicians in determining the wholesome and unwholesome food substances whenever they are acquainted with the food articles (*Dravya*), their properties (*Guṇa*), action (*Karma*), dosage (*Mātrā*) and all these aspects.
- However for the sake of the physicians who are unable to understand easily "I am going to explain in that way by quoting certain examples. As the dietetic substances have multiple variations, I shall explain various factors relating to diet in terms of general and specific terms."
- Subsequently *Āhāra Vidhi Viśeṣa* (factors concerned with partaking of food) will be explained in detail along with their features and subdivisions.

Cakrapāṇi:

एतदेवासर्वभिषग्ज्ञेयत्वं लक्षणस्याह- येषां हीत्यादि।- Here the author has presented the features of food substances for the sake of understanding by every physician by starting the verse with the words '*Yeṣāṃ hi*'.

गुणत इति इह प्रकरणे गुरुलघुत्वादिगुणतः।- In the present context '*Guṇataḥ*' should be understood as 20 types of *Guṇās* such as *Guru, Laghu* etc.

द्रव्यत इति कारणतः, यथा- इदमाप्यमिदमाग्नेयमित्यादि; किंवा द्रव्यत इत्याहारद्रव्याद्रक्तशाल्यादेः।- '*Dravyataḥ*' should be understood through its origin such as *Āpya dravya, Āgneya dravya* etc. or also the specific *Āhāra-dravya* such as *Raktaśāli* etc.

कर्मतः कार्यतः; यथा- इदं जीवनमिदं बृंहणमित्यादि।- '*Karmataḥ*' means *Kāryataḥ* and it should be understood by the action of the drugs such as *Jīvanīya, Bṛṃhaṇiya* etc.

सर्वावयवशश्चेति रसवीर्यविपाकप्रभावेभ्यः।- '*Sarvāvayavaca*' refers to entirety i.e. the knowledge of *Rasa, Vīrya, Vipāka, Prabhāva* etc.

मात्रादयश्चानन्तरोक्ताः पुरुषान्ता ज्ञेयाः।- '*Mātrādayaśca*' should be understood as *Mātrā, Kāla, Kriyā, Bhūmi, Deha, Doṣa* and *Puruṣa*.

आहारतत्त्वं च गुणादिभ्यो विदितं मात्रादयश्च विदिता इति योजना। किंवा गुणशब्देन रसवीर्यादीनामपि ग्रहणं,- The food articles (*Āhāra Tattva*) should be known by various factors like *Guṇa, Dravya, Karma* etc. and also by *Mātrā, Kāla* etc. The term *Guṇa* also refers to *Rasa, Vīrya* etc.

सर्वावयवशश्चेति मात्रादिज्ञानेन संबध्यते।- '*Sarvāvayavaśca*' is related to the knowledge of *Mātrā, Kāla* etc.

यथेत्यादौ एतदिति हिताहितम्।- Here the word *Yathā* refers to the description of wholesome and unwholesome substances.

भूयिष्ठकल्पा नानाप्रकारा उत्तमाधममध्यमा इत्यर्थः, भूयिष्ठ कल्पा इति कृत्वा सर्वग्रहणमुत्तमादीनामेव श्रेष्ठश्रेष्ठतरश्रेष्ठ तमादिभेदग्रहणार्थं; किंवा शल्याद्यष्टाङ्गाध्यायिवैद्यग्रहणार्थं ; किंवा भूयिष्ठकल्पा इति विज्ञातभूरिहिताहितोदाहरणाः;- The term '*Bhūyiṣṭhakalpa*' can be understood in different ways as under:

- 3 Types of physicians viz. Intelligent, Mediocre and Ignorant

  (or)

- Among these intelligent physicians, they are also of 3 types viz. Good (*Śreṣṭha*), Better (*Śreṣṭhatara*) and the Best (*Śreṣṭhatama*).

  (or)

- Those who are well versed in *Aṣṭāṅga Āyurveda* viz. *Śalya, Śālākya, Kāyacikitsā* etc.

  (or)

- Many a number of examples related to wholesome and unwholesome food substances

अग्र्याधिकारे हि बहु हिताहितं वक्तव्यं, तच्चाल्पबुद्धीनां व्यवहाराय भवति, प्रकृष्टबुद्धीनां चानुक्तज्ञानायेति भावः।- In the context of *Agryadravya* also many examples pertaining to the best among the wholesome and unwholesome drugs, diet and activities are described. Those examples will be useful for less intelligent physicians to prescribe as it is, whereas the intelligent people can understand even untold items also on the basis of these examples.

लक्षणत इति लक्षणमाहारत्वं स्थावरजङ्गमात्मकत्वादि, एतच्च 'तद्यथा- आहारत्वं' इत्यादिना 'करणबाहुल्यात्' इत्यन्तेन वक्ष्यति। अवयवत इति एकदेशतः, एकदेशाश्च लोहितशाल्यादयः; ते तु 'तद्यथा लोहितशालयः' इत्यादिना वक्ष्यन्ते।।३५।।- '*Lakṣaṇata iti*' means *Āhāra Lakṣaṇa* i.e. the features of food substances related to plants as well as animals. The term '*Avayava*' refers to *Ekadeśataḥ*. That means which is related to the individual food substances such as *Raktaśāli* etc. and such substances will be described.

Plurality of dietary factors [36-37]

तद्यथा- आहारत्वमाहारस्यैकविधमर्थाभेदात्; स पुनर्द्वियोनिः, स्थावरजङ्गमात्मकत्वात्; द्विविधप्रभावः, हिताहितोदर्कविशेषात्; चतुर्विधोपयोगः, पानाशनभक्ष्यलेह्योपयोगात्; षडास्वादः, रसभेदतः षड्विधत्वात्; विंशतिगुणः,

गुरुलघुशीतोष्णस्निग्धरूक्षमन्दतीक्ष्णस्थिरस-
रमृदुकठिनविशदपिच्छिलश्लक्ष्णखरसूक्ष्म-
स्थूलसान्द्रद्रवानुगमात्; अपरिसंख्येयविकल्पः,
द्रव्यसंयोगकरणबाहुल्यात्॥३६॥

In general, all the food substances can be included under one group based on their edible nature.

According to their source food substances are of 2 types viz. *Sthāvara* (plant origin) and *Jaṅgama* (animal origin).

- These substances can again classify into two other types based on their specific action viz. wholesomeness and unwholesomeness.
- The food substances are of 4 types according to the form such as *Pāna* (drinks), *Aśana* (eatables), *Bhakṣya* (chewable) and *Lehya* (lickable).
- According to *Rasa* (taste), the food articles are of six types such as *Madhura, Amla, Lavaṇa, Kaṭu, Tikta* and *Kaṣāya*.
- According to *Guṇa* (attribute), they are of 20 types such as *Guru, Laghu, Śīta, Uṣṇa, Snigdha, Rūkṣa, Manda, Tīkṣṇa, Sthira, Sara, Mṛdu, Kaṭhina, Viśada, Picchila, Ślakṣṇa, Khara, Sūkṣma, Sthūla, Sāndra* and *Drava*.
- Based on the combination and preparation of food substances, they are innumerable.

Cakrapāṇi:

अर्थाभेदादिति अभ्यवहियमाणत्वार्थाभेदात्।– '*Arthābhedāt*' means based on the edible nature.

द्वियोनिरिति द्विप्रभवः।– '*Dvi-yoni*' means that the substances are of two types based on their origin or source.

हितरूपोऽहितरूपो वोदर्को हिताहितोदर्कः, स एव विशेषः; उदर्क उत्तरकालीनं फलम्।– '*Udarka*' means future result of actions or consequences. Thus '*Hitāhitodarka*' refers to the end results of the specific action of wholesome and unwholesome food substances.

गुरुलाघवादयो युग्माः परस्परविरोधिनो ज्ञेयाः;– Among the duel combination of *Gurvādi Guṇās*, it is to be understood that the attributes are opposite to one other.

अनुगमादिति अनुगतत्वात्।– '*Anugamāt*' means *Anugatattvāt*. That means the attributes like *Guru, Laghu* etc. are associated with the substances.

आत्रेयभद्रकाप्यीये (सू. अ. 26) वक्ष्यमाणाः परत्वादयो गुणा न तथाऽत्रोपकारका इति नेहोच्यन्ते। ये तु तत्र संयोगकरणे आहारविधौ भूर्युपयोगिनी, ते बहुविधत्वेन त्वपरिसंख्येयविकल्पहेतुत्वेनैव निवेशिते।– The attributes such as *Para, Apara* etc., which are being described in the chapter "*Ātreya Bhadrakāpīya*" are not useful in the same way as *Gurvādi Guṇās*. Hence those are not mentioned in this context. In the preparation of various types of food items, the use of *Saṃyoga, Saṃskāra* etc. is more useful. The plurality of substances occurs with these *Para, Apara* and the other *Guṇās*, and thus they are mentioned (Ca. Sū. 26 / 29).

परिमाणं तु मात्रा, सा चेहानुदाहरणीयत्वेन प्रतिज्ञाता 'मात्रादीन् भावाननुदाहरन्तः' इति वचनेन।– The term '*Parimāṇa*' refers to *Mātrā*. The examples for *Mātrā* are not mentioned here because they have not given.

द्रव्यसंयोगकरणबाहुल्यादिति द्रव्यं शूकधान्यादिकं, संयोग आहारद्रव्याणां मेलकः, करणं संस्कारः।।– '*Saṃyoga*' means combining various substances, '*Karaṇa*' means processing. Due to their utility in this connection, there are included here.

तस्य खलु ये ये विकारावयवा भूयिष्ठ मुपयुज्यन्ते, भूयिष्ठकल्पानां च मनुष्याणां प्रकृत्यैव हिततमाश्चाहिततमाश्च, तांस्तान् यथावदुपदेक्ष्यामः॥३७॥

The food substances that are most wholesome or unwholesome from their nature and are being used by majority of humans are going to be explained here.

Cakrapāṇi:

विकारावयवा इति विकारैकदेशाः।– '*Vikārāvayavā*' means mentioning of food substances separately such as *Raktaśāli* etc.

भूयिष्ठकल्पानामिति किंचिन्न्यूनबहूनां, कल्पशब्दो ह्ययमीषदसमाप्त्यर्थः, यथाराजकल्प इति। एतेन प्रायशो बहूनां ये हिता अहिताश्च त उच्यन्त इत्यर्थः। अन्ये तु भूयिष्ठकल्पानामिति समानधातुप्रकृतीनामिति ब्रुवते।– '*Bhūyiṣṭhakalpanā*' means majority and it denotes the food substances which are wholesome or unwholesome to majority of people. Some scholars interpret the term '*Bhūyiṣṭhakalpanā*' as that whatever is wholesome or unwholesome to the persons who are having the equilibrium state of *Dhātūs*.

प्रकृत्येति न संयोगकरणादिना, किंतु स्वभावेन।।– '*Prakṛtya*' refers to naturally; that means without adding or processing.

The Most Wholesome Dietetic Substances [38]

तद्यथा- लोहितशालयः शूकधान्यानां पथ्यतमत्वे श्रेष्ठतमा भवन्ति, मुद्गाः शमीधान्यानाम्, आन्तरिक्षमुदकानां, सैन्धवं लवणानां, जीवन्तीशाकं शाकानाम्, ऐणेयं मृगमांसानां, लावः पक्षिणां, गोधा बिलेशयानां, रोहितो मत्स्यानां, गव्यं सर्पिः सर्पिषां, गोक्षीरं क्षीराणां, तिलतैलं स्थावरजातानां स्नेहानां, वराहवसा आनूपमृगवसानां, चुलुकीवसा मत्स्यवसानां, पाकहंसवसा जलचरविहङ्गवसानां, कुक्कुटवसा विष्किरशकुनिवसानां, अजमेदः शाखादमेदसां, शृङ्गवेरं कन्दानां, मृद्वीका फलानां, शर्करेक्षुविकाराणाम्, इति प्रकृत्यैव हिततमानामाहारविकाराणां प्राधान्यतो द्रव्याणि व्याख्यातानि भवन्ति॥३८॥

Some of the most important and wholesome food substances are as follows:

S.No.	Category of Food Substance	Most Wholesome
1.	*Śūkadhānya* (cereals)	*Lohita Śāli* (red variety of *Śāli* rice)
2.	*Śamīdhānya* (pulses)	*Mudga* (green gram)
3.	*Udaka* (water)	*Āntarikṣa jala* (rain water collected before falling on the ground)
4.	*Lavaṇa* (salts)	*Saindhavalavaṇa* (rock salt)
5.	*Śāka* (leafy vegetables)	*Jīvantī* (*Leptadenia reticulata*)
6.	*Mṛga māṃsa* (meat of animals)	*Eṇa* (antelope)
7.	*Pakṣi māṃsa* (meat of birds)	*Lāva* (common quail)
8.	*Bileśaya māṃsa* (meat of animals dwelling in burrows)	*Godhā* (iguana)

9.	*Matsya* (fishes)	*Rohita* (red variety of fish i.e. Rohu carp Cyprinus rohita - Zoo.)
10.	*Sarpi* (ghee)	*Gavyaṃ Sarpi* (cow's ghee)
11.	*Kṣīra* (milk)	*Gokṣīra* (cow's milk)
12.	*Sthāvara Sneha* (vegetable oils)	*Tila Taila* (gingili oil)
13.	*Ānūpa Mṛga Vasā* (fat of marshy animals)	*Varāha Vasā* (fat of boar)
14.	*Matsya Vasā* (fat of fishes)	*Culukī Vasā* (fat of porpoise)
15.	*Jalacara-vihaṅga-vasā* (fat of aquatic birds)	*Pāka-haṃsa Vasā* (fat of swan)
16.	*Viṣkira-śakuni-vasā* (fat of gallinaceous type of birds)	*Kukkuṭa Vasā* (fat of cock)
17.	*Śākhāda Medas* (fat of herbivorous animals)	*Ajā medas* (fat of goat)
18.	*Kanda* (tubers)	*Śṛṅgavera* (ginger)
19.	*Phala* (fruits)	*Mṛdvīkā* (grapes)
20.	*Ikṣu-vikāra* (sugarcane products)	*Śarkarā* (sugar)

युधिष्ठिरः श्रेष्ठमः कुरूणाम्

Cakrapāṇi:

लोहितशाली रक्तशालिः।– '*Lohita Śāli* means red variety of rice.

शूकधान्यानामित्यादौ निर्धारणे षष्ठी।– *Ṣaṣṭhī Vibhakti* has been used here to determine *Raktaśāli* is the best among cereals.

पथ्यतमत्व इति तमप्प्रयोगः सजातीयेभ्यः प्रकृष्टत्वेन श्रेष्ठतमा इति, यथा– श्रेष्ठतम इति प्रशस्यः; किंवा तमप्प्रहणं स्वार्थिकं, यथा– "युधिष्ठिरः श्रेष्ठतमः कुरूणाम्" इति, तथा 'अन्यतमं जिह्वावैषयिकम्' (सू. अ. 26) इति।– In the context of explaining the best among the group of things having similar properties *Tama Pratyaya* has been used in the word *Pathyatama*. *Śreṣṭhatamā* means the best and it is used in the sense of one's own subject. For example: *Yudhiṣṭhira* is the best person in all the *Kurūs* and it also tells the purpose of the taste of the tongue.

यद्यपि काकमाची त्रिदोषघ्नी रसायनी च, तथाऽपीह जीवन्ती स्वस्थहितत्वप्रकर्षादुच्यते, स्वस्थहितत्वप्रकर्षश्चेह वचनादेव लभ्यते। एवमन्यत्रापि व्याख्येयम्। काकमाच्यां त्वयं विशेषः– यत्– काकमाची पर्युषिता मरणाय।– Even though *Kākamācī* is possessing *Tridoṣa-hara* and *Rasāyana* properties, *Jīvantī* is considered as the best one among the leafy vegetables because of its wholesomeness for maintaining the positive health. Apart from this *Kākamācī* is cited as harmful when it is taken in stale form. Hence *Jīvantī* is superior to *Kākamācī*.

Jīvantī *Kākamācī*

यद्यपि गोधारोहितौ कफपित्तवर्धनौ, वचनं हि– "भूशया वारिजाताश्च कफपित्तविवर्धनाः" इति, तथाऽपीह सजातीयेषु पथ्यत्वप्रकर्षेणेहोच्येते;– Here both *Godhā* (iguana) and *Rohita* (red variety of fish) are mentioned as the best which increases *Kapha* and *Pitta*, because of the supremacy in their respective groups. That means *Godhā* is the best one among all the animals dwelling on the land to increase *Kapha* and *Pitta*. Similarly *Rohita* is the best one among aquatic animals.

तथा किंचिद्दोषकरस्यापि ऋतुभेदेन पथ्यत्वं भवत्येव; किंचित् स्वस्थहितत्वं द्रव्यस्य पृथगेव गुणः न दोषकर्तृत्वं दोषहरत्वं वाऽपेक्षते; यदुक्तं– "किंचिद्दोषप्रशमनं किंचिद्धातुप्रदूषणम्। स्वस्थवृत्तौ मतं किंचिद्द्रव्यं त्रिविधमुच्यते' (सू. अ. 1) इति।– Even though certain substances are causing for the increase of *Doṣās*, they becomes wholesome due to the change of season. That means irrespective of their pacifying or aggravating effect on *Doṣās*, certain substances are beneficial for the maintenance of positive health. As it is said that "*Dravyās* are of 3 types viz. certain substances acts as *Doṣa praśamana* (pacify *Doṣās*), certain drugs acts as *Dhātu Pradūṣaṇa* (vitiate *Dhātūs*) and the others acts as *Svasthahita* (beneficial for maintaining positive health)" (Ca. Sū. 1 / 67).

चुल्लुकी 'सुगृह' इति ख्यातः।– *Cullukī* means *Sugrha* i.e. tailor bird [Sylvia sutoria - Zoo.]

पाकहंसः श्वेतहंसः।।– *Pākahaṃsa* means white colored swan.

The Most Unwholesome Dietetic Substances [39]

अहिततमानप्युपदेक्ष्यामः–

यवकाः शूकधान्यानामपथ्यतमत्वेन प्रकृष्टतमा भवन्ति, माषाः शमीधान्यानां, वर्षानादेयमुदकानाम्, ऊषरं लवणानां, सर्षपशाकं शाकानां, गोमांसं मृगमांसानां, काणकपोतः पक्षिणां, भेको बिलेशयानां, चिलिचिमो मत्स्यानाम्, आविकं सर्पिः सर्पिषाम्, अविक्षीरं क्षीराणां, कुसुम्भस्नेहः स्थावरस्नेहानां, महिषवसा आनूपमृगवसानां, कुम्भीरवसा मत्स्यवसानां, काकमद्गुवसा जलचरविहङ्गवसानां, चटकवसा विष्किरशकुनिवसानां, हस्तिमेदः शाखादमेदसां, निकुचं फलानाम्, आलुकं कन्दानां, फाणितमिक्षुविकाराणाम्, इति

प्रकृत्यैवाहिततमानामाहारविकाराणां प्रकृष्टतमानि द्रव्याणि व्याख्यातानि भवन्ति; (इति) हिताहितावयवो व्याख्यात आहारविकाराणाम्॥39॥

Some of the most important and unwholesome food substances are as follows:

S.N.	Category of Food Substance	Most Unwholesome
1.	*Śūkadhānya* (cereals)	*Yavaka* (variety of barley)
2.	*Śamīdhānya* (pulses)	*Māṣa* (black gram)
3.	*Udaka* (water)	*Varṣā Nādiya jala* (river water in rainy season)
4.	*Lavaṇa* (salts)	*Ūṣara* (salt collected from saline soil)

	Śāka (leafy vegetables)	*Sarṣapa Śāka* (mustard)
	Mriga māṃsa (meat of animals)	*Go-māṃsa* (beef)
7.	*Pakṣi māṃsa* (meat of birds)	*Kāṇakapota* (young dove)
8.	*Bileśaya māṃsa* (meat of animals dwelling in burrows)	*Bheka* (frog)
		Cilicima (variety of fish)
9.	*Matsya* (fishes)	*Avi Sarpi* (sheep's ghee)
10.	*Sarpi* (ghee)	*Avi-kṣīra* (sheep's milk)
11.	*Kṣīra* (milk)	*Kusumbha* (Carthamus tinctorius oil)
12.	*Sthāvara Sneha* (vegetable oils)	
13.	*Ānūpa Mriga Vasā* (fat of marshy animals)	*Mahiṣa Vasā* (fat of buffalo)
14.	*Matsya Vasā* (fat of fishes)	*Kumbhīra Vasā* (fat of crocodile)
15.	*Jalachara-vihaṅga- Vasā* (fat of aquatic birds)	*Kākamadgu Vasā* (fat of water foul)
16.	*Viṣkira-śakuni- Vasā* (fat of gallinaceous type of birds)	*Caṭaka Vasā* (fat of sparrow)
17.	*Śākhāda Medas* (fat of herbivorous animals)	*Hasti Medas* (fat of elephant)
18.	*Kanda* (tubers)	*Āluka* (ginger)
19.	*Phala* (fruits)	*Nikuca* (Artocarpus lakoocha)
20.	*Ikṣu-vikāra* (sugarcane products)	*Phāṇita* (molasses)

Thus the most important wholesome and unwholesome food substances have been explained.

***Cakrapāṇi*:**

प्रकृष्टतमा इति तमप्प्रयोगः पूर्ववत् स्वार्थिकः।- As mentioned earlier here also *Tama Pratyaya* has been used in the sense of one's own subject.

यद्यप्यपथ्यतम इति तमप्प्रयोगेणैव प्रकृष्टत्वं प्रतिपादितं, तथाऽप्यपथ्यतमानां बहूनां मध्ये प्रकर्षख्यापनार्थं प्रकृष्टतम इति पदम्।- The word '*Prakṛṣṭa tama*' is used to emphasize the most prominent unwholesomeness among all the unwholesome substances.

वर्षासु नादेयं वर्षानादेयम्।- '*Varṣā-nādeyaṃ*' means the river water during rainy season.

ऊषरदेशभवमूषरम्।- '*Ūṣaraṃ*' means originated from the saline soil.

काणकपोत इत्यत्र काणशब्दोऽल्पवचनः; यथा- काणो मेघ इति।- In the term '*Kāṇakapota*', the word *Kāṇa* conveys the meaning of *Alpa* i.e. less such as *Kāṇo-megha* (less clouds). Thus *Kāṇakapota* can be taken as young dove.

चिलिचिमो महाशकली मत्स्यो रोहितभेदः, अत्रैव ह्यग्रे रोहितभेदमेव चिलिचिमं वक्ष्यति।- '*Cilicima*' means *Mahāśakalī*, a variety of *Rohita Matsya*, which has been described later in detail.

काकमद्गुः पानीयकाकिका।- '*Kākamadgu*' means *Pānīya-kākikā* i.e. sea crow.

चटकः प्रसिद्धः।- '*Caṭaka*' means sparrow which is popular.

हिताहितावयव इत्यादि। अत्रादौ 'इति' शब्दोऽध्याहार्यः, तेन इति हिताहितावयव आहारविकाराणां व्याख्याती भवतीति पूर्वेणैव योजनीयम्।- '*Hitāhita avayava*' means wholesome and unwholesome food substances. By the word '*Iti*' it is to be understood that the food substances described earlier. In this way the wholesome and unwholesome food substances are described.

Agrya Dravya [40-44]

अतो भूयः कर्मौषधानां च प्राधान्यतः सानुबन्धानि द्रव्याण्यनुव्याख्यास्यामः।

Now the author is going enumerate the best drugs of choice for specific actions including animal products and other factors as follows.

1. **अन्नं वृत्तिकराणां श्रेष्ठम्**- Food is the best one for maintains the body.
2. **उदकमाश्वासकराणां**- Water is the best one for the revival.
3. **(सुरा श्रमहराणां),**- Alcoholic beverages are the best one to relieve fatigue.
4. **क्षीरं जीवनीयानां,**- Milk is the best one among the invigorating substances.
5. **मांसं बृंहणीयानां,**- Mutton is the best one among nourishing substances.
6. **रसस्तर्पणीयानां,**- Mutton soup is the best one among refreshing substances.
7. **लवणमन्नद्रव्यरुचिकराणाम्,**- Salt is the best one to increase the deliciousness of the food substances.
8. **अम्लं हृद्यानां,**- Sour substances are the best for having pleasant taste.
9. **कुक्कुटो बल्यानां,**- Cock meat is the best one to increase strength.
10. **नक्ररेतो वृष्याणां,**- Semen of crocodile is the best aphrodisiac substance.
11. **मधु श्लेष्मपित्तप्रशमनानां,**- Honey is the best one among all the *Kapha* and *Pitta* alleviating substances.
12. **सर्पिर्वातपित्तप्रशमनानां,**- Ghee is the best one among all the *Vāta* and *Pitta* alleviating substances.
13. **तैलं वातश्लेष्मप्रशमनानां,**- Oil is the best one among all the *Vāta* and *Kapha* alleviating substances.
14. **वमनं श्लेष्महराणां,**- *Vamana* (emesis) is the best therapeutic procedure for the alleviation of *Kapha*.
15. **विरेचनं पित्तहराणां,**- *Virecana* (purgation) is the best therapeutic procedure for the alleviation of *Pitta*.
16. **बस्तिर्वातहराणां,**- *Vasti* (medicated enemata) is the best therapeutic procedure for the alleviation of *Vāta*.
17. **स्वेदो मार्दवकराणां,**- *Sveda* (fomentation) is the best therapeutic procedure for causing softness in the body.
18. **व्यायामः स्थैर्यकराणां,**- *Vyāyāma* (physical

exercise) is the best activity to get firmness in the body.

19. क्षारः पुंस्त्वोपघातिनां,- *Kṣāra* (alkali) is the best substance to cause impotence.

20. (तिन्दुकमनन्नद्रव्यरुचिकराणाम्,)- *Tinduka* (Diospyros tomentosa Roxb.) is the best one to spoil the deliciousness of food substances.

21. आमं कपित्थमकण्ठ्यानाम्,- *Āma Kapittha* (unripe fruit of wood apple) is the best one for causing harmful effect on throat.

22. आविकं सर्पिरहृद्यानाम्,- *Āvi Sarpi* (sheep's ghee) is the best one for producing bad effect on heart.

23. अजाक्षीरं शोषघ्नस्तन्यसात्म्यरक्तसांग्राहिकरक्तपित्तप्रशमनानाम्,- *Ajā-kṣīra* (goat milk) is the best one for the management of pulmonary consumption (*Śoṣa*); galactogogue (*Stanya kara*); Haemostatic (*Rakta sāṅgrāhi*) and cures bleeding disorders (*Raktapitta praśamana*).

24. अविक्षीरं श्लेष्मपित्तजननानां,- *Avi-kṣīra* (sheep milk) is the best one for the vitiation of *Kapha* and *Pitta*.

25. महिषीक्षीरं स्वप्नजननानां,- *Mahiṣa-kṣīra* (buffalo milk) is the best one for inducing sleep.

26. मन्दकं दध्यभिष्यन्दकराणां,- *Mandakaṃ Dadhi* (incomplete form of curd) is the best one for obstructing the channels in the body.

27. गवेधुकान्नं कर्शनीयानाम्,- Food prepared with *Gavedhukā* (Coix lachryma-jobi Linn.) is the best for causing the body thin.

28. उद्दालकान्नं विरूक्षणीयानाम्,- Food prepared with *Uddālaka* (Paspalum serobiculatum Linn.) is the best one for generating dryness in the body.

Uddālaka

29. इक्षुर्मूत्रजननानां,- *Ikṣu* (sugarcane) is the best one for producing diuretic effect.

30. यवाः पुरीषजननानां,- *Yava* (barley) is the best one for increasing the quantity of faeces.

31. जाम्बवं वातजननानां,- *Jambū* (black plum) is the best one for aggravating *Vāta*.

32. शष्कुल्यः श्लेष्मपित्तजननानां,- *Śaṣkulī* (a large round cake prepared with fried flour) is the best one for aggravating *Kapha* and *Pitta*.

33. कुलत्था अम्लपित्तजननानां,- *Kulattha* (horse gram) is the best for producing hyper acidity (*Amlapitta*).

34. माषाः श्लेष्मपित्तजननानां,- *Māṣa* (black gram) is the best for aggravating *Kapha* and *Pitta*.

35. मदनफलं वमनास्थापनानुवासनोपयोगिनां,- *Madanaphala* (emetic nut) is the best drug of choice for conducting

Vamana (emesis) and *Āsthāpana* and *Anuvāsana* types of enemata.

36. त्रिवृत् सुखविरेचनानां,- *Trivṛt* (Operculina turpethum Linn.) is the best drug of choice for causing easy purgation.

37. चतुरङ्गुलो मृदुविरेचनानां,- *Caturaṅgula* (Cassia fistula Linn.) is the best drug of choice for causing mild purgation.

38. स्नुक्पयस्तीक्ष्णविरेचनानां,- *Snuk paya* (milky latex of Euphorbia nerifolia Linn.) is the best drug of choice for causing strong purgation.

39. प्रत्यक्पुष्पा शिरोविरेचनानां,- *Pratyakpuṣpī* (Achyranthes aspera Linn.) is the best drug of choice for eliminating the *Doṣās* from the head.

40. विडङ्गं क्रिमिघ्नानां,- *Viḍaṅga* (Embelia ribes Burm. f.) is the best anthelmintic drug.

41. शिरीषो विषघ्नानां,- *Śirīṣa* (Albizzia lebbeck Benth.) is the best anti-toxic drug.

42. खदिरः कुष्ठघ्नानां,- *Khadira* (Acacia catechu (Linn. f.) Willd) is the best drug of choice for the management of skin diseases including leprosy.

43. रास्ना वातहराणाम्,- *Rāsnā* (Pluchea lanceolata Oliver & Hiem.) is the best drug of choice for the management of diseases caused by the vitiation of *Vāta*.

44. आमलकं वयःस्थापनानां,- *Āmalakī* (Emblica officinalis Gaertn.) is the best drug of choice to arrest the aging process.

45. हरीतकी पथ्यानाम्,- *Harītakī* (Terminalia chebula Retz.) is the best drug of choice to produce wholesome effect.

46. एरण्डमूलं वृष्यवातहराणां,- *Eraṇḍa mūla* (root of Ricinus communis Linn.) is the best drug of choice to produce aphrodisiac effect and also alleviating the vitiated *Vāta*.

47. पिप्पलीमूलं दीपनीयपाचनीयानाहप्रशमनानां,- *Pippalīmūla* (root of Piper longum Linn.) is the best drug to promote digestion, acts as carminative and also relieves constipation.

48. चित्रकमूलं दीपनीयपाचनीयगुदशोथार्शःशूलहराणां,- *Citraka mūla* (root of Plumbago zeylanica Linn.) is the best drug to promote digestion, acts as carminative, relieves inflammation in the anus, heals piles and also relieves colic.

49. पुष्करमूलं हिक्काश्वासकासपार्श्वशूलहराणां- *Puṣkaramūla* (Inula racemosa Hook. f. Linn.) is the best drug for the management of hiccup, dyspnea, cough and pain in the flanks.

50. मुस्तं सांग्राहिकदीपनीयपाचनीयानाम्,- *Mustā* (Cyperus rotundus Linn.) is the best drug to stop the flow of fluid from the body, to promote digestion and also acts as carminative.

51. उदीच्यं निर्वापणदीपनीयपाचनीयच्छर्द्यतीसारहराणां,- *Udīcya* (Coleus vettiveroides Linn.) is the best drug to act as refrigerant (cooling agent), to promote digestion, acts as carminative, relieves vomiting and diarrhea.

52. कट्वङ्गं सांग्राहिकपाचनीयदीपनीयानाम्,- *Kaṭvaṅga* (Oroxylum indicum Vent.) is the best drug to stop the flow of fluid from the body, to promote digestion and also acts as carminative.

53. अनन्ता सांग्राहिकरक्तपित्तप्रशमनानाम्,- *Anantā* (Hemidesmus indicus (Linn) R.Br. ex.Schult.) is the best drug to stop the flow of fluid from the body and also relieves from hemorrhagic disorders (*Raktapitta*).

54. अमृता सांग्राहिकवातहरदीपनीयश्लेष्मशोणित विबन्ध-प्रशमनानां,- *Amṛtā* (Tinospora cordifolia (Willd.) *Miers.*) is the best drug to stop the flow of fluid from the body, to promote digestion, to cure *Vāta, Kapha & Rakta* disorders and also relieves constipation.

55. बिल्वं सांग्राहिकदीपनीयवातकफप्रशमनानाम्,- *Bilva* (Aegle marmelos (Linn.) Corr.) is the best drug to stop the flow of fluid from the body, promote digestion and alleviate *Vāta* and *Kapha*.

56. अतिविषा दीपनीयपाचनीयसांग्राहिकसर्वदोषहराणाम्, - *Ativiṣā* (Aconitum heterophyllum Wall. ex Royle) is the best drug to promote digestion, acts as carminative, prevents the flow of fluid from the body and alleviates all the *Doṣās*.

57. उत्पलकुमुदपद्मकिञ्जल्कः सांग्राहिकरक्तपित्तप्रशमनानां,- The stamens of *Utpala* (Nymphaea stellata Willd), *Kumuda* (another variety of *Utpala*) and *Padma* (Nelumbo nucifera Gaertn) are the best drugs to prevent the flow of fluid from the body and also relieves from hemorrhagic disorders (*Raktapitta*).

58. दुरालभा पित्तश्लेष्मप्रशमनानां,- *Durālabhā* (Alhagi pseudalhagi (Bieb.) Desv.) is the best drug to alleviate *Kapha* and *Pitta*.

59. गन्धप्रियङ्गुः शोणितपित्तातियोगप्रशमनानां,- *Gandhapriyaṅgu* (Callicarpa macrophylla Vahl) is the best drug of choice to prevent excessive bleeding.

60. कुटजत्वक् श्लेष्मपित्तरक्तसांग्राहिकोपशोषणानां,- The bark of *Kuṭaja* (Holarrhena antidysenterica (Roth) A. DC.) is the best drug to prevent excessive flow of *Kapha, Pitta & Rakta* and also acts as to drying up.

61. काश्मर्यफलं रक्तसांग्राहिकरक्तपित्तप्रशमनानां,- The fruit of *Kāśmarya* (Gmelina arborea Roxb.) is the best drug to prevent excessive flow of blood and also relieves from hemorrhagic disorders (*Raktapitta*).

62. पृश्निपर्णी सांग्राहिकवातहरदीपनीयवृष्याणां,- *Pṛśniparṇī* (Uraria picta Desv) is the best drug to stop the flow of fluids from the body, alleviates *Vāta*, promotes digestion and also acts as aphrodisiac.

63. विदारिगन्धा वृष्यसर्वदोषहराणां,- *Vidārigandhā*/ *Śāliparṇī* (Desmodium gangeticum DC.) is the best drug for working as an aphrodisiac and alleviating all the *Doṣās*.

64. बला सांग्राहिकबल्यवातहराणां,- *Balā* (Sida cordifolia Linn) is the best drug to stop the flow of fluids from the body, to promote strength and for alleviating *Vāta*.

65. गोक्षुरको मूत्रकृच्छ्रानिलहराणां,- *Gokṣura* (Tribulus terristris Linn.) is the best drug of choice for the management of dysuria (*Mūtrakṛcchra*) and to alleviate *Vāta*.

66. हिङ्गुनिर्यासश्छेदनीयदीपनीयानुलोमिकवातकफप्रशमनानाम्,- *Hiṅgu Niryāsa* (resin of Ferula foetida Regel) is the best drug of choice for causing excision, promoting the power of digestion, eliminating flatus and to alleviating *Vāta* and *Kapha*.

Amlavetasa

67. अम्लवेतसो भेदनीयदीपनीयानुलोमिकवातश्लेष्महराणां,- *Amlavetasa* (Garcinia pedunculata Roxb.) is the best drug of choice for causing purgation, promoting the power of digestion, eliminating flatus and to alleviating *Vāta* and *Kapha*.

68. यावशूकः स्रंसनीयपाचनीयार्शोघ्नानां,- *Yāvaśūka* / *Yavakṣāra* (alkali prepared from Hordeum vulgare Linn.) is the best drug for producing laxative effect, acting as carminative and treating hemorrhoids.

69. तक्राभ्यासो ग्रहणीदोषशोफार्शोघृतव्यापत्प्रशमनानां,- *Takrābhyāsa* (regular intake of buttermilk) is the best one for curing *Grāhaṇī Doṣa* (dysentery), oedema, and hemorrhoids. It is also useful for the management of the complications arises due to improper administration ghee.

70. क्रव्यान्मांसरसाभ्यासो ग्रहणीदोषशोषार्शोघ्नानां,- *Kravyānmāṃsa rasa abhyāsa* (regular use of the mutton soup of carnivorous animals) is the best one for curing *Grāhaṇī Doṣa* (dysentery), pulmonary consumption, and hemorrhoids.

71. क्षीरघृताभ्यासो रसायनानां,- *Kṣīra-Ghṛta -Abhyāsa* (regular use of the milk and ghee) is the best one for rejuvenation therapy.

72. समघृतसक्तुप्राशाभ्यासो वृष्योदावर्तहराणां,- Regular use of the ghee and roasted flour in equal quantity (*Sama-Ghṛta-Saktu prāśa Abhyāsa*) is the best one for promoting virility and for curing oppression of the chest or abdomen.

73. तैलगण्डूषाभ्यासो दन्तबलरुचिकराणां,- Regular practice of the mouth gargles with oil (*Taila-Gaṇḍūṣa-Abhyāsa*) is the best one to strengthen teeth and to promote taste in food.

74. चन्दनं दुर्गन्धहरदाहनिर्वापणलेपनानां,- The external application of the paste of *Candana* (Santalum album Linn.) is the best one in removing foul smell from the body and also to relieve burning sensation.

75. रास्नागुरुणी शीतापनयनप्रलेपनानां,- The external application of the paste of *Rāsnā* (Pluchea lanceolata Oliver & Hiem.) and *Aguru* (Aquilaria agallocha Roxb.) is the best one in removing coldness from the body.

76. लामज्जकोशीरं दाहत्वग्दोषस्वेदापनयनप्रलेपनानां,- The external application of the paste of *Lāmajjāka* (Cymbopogon jvarancusa Schult.) and *Uśīra* (Vetiveria zizanoides (Linn.) Nash) is the best in reliving burning sensation, skin problems and sweating.

77. कुष्ठं वातहराभ्यङ्गोपनाहोपयोगिनां,- The use of

Kuṣṭha (Saussurea lappa C.B. Clarke) in the form of massage and poultice is the best in alleviating *Vāta*.

78. मधुकं चक्षुष्यवृष्यकेश्यकण्ठ्यवर्ण्यविरजनीयरोपणीयानां,- *Madhuka* (Glycyrrhiza glabra Linn.) is the best drug for providing good vision, acts as aphrodisiac, suitable to the hair, suitable to the throat, useful for imparting complexion, useful for change of color and also works as wound healer.

79. वायुः प्राणसंज्ञाप्रदानहेतूनाम्,- *Vāyu* (fresh air) is the best substance for giving life and consciousness.

80. अग्निरामस्तम्भशीतशूलोद्वेपनप्रशमनानां,- *Agni* (heat) is the best substance to cure indigestion, stiffness, coldness, colic and shiver.

81. जलं स्तम्भनीयानां- *Jala* (water) is the best substance to prevent the flow of fluid from the body.

82. मृद्भृष्टलोष्ट्रनिर्वापितमुदकं तृष्णाच्छर्दितियोगप्रशमनानाम्- The water which is submerged with hot clods of earth is the best substance to relieve thirst and excessive vomiting.

83. अतिमात्राशनमामप्रदोषहेतूनां,- Intake of excessive quantity of food (*Atimātrāśana*) causes serious type of indigestion.

84. यथाग्न्यभ्यवहारोऽग्निसन्धुक्षणानां,- Intake of food according to the power of digestion (*Yathā-agni-abhyavahāra*) results in promoting digestion.

85. यथासात्म्यं चेष्टाभ्यवहारौ सेव्यानां,- Wholesome food and activities (*Yathā-sātmya-ceṣṭā-abhyavahāra*) are the best for adoption.

86. कालभोजनमारोग्यकराणां,- Intake of food according to the time (*Kāla-Bhojana*) is the best one in promoting health.

87. तृप्तिराहारगुणानां,- Satisfaction (*Tṛpti*) is the best feature of food.

88. वेगसन्धारणमनारोग्यकराणां,- *Vegadhāraṇa* (suppression of urges) is the best one for causing sickness.

89. मद्यं सौमनस्यजननानां,- *Madya* (alcoholic beverage) is the best substance for causing cheerfulness of mind.

90. मद्याक्षेपो धीधृतिस्मृतिहराणां,- Alcohol addiction (*Madyākṣepa*) leads to loss of intelligence, will power and memory.

91. गुरुभोजनं दुर्विपाककराणाम्,- Heavy food (*Guru-Bhojana*) is the best one among all others for causing indigestion.

92. एकाशनभोजनं सुखपरिणामकराणां,- Consuming food only once in a day (*Ekāśana-Bhojana*) is the best one among all others for bringing about happiness.

93. स्त्रीष्वतिप्रसङ्गः शोषकराणां,- Excessive indulgence in sexual act (*Strīṣu-Atiprasaṅga*) is the best one among all others for causing pulmonary consumption.

94. शुक्रवेगनिग्रहः षाण्ड्यकराणां,- Suppressing the urge of semen (*Śukra-Veganigrahaṃa*) is the best one among all others for causing impotency.

95. पराघातनमन्नाश्रद्धाजननानाम्,- Slaughterhouse (*Parāghātana*) is placed at number one among all others to create hatred

towards food.

Parāghātana

96. अनशनमायुषो ह्रासकराणां,- *Anaśana* (not taking food) is placed at number one among all others to reduce lifespan.

97. प्रमिताशनं कर्शनीयानाम्,- *Pramitāśana* (intake of little quantity of food) is placed at number one among all others to cause emaciation.

98. अजीर्णाध्यशनं ग्रहणीदूषणानां,- *Ajīrṇādhyaśana* (intake of food before the digestion of previous meal) is placed at number one among all others to cause *Grāhaṇī Doṣa*.

99. विषमाशनमग्निवैषम्यकराणां,- *Viṣamāśana* (eating irregularly) is placed at number one among all others to cause disturbance in the digestive power.

100. विरुद्धवीर्याशनं निन्दितव्याधिकराणां,- *Viruddhavīryāśana* (eating foods having mutually contradictory properties) is placed at number one among all other factors to cause undesirable diseases.

101. प्रशमः पथ्यानां- Peacefulness (*Praśama*) is the best one among the entire wholesome regimen.

102. आयासः सर्वापथ्यानां- Stress or exertion (*Āyāsa*) is the best one among the entire unwholesome regimen.

103. मिथ्यायोगो व्याधिकराणां- *Mithyā-yoga* (improper utilization of *Kāla*, *Artha* and *Karma*) is placed at number one among all other factors to cause diseases.

104. रजस्वलाभिगमनमलक्ष्मीमुखानां, - Intercourse with a woman during her menstrual period (*Rajasvalābhigamana*) is placed at number one in all other factors to cause misfortune.

105. ब्रह्मचर्यमायुष्याणां,- *Brahmacarya* (celibacy) is the best one among all other factors to cause longevity.

106. परदाराभिगमनमनायुष्याणां, - *Paradārābhigamana* (adultery / approaching or touching or courting another's wife or wives) is the number one among all other factors to decrease the lifespan.

107. सङ्कल्पो वृष्याणां,- *Saṅkalpa* (desire / intension / determination) is the best one among all other factors to act as aphrodisiac.

108. दौर्मनस्यमवृष्याणाम्,- *Daurmanasya* (unhappiness) is the best one among all other factors for causing the loss of virility.

109. अयथाबलमारम्भः प्राणोपरोधिनां,- Working beyond one's strength (*Ayathābalam ārambhaḥ*) is placed at number one in all other factors to cause hinder to life.

110. विषादो रोगवर्धनानां,- *Viṣāda* (sadness / depression) is the best one among all other factors in aggregating diseases.

111. स्नानं श्रमहराणां,– It is best to take a bath (*Snāna*) to relieve fatigue.

112. हर्षः प्रीणनानां,– *Harṣa* (cheerfulness) is the best one for pleasing.

113. शोकः शोषणानां,– *Śoka* (grief) is the best to emaciate body.

114. निवृत्तिः पुष्टिकराणां,– *Nivṛtti* (detachment) is the best to nourish the body.

115. पुष्टिःस्वप्नकराणाम्,– *Puṣṭi* (well-nourished state) is the best to get good sleep.

116. अतिस्वप्नस्तन्द्राकराणां,– *Ati-Svapna* (excessive sleep) is the best reason for drowsiness.

117. सर्वरसाभ्यासो बलकराणाम्,– Regular consumption of food containing all tastes (*Sarvarasa Abhyāsa*) is the best reason to promote strength in the body.

118. एकरसाभ्यासो दौर्बल्यकराणां,– Regular consumption of food containing only one type of the tastes (*Ekarasa Abhyāsa*) is the best reason to decrease strength in the body.

119. गर्भशल्यमाहार्याणाम्,– *Garbha-Śalya* (defective or dead fetus) is the best to remove from the body immediately.

120. अजीर्णमुद्धार्याणां,– *Ajīrṇa* (indigestion) is the best to be repaired immediately.

121. बालो मृदुभेषजीयानां,– The administration of mild drugs (*Mṛdu-Bheṣaja*) to the children is the best.

122. वृद्धो याप्यानां,– Palliative treatment is best for elderly people.

123. गर्भिणी तीक्ष्णौषधव्यवायव्यायामवर्जनीयानां,– Avoiding the administration of strong drugs, sexual intercourse and heavy exercises are best for pregnant women.

124. सौमनस्यं गर्भधारणानां,– *Saumanasya* (happiness) is the best of all other factors which causes gestation.

125. सन्निपातो दुश्चिकित्स्यानाम्,– Diseases due to the vitiation of all three *Doṣās* (*Sannipāta*) are the most difficult to manage in comparison to other diseases.

126. आमो विषमचिकित्स्यानां,– The ailments caused by *Āma* are stood first in the diseases necessary for heterogeneous medicine.

127. ज्वरो रोगाणां,– *Jvara* (fever) is the important one among all diseases.

128. कुष्ठं दीर्घरोगाणां,– *Kuṣṭha* (skin disease) is the chronic disorder in all other diseases.

129. राजयक्ष्मा रोगसमूहानां,– *Rājayakṣmā* (tuberculosis) takes the first place among the combination of diseases.

130. प्रमेहोऽनुषङ्गिणां,– *Prameha* (diabetes) stands first among the diseases having relapse nature.

131. जलौकसोऽनुशस्त्राणां,– *Jalaukā* (leech) is the best one among all the accessory instruments.

132. बस्तिस्तन्त्राणां,– *Vasti* (medicated enemata) is the best one among all the therapeutic procedures.

133. हिमवानौषधिभूमीनां,– Himalayan region (*Himāvān*) is the best land for growing herbs.

134. सोम ओषधीनां,– *Soma* is the best one among all the herbs.

135. मरुभूमिरारोग्यदेशानाम्,– *Marubhūmi* (desert) is the best place for causing health among all the regions of land.

136. अनूपोऽहितदेशानाम्,– *Ānūpa* (marshy land) is the best place for causing unhealthy among all the regions of land.

137. निर्देशकारित्वमातुरगुणानां,– *Nirdeśakāritva* (obeying the instructions of the physician) is the best quality of a patient.

138. भिषक् चिकित्साङ्गानां,– *Bhiṣak* (the physician) is the best one among all the limbs of treatment.

139. नास्तिको वर्ज्यानां,– *Nāstika* (atheist) is the best person to boycott.

140. लौल्यं क्लेशकराणाम्,– *Laulya* (greediness) is the best one to cause troubles.

141. अनिर्देशकारित्वमरिष्टानां,– *Anirdeśakāritva* (non-obeying the instructions of the physician) is the best one that causes bad prognosis.

142. अनिर्वेदो वार्तलक्षणानां,– *Anirveda* (lack of depression) is the best feature of healthiness (*Vārta Lakṣaṇa*).

143. वैद्यसमूहो निःसंशयकराणं,– Assembly of physicians (*Vaidya Samūha*) is the best way to clarify doubts.

144. योगो वैद्यगुणानां,– The knowledge of proper administration of the drug (*Yoga*) is the best quality of a doctor.

145. विज्ञानमौषधीनां,– The knowledge of scriptures is the best for treatment.

146. शास्त्रसहितस्तर्कः साधनानां,– It is best to adopt logic based on scripture (*Śāstra-sahita-tarka*) for success on treatment.

147. संप्रतिपत्तिः कालज्ञानप्रयोजनानाम्,– The right understanding (*Sampratipatti*) is the best way to get the benefit of action on time.

148. अव्यवसायः कालातिपत्तिहेतूनां,– Not to initiate the treatment at the appropriate time (*Avyavasāya*) is the cause for waste of time.

149. दृष्टकर्मता निःसंशयकराणाम्,– The practical experience (*Dṛṣṭakarmatā*) is the best to overcome the doubts.

150. असमर्थता भयकराणां,– Inability to treat a patient (*Asamarthatā*) is the main reason to create fear.

151. तद्विद्यसंभाषा बुद्धिवर्धनानाम्,– Discussion between erudite scholars (*Tadvidya-Sambhāṣā*) is the best way to improve their knowledge.

152. आचार्यः शास्त्राधिगमहेतूनाम्,– Consulting the teacher (*Ācārya*) is the best way to understand the scriptures.

153. आयुर्वेदोऽमृतानां– The knowledge of *Āyurveda* is best for bringing immortality i.e. provides long life.

154. सद्वचनमनुष्ठेयानाम्,– The teachings of great persons (*Sadvacanam*) are best for follow in life.

155. असद्ग्रहणं सर्वाहितानां,– The teachings of wicked persons (*Asadvacanam*) are better to avoid in life as they result in harmful effects.

156. सर्वसन्न्यासः सुखानामिति।।४०।।–

Renunciation from all activities (*Sarvasannyāsa*) is the best way to obtain happiness.

Cakrapāṇi:

अतो भूय इति अत इति हेतौ, यस्माद्धिताहिताद्युक्तं न तु तेषां कर्मेत्यर्थः।- In the term '*Ato Bhūya*', the word *Ata* refers to the *Hetu*. By the Mentioning of wholesomeness and unwholesomeness should not be understood as their action. Thus *Bhūya* refers to the best among the wholesome and unwholesome substances.

भूयः शब्दः पुनरर्थे, कर्मेति कार्यम्; तेन, अतो भूय आहारविकाराणां कर्म। यथा- 'अन्नं वृत्तिकराणाम्', 'उदकमाश्वासकराणाम्' इत्यादि; तथौषधानां च कर्म, यथा- 'त्रिवृत् सुखविरेचनानाम्' इत्यादि वक्ष्यामः।- Accordingly the best one among the wholesome and unwholesome food substances, drugs and the activities are going to be described such as food is the best for sustenance of life. The water is the best for one for revival. And among the drug actions *Trivṛt* is the best one among easy purgatives.

प्राधान्यत इत्यनेन न सर्वेषामाहारविकाराणामौषधानां च कर्माभिधानं, किंतु यथाप्रधानमिति दर्शयति। सानुबन्धानीति सप्रयोजनानि, यथा- अजीर्णमुद्धार्याणामित्यादि; अजीर्णज्वरादिकर्मकथनं हि चिकित्सोपयोगि व्यक्तमेव।- '*Prādhānyataḥ*' refers to only the important substances with specific functions are exclusively described here but is not all the food substances and the drugs. '*Sānubandha*' means having been a definite purpose; such as *Ajīrṇa* (indigestion) is the best one to be cured immediately. It is also seen in the treatment aspect of *Jvara* and the other diseases conditions.

द्रव्याणीति महाभूतानि, यथा- जलं स्तम्भनानां, वायुः प्राणसंज्ञाप्रदानहेतूनाम्, इत्यादि। द्रव्याणीत्युपलक्षणं; तच्च सानुबन्धानीत्यस्य विशेषणं, तेनाद्रव्यमपि सानुबन्धमुच्यते; यथा- 'शास्त्रसहितस्तर्कः साधनानाम्' इत्यादि।- '*Dravyāṇi*' refers to *Pañcamahābhūta*. In the subsequent descriptions the actions of *Jala* and *Vāyu* have been described. *Jala* (water) is the best substance to prevent the flow of fluid from the body. *Vāyu* (fresh air) is the best substance for giving life and consciousness. However the meaning of the word *Dravyāṇi* also refers to *Adravya*; such as the scriptural reasoning is the best instrument to justify the argument.

किंवा, हिताहितावयवमिति कर्मविशेषणं; तेन, हिताहितैकदेशरूपं कर्माहारविकारणामिति भवति; तत्र हितं कर्म 'अन्नं वृत्तिकराणाम्' इत्यादि, अहितं कर्म 'आविकं सर्पिरहृद्यानाम्' इत्यादि। औषधानां कर्म 'त्रिवृत् सुखविरेचनानाम्' इत्यादि व्याख्यानं पूर्ववदेव।- '*Hitāhitāvayava*' means the best wholesome and unwholesome actions. Here the best substances among each group are presented by the author. For example:

a.	Wholesome diet	The food is the best for sustenance of life.
b.	Unwholesome diet	The ghee of sheep is the best for causing ill effect on heart.
c.	Wholesome drug	*Trivṛt* is the best drug for causing easy purgation.

वृत्तिकराणामिति शरीरस्थितिकराणाम्।- '*Vṛttikarāṇām*' means *Sthitikarāṇam* i.e. maintains the stability of the body.

अन्नद्रव्यरुचिकराणामिति लवणमन्नेन संयुक्तं सदन्ने रुचिं करोतीत्यर्थः।- '*Lavaṇam Annadravya rucikarāṇām*' should understood that when the salt is added to the food substance, it increases taste of the food.

अम्लं हृद्यानामिति रुच्यानाम्, अम्लं तु स्वयमेव रोचते।- '*Amlaṃ Hṛdyānāṃ*' should understood that sour substances are delicious because the sourness itself is tasty.

मधु श्लेष्मपित्तप्रशमनानामिति द्रवद्रव्येषु, दुरालभा त्वौषधद्रव्येषु; तेन दुरालभाया मधुनश्च श्लेष्मपित्तप्रशमनश्रेष्ठत्वावधारणं न विरोधि।- Here the author has mentioned that both *Madhu* (honey) and *Durālabhā* are the best drugs of choice in alleviating *Kapha* and *Pitta*. By giving the status of '*Agryadravya*' for two drugs for the similar action is not contradicting the statement, because honey is the best in liquid substances and *Durālabhā* is the best in herbs.

बस्तिरिति अविशेषादास्थापनानुवासने।- The term '*Vasti*' represents both *Āsthāpanavasti* and *Anuvāsanavasti*.

अविक्षीरं पित्तश्लेष्मजनननामिति पेयेषु मध्ये, माषाः पित्तश्लेष्मजनननामिति भोज्येषु, शष्कुल्यः पित्तश्लेष्मजनननामिति भक्ष्येषु मध्ये; किंवा, त्रयमप्येतत् पित्तश्लेष्मजननं प्रति समानमिति त्रितयमप्युच्यते; एवमन्यत्रापि तुल्यश्रेष्ठताभिधानं तज्जातीयश्रेष्ठताभिप्रायेण तथा तुल्यत्वेन च ज्ञेयम्।- Here the author has mentioned three types of substances having similar action and best among their groups. *Avi-kṣīra* (sheep milk), *Māṣa* (black gram) and *Śaṣkuli* (a large round cake prepared with fried flour) are the best substances for aggravating *Kapha* and *Pitta*. Though all the three substances are having similar action all the three are considered as the *Agryadravya* because *Avi-kṣīra*, *Māṣa* and *Śaṣkuli* are the best among different groups such as drinkables, eatables and chewable respectively. Hence they are named as *Tritaya*. Similar analogy is also applicable at other places.

मन्दकमिति मन्दजातम्।- '*Mandakaṃ*' means *Mandajāta* i.e. produced or arising slowly.

उद्दालको वनकोद्रवः।- '*Uddālaka*' means *Vanakodrava*.

गुदशोथः अर्शः।- '*Gudaśotha*' means *Arśas* (hemorrhoids).

गन्धप्रियङ्गुः प्रियङ्गुरेव।- '*Gandhapriyaṅgu*' means that it is nothing but *Priyaṅgu*.

क्रव्यं मांसमत्तीति क्रव्याद् व्याघ्रादिः।- '*Kravya*' means meat eater i.e. carnivorous animals viz. tiger, lion etc.

समघृत इत्यत्र समशब्दः सहार्थः।- Here the word *Sama* in the term *Sama-Ghṛta* refers to not in equal quantity but along with ghee.

उद्वेपनमिति वेपनम्।- '*Udvepana*' means *Vepana* i.e. trembling.

उदकमाश्वासनस्तम्भनानामिति वक्तव्ये, यत् पृथक् 'उदकमाश्वासकराणां', तथा 'जलं स्तम्भनानां' इति करोति, तेन कर्मद्वयेऽपि जलस्यानन्यसाधारणतां दर्शयति; मिलित्वा गुणपाठे ह्युभयकर्मकर्तृत्वेव प्राधान्यं स्यात्; एवमन्यत्राप्यनेककर्मकर्तृत्वे यस्य प्राधान्यमुक्तं पिप्पलीमूलादौ, तत्र तथाभूतानेककर्मकर्तृत्वेष्वेव प्राधान्यं ज्ञेयं, न पृथक्कर्मणि।- *Udaka* (water) is the best one for *Āśvāsana* and *Stambhana*. These two actions are attributed to water and it is considered as the best in all other substances. These two are separately mentioned as '*Udakam Āśvāsakarāṇāṃ*' and '*Jalaṃ Stambhanānāṃ*'. By adding both of them the author has quoted as '*Udakam Āśvāsana Stambhanānāṃ iti*', because water is the best in doing these actions. The same analogy is applicable in other drugs such as *Pippalīmūla* etc.

लामज्जकोशीरमुशीरद्वयं सगन्धमगन्धं च गृह्यते।- *Lāmajjāka* and *Uśīra* are considered as the two varieties of *Uśīra* and one is having smell and the other is odorless.

एकाशनभोजनमिति एककालभोजनम्; अनेनैकाशनस्य सुखपरिणामतामात्रमुच्यते, न द्वितीयान्नप्रतिषेधः क्रियते; एतेन द्विर्भोजनेऽप्यव्याहताग्नितानिद्रादयः सुखपरिणामकारणत्वेन ज्ञेयाः।- '*Ekāśana Bhojana*' means eating meal only once in a day, and which is said to be good for health. If it is not affecting digestion, sleeping and health, it is not contradictory to eat food twice a day.

शोषद्वाराणामिति शोषकारणानाम्।– '*Śoṣadvārāṇām*' means among the causative factors of *Śoṣā*.

पराघातनं वधस्थानं, वध्यमानप्राणिदर्शनाद्धि घृणया नात्रे श्रद्धा स्यात्।– '*Parāghātanam*' means *Vadhasthāna* i.e. slaughterhouse. While slaughtering an animal in slaughterhouses, due to a horrible sight, causes aversion towards food.

'यथाऽशितं' इति केचित् पठन्ति, तत्रातिसाधु।– '*Yathāśitam*' means the quantity of food which is suitable for that particular person. That means the quantity should not be excessive.

प्रमिताशनम् अतीतकालभोजनं, स्तोकभोजनं वा।– '*Pramitāśanam*' means either taking food after crossing the appropriate time or taking a small amount of food.

विषमाशनं प्रकृतिकरणादिविषमाशनम्।– '*Viṣamāśana*' means irregular food habits in terms of *Prakṛti*, *Karaṇa* etc.

निन्दितव्याधिः श्वित्रकुष्ठादिः।– '*Ninditavyādhi*' means *Śvitra*, *Kuṣṭha* etc.

अलक्ष्मीमुखानाम् अलक्ष्मीकारणानाम्।– '*Alakṣmīmukhānām*' means the cause for misfortune.

मिथ्यायोगः सम्यग्योगादन्यस्त्रिविधो योगः।–The term '*Mithyā-yoga*' implies that except *Samyagyoga* all the other three should be considered i.e. *Atiyoga*, *Ayoga* and *Mithyā-yoga*.

सङ्कल्पः स्त्रीसङ्गसङ्कल्पः।– '*Saṅkalpa*' means the strong desire of sexual intercourse.

ज्वरो रोगाणामिति रुजाकर्तृणाम्।– '*Jvaro Rogāṇām*' means *Jvara* stood first among all the diseases for causing pain.

अनुषङ्गी पुनर्भावी।– '*Anuṣaṅgi*' refers to the tendency of recurrence.

तन्त्राणामिति कर्मणाम्।– '*Tantrāṇām*' means among all the procedures i.e. *Vastikarma* is the best therapeutic measure among all *Pañcakarma* procedures.

सोम ओषधिराजः पञ्चदशपर्वा।– '*Soma*' is the king of herbs and it contains 15 leaves.

वार्तलक्षणानामिति आरोग्यलक्षणानाम्।– '*Vārta-Lakṣaṇānāṃ*' means in all the features of healthiness.

ज्ञानमिति औषधादिविज्ञानम्।– '*Jñāna*' means the knowledge of drugs etc.

साधनानामिति ज्ञानसाधनानाम्।– '*Sādhanānāṃ*' = the means of acquiring knowledge.

संप्रतिपत्तिः यथाकर्तव्यतानुष्ठानम्।– '*Sampratipatti*' means adhering to the righteous principles and to performing the duty.

तृप्तिराहारगुणानामित्यत्र गुणशब्दः प्रशस्तधर्मवचनः।– Here the word '*Guṇa*' represents the best feature. Among all qualities satiation (*Tṛpti*) is one of the best features of food.

एकरसाभ्यासः कर्शनानामिति अपवादं वर्जयित्वा, तेन घृताभ्यासो रसायनानामिति न विरुध्यते।– Except for some conditions like regular intake of ghee for the purpose of *Rasāyana*, consuming food having only one type of taste on regular basis leads to emaciation.

अमृतानामिति जीवितप्रधा (दा) नहेतूनाम्।– '*Amṛtānām*' means the one which provides life.

सर्वसंन्यासः सर्वक्रियात्यागः, स हि परमसुखमोक्षहेतुः शारीरे वक्तव्यः।।– '*Sarvasannyāsaḥ*' means giving up of all activities and which is the main cause for salvation. The details about this concept will be discussed in the section of *Śārīrasthāna*.

भवन्ति चात्र-

अग्र्याणां शतमुद्दिष्टं यद्द्विपञ्चाशदुत्तरम्।
अलमेतद्विकाराणां विघातायोपदिश्यते॥41॥

Thus it is said:

➤ So far, one hundred and fifty two varieties of the best drugs, diet and mode of life have been explained. These examples are enough for a mediocre physician to treat diseases successfully.

Cakrapāṇi:

अग्र्याणामित्यादौ अग्र्यशब्दः श्रेष्ठवचनः।– *Agrya* means the best. By mentioning the word '*Agryāṇāṃ*' the author has presented the best among all the things having similar action.

अलमिति समर्थम्।– '*Alam*' means capable. That means the drugs, diet and activities so far mentioned are the best in their groups and are capable in treating the diseases successfully.

अत्र ज्वरप्रमेहादयोऽपि स्वरूपेणातिपीडाकरत्वानुषङ्गि-कत्वादिना ज्ञाताः सन्तश्चिकित्सायामुपयुक्ता भवन्ति, अतो ज्वरादिज्ञानमपि विकाराणां विघाताय समर्थं भवति। अग्र्याणां च विकारशमकत्वाभिधानं प्राधान्यादुच्यते, स्तुत्यर्थं वा; तेन यदुच्यते- एत एव चेदग्र्याधिकारे विहिता विकाराञ्छमयन्ति, तत् किमपरचिकित्साभिधानेनेति; तन्निरस्तं भवति। विकारविघातश्चेहोत्पन्नानामौषधोपयोगेन, तथाऽनुत्पन्नानां स्वास्थ्यपरिपालनेन ज्ञेयः।।– The diseases such as *Jvara*, *Prameha* etc. are extremely painful and do at times having the tendency of reoccurrence. The mention of these diseases is emphasizing their importance and successfully treating them. Hence the knowledge of diseases is also helpful to treat them effectively. The idea of describing the list of *Agryadravya* is emphasizing the efficacy of those drugs as well as their appreciation. The question arises that when the above mentioned measures are enough to eliminate all the diseases, what is the necessity of other treatment? The doubt is resolved as under. The existing diseases will be treated by the suitable drugs and the prevention of diseases can be done by adopting the principles of *Svasthavṛtta*.

समानकारिणो येऽर्थास्तेषां श्रेष्ठस्य लक्षणम्।
ज्यायस्त्वं कार्यकर्तृत्वे वरत्वं चाप्युदाहृतम्॥42॥
वातपित्तकफानां च यद्यत् प्रशमने हितम्।
प्राधान्यतश्च निर्दिष्टं यद्व्याधिहरमुत्तमम्॥43॥
एतन्निशम्य निपुणं चिकित्सां संप्रयोजयेत्।
एवं कुर्वन् सदा वैद्यो धर्मकामौ समश्नुते॥44॥

➤ Although many drugs have similar properties but one of the best in that group is known as *Agryadravya*. So far, for the sake of example, the effects and properties of the best medicines, diet and activities have been cited.

➤ The best medicines and diet useful to manage the diseases caused by *Vāta*, *Pitta* and *Kapha* are mentioned here.

➤ An intelligent physician should carefully study these aspects while treating a patient, so that virtue and happiness can be attained.

Cakrapāṇi:

अग्र्याधिकारोक्तं संग्रहेण कथयति- समानेत्यादि। समानकारिणः तुल्यकर्माणः। श्रैष्ठ्यं लक्षणमिति प्रशस्तस्य लक्षणं; लक्षणं त्विह पाठ एव, पाठेन हि श्रैष्ठ्यं लक्ष्यते ज्ञायत इत्यर्थः।– Here author has briefly described the best useful drugs, diet and activities. *Samānakāriṇa* means those having similar action. *Śreṣṭha Lakṣaṇa* means the description of the excellent or the best and it is known only by the statement.

ज्यायस्त्वं बृहत्त्वं , तदप्रशस्तगुणबृहत्त्वं ज्ञेयम्; अत एवाहिताधिकारकथने श्रेष्ठतमशब्दं त्यक्त्वा 'अपथ्यतमत्वे प्रकृष्टतमा भवन्ति' इत्युक्तं, तेन श्रेष्ठस्य लक्षणमिति रक्तशाल्यादीनां हिताहाराणां ज्ञेयं, ज्यायस्त्वं चाहिताहाराणां यवकादीनामपथ्यतमत्वे प्रकर्षशालित्वम्।– The term '*Jyāyastvaṃ*' refers to *Bṛhattvaṃ* i.e. greatness. In fact the term is also applicable for both wholesome and unwholesome substances.

However the commentator *Cakrapāṇi* is specifically used the terms '*Śreṣṭhatva*' and '*Jyāyastvaṃ*' for the mention of the best wholesome and unwholesome substances respectively. For ex: - Among the group of cereals *Raktaśāli* is the best wholesome and *Yavaka* is the most unwholesome food substance. कार्यकर्तृत्वे वरत्वं चेति कर्मणि चोत्कृष्टत्वं, तच्च 'अन्नं वृत्तिकराणाम्' इत्यादिनोक्तं ज्ञेयम्।- The term '*Vara*' has been used to explain the supremacy in action. For ex: Food is the best for sustenance of life.

वातपित्तकफानां चेत्यादौ 'बस्तिर्वातहराणां', 'विरेचनं पित्तहराणां', 'वमनं श्लेष्महराणाम्', 'आस्थापनं वातहरणाम्' इत्यादि ज्ञेयम्।- For the alleviation of *Vāta*, *Pitta* and *Kapha*; the best therapeutic measures are *Vasti*, *Virecana* and *Vamana* respectively. It is also quoted as '*Āsthāpanaṃ Vātaharaṇām*'.

यव्द्याधिहरमिति 'खदिरः कुष्ठहराणां', 'पुष्करमूलं हिक्काश्वासकासपार्श्वशूलानाहहराणाम्' इत्यादि ज्ञेयम्।- For the elimination of diseases: - *Khadira* has been mentioned as the best drug for the management of *Kuṣṭha*. Similarly *Puṣkaramūla* is the drug of choice for the management of *Hikkā*, *Śvāsa*, *Kāsa*, *Pārśvaśūla* and *Ānāha*.

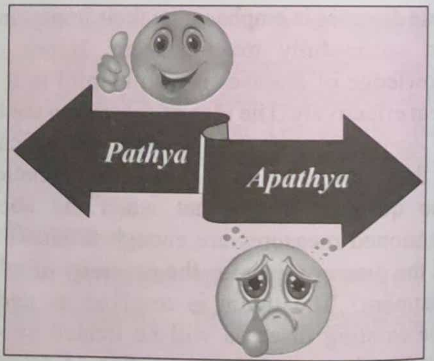
किंवा 'अवरत्वम्' इति पाठः; तदा अवरत्वम् अन्यथा अनभिप्रेतकर्तृत्वं, तच्च 'रजस्वलागमनमलक्ष्मीमुखानाम्' इत्यादि ज्ञेयम्।- The term '*Vara*' has been used to explain the supremacy in action. For ex: Food is the best for sustenance of life.

श्रेष्ठत्वज्यायस्त्वाभ्यां प्रशस्ताप्रशस्तकर्मणामपि ग्रहणं व्याख्येयम्॥- Thus the terms '*Śreṣṭhatva*' and '*Jyāyastvaṃ*' are specifically mentioned for explaining the best wholesome and unwholesome substances respectively.

Pathyāpathya Lakṣaṇa [45-47]

पथ्यं पथोऽनपेतं यद्यच्चोक्तं मनसः प्रियम्।
यच्चाप्रियमपथ्यं च नियतं तन्न लक्षयेत्॥45॥
मात्राकालक्रियाभूमिदेहदोषगुणान्तरम् ।
प्राप्य तत्तद्धि दृश्यन्ते ते ते भावास्तथा तथा॥46॥
तस्मात् स्वभावो निर्दिष्टस्तथा मात्रादिराश्रयः।
तदपेक्ष्योभयं कर्म प्रयोज्यं सिद्धिमिच्छता॥47॥

- The drugs, diet and activities that are not harmful to the body and the channels and also pleasing to the mind are considered as *Pathya*. Those which do harm to the body and unpleasant to the mind are called *Apathya*.
- But it is not accepted as a general rule in full form. The drugs, diet and activities change their properties depending on the dosage (*Mātrā*), season (*Kāla*), method of preparation (*Kriyā*), place or habitat (*Bhūmi*), body constitution (*Deha*) and variation according to *Doṣās*.
- Therefore, in order to achieve the desired effect the physician must be thoroughly examined the natural properties of medicines as well as the dosage and others, before the treatment starts.



Cakrapāṇi:

संप्रत्युक्तस्य पथ्यस्य हितापरनाम्नो लक्षणमाह- पथ्यमित्यादि।- Now the author has presented the characteristics of *Pathya*, which is the synonym of *Hita* by starting the verse with the word '*Pathyaṃ*'.

पथः शरीरमार्गात् स्रोतोरूपादनपेतम्; अपेतम् अपकारकम्, अनपेतम् अनपकारकमित्यर्थः।- '*Pathaḥ*' means the channels of the body which are known as *Srotases*. *Apetam* means which causes harmful effect and *Anapetam* means harmlessness.

पथोग्रहणेन पथोवाह्या दोषा धातवश्च, तथा पथोनिर्वर्तका धातवो गृह्यन्ते; तेन कृत्स्नमेव शरीरं गृहीतं भवति, ततश्च शरीरानुपघाति पथ्यमिति भवति।- The word '*Patha*' does not mean only the channels of the body, but also the substances that are having been transported from them such as *Doṣās*, *Dhātūs* etc. Hence *Patha* should be considered as the whole body. Therefore *Pathya* means the substance which does not cause harmful effect to the body.

किंवा, स्वस्थस्वास्थ्यरक्षणमातुरव्याधिपरिमोक्षश्चेति पन्थाः, तस्मादनपेतं पथ्यम्।- Or else it is mentioned as the right path (*Pantha*) is that maintenance of health in healthy individuals and cure of the disease. Thus whatever substances are not causing any harm to this path is known as *Pathya*.

एवमपि मनोऽनुपघातित्वं न लभ्यत इत्याह- यच्चोक्तं मनसः प्रियमिति। मनसोऽतिप्रीत्याऽभिलषितं, तेन मनसो हितमिति प्रियार्थः; तेन प्रशमज्ञानातीक्ष्णत्वादयो गृह्यन्ते। एतेन, 'मनःशरीरानुपघाति पथ्यं' इति पथ्यलक्षणमनपवादमुक्तं भवति- However the above definitions of *Pathya* are unable to express the harmlessness effect over the mind. To correct the flaw in the definition of *Pathya*, the author has also mentioned that whatever is extremely liked or desired by *Manas* that is known as *Pathya*. Thus the desires or the extreme likes of the mind are *Praśama* (peace), *Jñāna* (knowledge), *Atīkṣṇatva* (*Krodha*, *Mada* etc.) which are the wholesome or *Pathya* to the mind.

Thus it has been mentioned that whatever substance is wholesome for body and mind, it is known as '*Pathya*'. Therefore this definition of *Pathya* is flawless.

अन्ये तु पथ्यलक्षणद्वयमेतत् पठन्ति, वदन्ति च- "यद्येकं लक्षणं स्यात्तदा ज्वरादिषु तिक्तं भेषजं मनसोऽप्रियत्वेन न पथ्यं स्यात्; एतच्चानुमतमेव यद् ज्वरे तिक्तप्रयोगस्य तदात्वे न मनसोऽनुकूलत्वं, न चैतावता शरीरं प्रत्यपथ्यत्वं भवति, अतो यन्मात्रं मनोऽनुकूलत्वं मानसविकाराकर्तृत्वात् तद्व्यपदेश्यमेव; किंवा तावन्मात्रमनोऽननुकूलत्वं मानसविकाराकर्तृत्वादव्यपदेश्यमेव।- Other scholars accept these two as a definition of '*Pathya*' separately. Because if only one is considered as definition, the drugs of bitter taste prescribed in *Jvara* are disliked by the persons and should not be wholesome. In fact, though the bitter drugs prescribed in fever is not liked by the mind; those are not harmful to the body and also not causing any psychological disturbance. Thus in other words the *Pathya* can be defined as that which is not harmful to the body as well as to the mind.

तदेतदपथ्यत्वं किमाहाराचाराणां नियतमस्ति नेत्याह- यच्चेत्यादि। नियतं निश्चितमिदमप्रियमेव सर्वदेदमपथ्यमेव सर्वदेत्येवंरूपं किंचिन्नास्तीत्यर्थः। कुतो नास्तीत्याह- मात्रेत्यादि।- Is it that the unwholesomeness of foods and activities are fixed? This doubt has been clarified by the author by starting the verse with the word '*Yaccā*'. It has been said that unpleasantness as related to unwholesomeness is not always present and it is not fixed. The reason for not being definite is because it all depends on *Mātrā*, *Deśa*, *Kāla* etc.

गुणान्तरशब्दो मात्रादिभिः संबध्यते।- The variation of *Guṇa* is related to all aspects like *Mātrā*, *Deśa*, *Kāla* etc.

तत्तदिति मात्रादिगुणान्तरम्।- '*Tattad iti*' means the difference in the attributes of *Mātrā*, *Kāla* etc.

ते ते इति हिताहिताहाराचारा:।– '*Te Te*' means the wholesome and unwholesome food and activities.

तथा तथेति हितोक्ता अपि हिताश्चाहिताश्च, तथा अहितोक्ताश्चाहिता हिताश्च। एवं प्रियमपि मधुराद्यप्रियं, तिक्ताद्यप्रियमपिप्रियम्। अत्रोदाहरणं यथा– पथ्यं तावद्घृतं; तदतिमात्रमपथ्यं भवति, काले च वसन्तेऽपथ्यं, संस्कारेण च विरुद्धद्रव्यसंस्कृतमपथ्यं, भूमौ चानूपायामपथ्यम्, एवं देहेऽतिस्थूले दोषे च कफेऽपथ्यम्। अपथ्यमपि विषं मात्रादिना हितं भवति, यथा रसायने– "विषस्य तिलं दद्यात्" (चि.अ.1) इत्यादि। एवमन्यदप्यूह्यम्।– '*Tathā Tathā*' refers to the mention of wholesomeness also indicates wholesome as well as unwholesome. Similarly the mention of unwholesomeness also indicates unwholesome as well as wholesome. Even though the sweet substances are favorable do at times becomes unfavorable. Similarly the unfavorable bitter substances may sometimes become favorable.

For example:

- Ghee (*Ghṛta*) is usually wholesome, but when it is taken in excessive quantity, during spring season (*Vasanta*) and when it is processed with *Viruddha dravya*, it becomes unwholesome. Ghee is also unwholesome in *Ānūpa Deśa* (marshy land), to the obese persons and during the state of *Kapha* aggravation.
- Poison (*Viṣa*) is usually unwholesome, but when it is taken in proper dose it becomes wholesome. It has been mentioned in the 1st chapter of *Cikitsāsthāna* that "*Viṣa* has to be added in equal proportion to sesamum seed to act as *Rasāyana*'.

In this way many examples can be imagined.

यस्मादेवमेकान्तमपथ्यत्वमनिश्चितं, प्रायोवादपथ्यता तु निश्चिता; तस्मात् स्वभावो निर्दिष्ट इति पथ्यानां रक्तशाल्यादीनामपथ्यानां च यवकादीनामित्यर्थ:; स्वभाव: प्रकृत्या पथ्यता अपथ्यता च। तथा मात्रादिराश्रय इति निर्दिष्ट इति संबन्ध:।– Even though absolute unwholesomeness may be uncertain, however wholesomeness is often happens in the majority or some cases. On this basis naturally wholesome *Raktaśāli* etc. and naturally unwholesome *Yavaka* etc. are mentioned earlier. Though wholesomeness and unwholesomeness are naturally formed, they also depend on *Mātrā*, *Kāla* etc.

मात्रादि: मात्राकालक्रियादि:।– '*Mātrādi*' means *Mātrā, Kāla, Deha, Deśa* etc.

आश्रय इति पथ्यत्वापथ्यत्वयो:। मात्रादीन्याश्रित्य भावानां पथ्यत्वापथ्यत्वं च पारमार्थिकं भवतीत्यर्थ:। उभयमिति स्वभावं मात्रादिं च॥– Thus the real wholesomeness and unwholesomeness of the substances depend upon the nature and the dosage, season, body and the habitat etc. '*Ubhayāśritaṃ*' means *Svabhāva* and *Mātrādi* (*Mātrā, Kāla, Deha, Deśa* etc.)

Questions raised by Agniveśa about the Āsava [48]

तदात्रेयस्य भगवतो वचनमनुनिशम्य पुनरपि भगवन्तमात्रेयमग्निवेश उवाच– यथोद्देशमभिनिर्दिष्ट: केवलोऽयमर्थो भगवता श्रुतश्चास्माभि:। आसवद्रव्याणामिदानीमनपवादं लक्षणमनतिसंक्षेपेणोपदिश्यमानं शुश्रूषामह इति॥48॥

After listening to Lord *Ātreya*, *Agniveśa* asked again, "Whatever you have answered our questions, we will follow it completely. We currently want to hear a detailed and accurate description of useful material for the preparation of alcoholic beverages."

Reply by Punarvasu Ātreya

तमुवाच भगवानात्रेय:– धान्यफलमूलसारपुष्पकाण्डपत्रत्वचो भवन्त्यासवयोनयोऽग्निवेश! संग्रहेणाष्टौ शर्करानवमीका:।

Lord *Ātreya* has replied that the source material for the preparation of alcoholic beverages is (eight plus one) nine types as mentioned under.

1. *Dhānya* (grains)
2. *Phala* (fruits)
3. *Mūla* (roots)
4. *Sāra* (pith)
5. *Puṣpa* (flowers)
6. *Kāṇḍa* (stem)
7. *Patra* (leaves)
8. *Tvak* (bark) &
9. *Śarkarā* (sugar)

Examples of 84 Types of Āsava

तास्वेव द्रव्यसंयोगकरणतोऽपरिसंख्येयासु यथापथ्यतमानामासवानां चतुरशीतिं निबोध।

- The alcoholic preparations are innumerable on the basis their ingredients, combination and method of preparation, but the most wholesome is eighty-four only as described below.

तद्यथा– सुरासौवीरतुषोदकमैरेयमेदकधान्याम्ला: षड् धान्यासवा भवन्ति, मृद्वीकाखर्जूरकाश्मर्यधन्वनराजादनतृणशून्यपरूषकाभयामलकमृगलिण्डिकाजाम्बवकपित्थकुवलबदरकर्कन्धुपीलुप्रियालपनसन्यग्रोधाश्वत्थप्लक्षकपीतनोदुम्बराजमोदशृङ्गाटकशाङ्खिनीफलासवा: षड्विंशतिर्भवन्ति, विदारिगन्धाश्वगन्धाकृष्णागन्धाशतावरीश्यामात्रि-वृद्दन्तीद्रवन्तीबिल्वोरुबूकचित्रकमूलैरेकादश मूलासवा भवन्ति, शालप्रियकाश्वकर्णचन्दनस्यन्दनखदिरकदरसप्तपर्णार्जुनासनारिमेदतिन्दुककिणिहीशमीशुक्तिशिंशपाशिरीषवञ्जलधन्वनमधूकै: सारासवा विंशतिर्भवन्ति, पद्मोत्पलनलिकुमुदसौगन्धिकपुण्डरीकशतपत्रमधूकप्रियङ्गुधातकीपुष्पैर्दश पुष्पासवा भवन्ति, इक्षुकाण्डेक्षिक्षुवालिकापुण्ड्रकचतुर्था: काण्डासवा भवन्ति, पटोलताडकपत्रासवौ द्वौ भवत:, तिल्वकलोध्रैलवालुकक्रमुकचतुर्थास्त्वगासवा भवन्ति, शर्करासव एक एवेति। एवमेषामासवानां चतुरशीति: परस्परेणासंसृष्टानामासव-द्रव्याणामुपनिर्दिष्टा भवति।

Category & Number	Types	
1. *Dhānyāsava* - 6 (Alcoholic beverages prepared with grains)	1. *Surā*	4. *Maireya*
	2. *Sauvīraka*	5. *Medaka*
	3. *Tuṣodaka*	6. *Dhānyāmla*

II. Phalāsava – 26 (Alcoholic beverages prepared with fruits)	1.	Drākṣā	2.	Kharjūra
	3.	Kāśmarya	4.	Dhanvana
	5.	Rājādana	6.	Tṛṇaśūnya (Ketakī)
	7.	Parūṣaka	8.	Abhayā
	9.	Āmalaka	10.	Mṛgaliṇḍikā (Vibhitaka)
	11.	Jambū	12.	Kapittha
	13.	Kuvala	14.	Badara
	15.	Karkandhu	16.	Pīlu
	17.	Priyāla	18.	Panasa
	19.	Nyagrodha	20.	Aśvattha
	21.	Plakṣa	22.	Kapītana
	23.	Udumbara	24.	Ajamodā
	25.	Śṛṅgāṭaka	26.	Śaṅkhinī
III. Mūlāsava – 11 (Alcoholic beverages prepared with roots)	1.	Śāliparṇī	2.	Aśvagandhā
	3.	Kṛṣṇagandhā	4.	Śatāvarī
	5.	Śyāmā	6.	Trivṛt
	7.	Dantī	8.	Dravantī
	9.	Bilva	10.	Eraṇḍa
	11.	Citraka		
IV. Sārāsava – 20 (Alcoholic beverages prepared with pith)	1.	Śāla	2.	Priyāla
	3.	Aśvakarṇa	4.	Candana
	5.	Tinisa	6.	Khadira
	7.	Kadara	8.	Saptaparṇa
	9.	Arjuna	10.	Asana
	11.	Irimeda	12.	Tinduka
	13.	Kiṇihī	14.	Śamī
	15.	Badarī	16.	Śiṃśapā
	17.	Śirīṣa	18.	Vañjala
	19.	Dhanvana	20.	Madhūka
V. Puṣpāsava – 10 (Alcoholic beverages prepared with flowers)	1.	Padma	2.	Utpala
	3.	Nalina	4.	Kumuda
	5.	Saugandhika	6.	Puṇḍarīka
	7.	Śatapatra	8.	Madhūka
	9.	Priyaṅgu	10.	Dhātakī
VI. Kāṇḍāsava – 4 (Alcoholic beverages prepared with stem)	1.	Ikṣu	2.	Kāṇḍekṣu
	3.	Ikṣuvālikā	4.	Puṇḍraka

VII. Patrāsava – 2 (Alcoholic beverages prepared with leaves)	1.	Paṭola	2.	Tāḍaka
VIII. Tvagāsava – 4 (Alcoholic beverages prepared with bark)	1.	Tilvaka	2.	Lodhra
	3.	Elavāluka	4.	Kramuka
IX. Śarkarāsava – 1 (Alcoholic beverages prepared with sugar)	1.	Śarkarā		

Base for the naming of Āsava [49]

एषामासवानामासुतत्वादासवसंज्ञा।
द्रव्यसंयोगविभागविस्तारस्त्वेषां बहुविधकल्पः संस्कारश्च। यथास्वं संयोगसंस्कारसंस्कृता ह्यासवाः स्वं कर्म कुर्वन्ति। संयोगसंस्कारदेश-कालमात्रादयश्च भावास्तेषां तेषामासवानां ते ते समुपदिश्यन्ते तत्तत्कार्यमभिसमीक्ष्येति॥४९॥

- Due to the involvement of fermentation process (*Āsutatvāt*) during its preparation, the name for the above mentioned 84 varieties of alcoholic beverages has been given as '*Āsava*'.
- Based on the combination and permutation of materials and methods, the *Āsavās* are innumerable.
- The actions of these *Āsavās* are based on the method of preparation along with the properties of the material used in their preparation.
- The combination of ingredients, method, time (duration of fermentation), place of preparation (buried in the ground, keeping in a heap of ashes or grains), quantities etc. are determined to achieve the desired effect of these *Āsavās*.

***Cakrapāṇi*:**

इदानीमग्र्याधिकारादासवेष्वनन्तेषु य आसवा अग्र्यास्त उच्यन्ते।- In the context of the description of *Agryadravya*, the most important *Āsavās* among the innumerable alcoholic preparations have been described here.

धान्यादीन्येकत्वेन पङ्क्त्वा पृथक् शर्करां पङ्क्ति, धान्यादीनामवान्तरजातिमत्वात्; शर्करायास्त्ववान्त-रजातिर्नास्ति, या तु यासशर्करा सा नासवकारणतया श्रूयते, मधुशर्करा तु मध्वन्तर्निविष्टैव। मधु तु नासवयोनितया पृथक्पङ्क्तिं, येन तत्कृतस्यासवस्य धान्यसंबन्धाद्धान्यासवेनैव ग्रहणम् । एवं गौडासवादिष्वपि बोद्धव्यम्।- Among the nine source material of *Āsavās*, *Dhānyāsava* etc. eight are grouped in one category and *Śarkarāsava* has been kept separately based on the availability of sub-divisions. Among these nine types of source material *Dhānya*, *Phala*, *Mūla* etc. are having sub-divisions, whereas *Śarkarā* is having no sub-division. Though the other varieties of *Śarkarā* viz. *Yāsa-Śarkarā* and *Madhu-Śarkarā*; the first one is not seen anywhere in the preparation of *Āsavās* and the second one can be included under *Madhu*. The *Madhu* is also not described separately and it is incorporated in the group of *Dhānyāsava*. In the similar fashion the *Āsavās* prepared with *Guḍa* are known as *Gauḍāsava*.

द्रव्यं च संयोगश्च करणं च द्रव्यसंयोगकरणं, ततोऽपरिसंख्येयाः स्युः।- There will be

innumerable number of alcoholic beverages based on the combination of drugs and the method of preparation.

सौवीरं निस्तुषयवकृतं,- *Sauvīraṃ* means the alcoholic beverage prepared from de-husked barley.

मैरेयं सुराकृता सुरा,- *Maireya* means the alcoholic beverage prepared from *Surā*.

मेदकः श्वेतसुरा जगलाख्या,- *Medaka* means *Śveta-Surā* i.e. white colored wine and it is also known as *Jagalā*.

धान्याम्बु काञ्जिकम्।- *Dhānyāmbu* means sour gruel made of grains.

तृणशून्यं केतकी,- *Tṛṇaśūnya* means *Ketakī* i.e. Pandanus tectorius Soland ex Parkinson.

मृगलिण्डिका बिभीतकं।- *Mṛgaliṇḍikā* means *Vibhītakī* i.e. Terminalia bellerica Roxb.

कुवलमिति स्थूलबदरी।- *Kuvala* means *Sthūla Badarī* the big variety of Zizyphus jujube Lam.

कर्कन्धुः शृगालबदरी।- *Karkandhu* means *Śṛgāla Badarī* another variety of Zizyphus.

कदरः श्वेतखदिरः,- *Kadara* means *Śveta-Khadira* i.e. Acacia suma Buch.Ham.

अश्वकर्णः शालभेदः,- *Aśvakarṇa* means *Śāla Bheda* i.e. Dipterocarpus alatus Roxb.

अरिमेदो विट्खदिरः,- *Arimeda* means *Viṭ-Khadira* i.e. Acacia leucophloea Willd.

किणिही अपामार्गः,- *Kiṇihī* means *Apāmārga* i.e. Achyranthes aspera Linn.

शुक्तिः बदरी।- *Sukti* means *Badarī* i.e. Zizyphus jujube Lam.

पद्मं सरक्तमष्टदलपद्मं,- *Padma* means red colored lotus with eight petals i.e. Nelumbo nucifera Gaertn.

नलिनं श्वेतमष्टदलपद्मं,- *Nalina* means white colored lotus with eight petals.

पुण्डरीकं श्वेतशतपत्रपद्मं,- *Puṇḍarīka* means white colored lotus with hundred petals.

शतपत्रं त्वरुणम्।- *Śatapatra* means red colored lotus with hundred petals.

इक्षुशब्दप्राप्तस्यापि पुण्ड्रकस्य पुनरभिधानमासवं प्रति तस्य प्राधान्यख्यापनार्थम्।- Though the word *Ikṣu* is cited, another term *Puṇḍraka* is also mentioned to highlight the importance of it in the preparation of *Āsava*.

क्रमुकं गुवाकम् ।- *Kramuka* means *Guvāka* i.e. Areca catechu Linn.

तिल्वकः शाबरलोध्रः।- *Tilvaka* means *Śābaraka Lodhra* i.e. Symplocos racemosa Roxb.

आसुतत्वादिति सन्धानरूपत्वात्।- *Āsutattvāt* means tendency to involve in fermentation process.

द्रव्यसंयोगविभाग इत्यादौ 'एषाम्' इति पदेन प्रत्येकं धान्यादिद्रव्यकृता आसवा उक्ताः। तेषां च विभागोऽनुपपन्न एकरूपत्वादिति चेत्? तन्न, तेषामपि सजातीयद्रव्यविभागस्य विद्यमानत्वात्। किंच संस्कारकद्रव्यविभागस्यापि तत्र शक्यत्वात्; नह्येकेनैव द्रव्येण सुरादयः क्रियन्ते, प्राधान्यात्तु धान्यादयोऽभिधीयन्ते।- By the mention of the word '*Eṣām*' the author has explained the alcoholic beverages prepared with the conjunction and disjunction of grains. As the drugs are mentioned solely, their combination is reasonable, but how the disjunction is acceptable? The disjunction is also possible due to the presence of other varieties along with the number of drugs used are more than one. *Surā* etc. can't be prepared with a single drug, and the grains are the principal ingredients in it.

संस्कारश्च बहुविधविकल्प इति योजना। संयोगसंस्कारकरणप्रयोजनमाह- यथास्वमित्यादि। यथास्वमिति यद्युज्यते;- As the number of drugs are more and methods of preparations are also many and hence the number of alcoholic beverages are innumerable. By mentioning the word '*Yathāsvaṃ*', the author has tried

to present the importance of combination of different materials and the method of preparation of alcoholic beverages.

देशो भस्मराशिधान्यराश्यादिः सन्धानेषु वक्ष्यमाणः,- In the context of preparation of alcoholic beverages the term '*Deśa*' refers to the substance in which the material is buried for fermentation such as ash or heap of grains or underground etc.

कालस्तु पक्षमासादिस्थापनं,- The term '*Kāla*' refers to the time period of material to be buried for fermentation such as 15 days or one month etc.

मात्रा सन्धानद्रव्यमात्रा।- '*Mātrā*' means the quantity of fermenting material to be taken.

आदिग्रहणाद्द्रव्यस्वभावेतिकर्तव्यतासंग्रहणम्।- The term '*Ādi*' refers to *Dravya Svabhāva* i.e. the nature of drug.

तत्तत्कार्यमिति देशकालशरीरदोषादिभिन्नं हितत्वम्।।- These alcoholic beverages are beneficial when used by considering various factors like *Deśa*, *Kāla*, *Śarīra* and *Doṣa*.

Properties of Āsava [50]

भवति चात्र-

मनःशरीराग्निबलप्रदानामस्वप्नशोकारुचि-
नाशनानाम्। संहर्षणानां प्रवरासवानामशी-
तिरुक्ता चतुरुत्तरैषा।।50।।

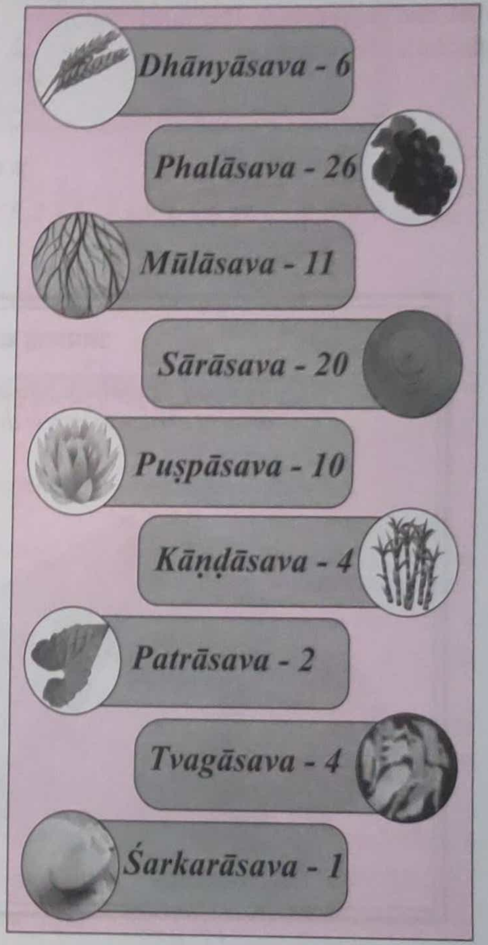
Thus it is said:

These eighty four excellent alcoholic beverages are mentioned here:

- To promote the strength of the body, mind and digestive power (*Manaḥ-śarīra-agni bala pradānām*).
- To remove sleeplessness, grief and anorexia (*Asvapna-śoka-aruci-nāśanānām*).
- To get enjoyment (*Saṃharṣaṇānām*).

Cakrapāṇi:

मनःशरीरेत्यादिना गुणकथनं युक्त्या पीतस्यासवस्य ज्ञेयम्।।- In the present verse the author has presented the benefits of judicial intake of alcoholic beverages by starting with the word '*Manaḥ-śarīra*'.



To Sum Up [51]

तत्र श्लोकः:-

शरीररोगप्रकृतौ मतानि तत्त्वेन चाहारविनिश्चयं च।

उवाच यज्ज:पुरुषादिकेऽस्मिन् मुनिस्तथाऽग्र्याणि वरासवांश्च॥51॥

In the present chapter entitled *Yajjaḥpuruṣīya Adhyāya* - The author has presented various theories related to the origin of humans and diseases - The most wholesome and unwholesome drugs, diet and activities - The most important alcoholic beverages.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने यज्ज:पुरुषीयो नाम पञ्चविंशोऽध्याय:॥25॥

Thus ends the Twenty Fifth chapter of *Ślokasthāna* entitled *Yajjaḥpuruṣīya Adhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

***

आमलकं वय:स्थापनानां

Āmalakī (Emblica officinalis Gaertn.) is the best drug of choice to arrest the aging process.

- Ca. Sū. 25/40

26 CHAPTER

Ātreya-Bhadrakāpyīya Adhyāya

आत्रेयभद्रकाप्यीयोऽध्याय:

Participants of the Conference on Rasa 719
Bhadrakāpya's View Ekarasa 720
Śākunteya Brāhmaṇa's View Dvirasa 720
Maudgalya Pūrṇākṣa's View Trirasa 721
Kauśika Hiraṇyākṣa's View Catvārorasā 721
Kumāraśirā Bharadvāja's View Pañcarasa 722
Rājarṣi Vāryovida's View Ṣadrasā 722
Vaideha Rāja Nimi's View Saptarasa 722
Baḍiśa Dhāmārgavā's View Aṣṭarasa 723
Bāhlīka Deśa Kāṅkāyana's View Asaṅkhyeya Rasa 723
Ātreya the Chairperson's concluding Remarks by Refuting the Views of Various Scholars 724
Refutation of Ekarasa Vāda 724
Refutation of Dvirasa & Trirasa Vāda 725
Refutation of Rasa Catuṣka Vāda 725
Refutation of Pañca Rasa Vāda 725
Refutation of Ṣaḍrasa Vāda 727
Refutation of Sapta Rasa Vāda 727
Refutation of Aṣṭa Rasa Vāda 728
Refutation of Asaṅkhyeya Rasa Vāda 729
Description about Dravya 732
Pārthiva Dravya Lakṣaṇa 733
Āpya Dravya Lakṣaṇa 733

Āgneya Dravya Lakṣaṇa 734
Vāyavya Dravya Lakṣaṇa 734
Ākāśīya Dravya Lakṣaṇa 734
Nothing is Non-Medicinal 735
Modus Operandi of Drugs 736
63 Types of Rasa Bheda 738
Dvirasa Saṃyoga - 15 Types 738
Trirasa Saṃyoga - 20 Types 739
Rasa Catuṣka - 15 Types 741
Pañca Rasa Saṃyoga - 6 Types 742
Eka Rasa Bheda - 6 Types 742
Conclusion of Rasa Saṃyoga 742
More Details in Relation to Rasa 743
Importance of Knowledge of Rasa and Doṣa 745
Rasa & Anurasa Lakṣaṇa 746
Parādi Guṇa 747
Para, Apara & Yukti Lakṣaṇa 748
Saṅkhyā & Saṃyoga Lakṣaṇa 749
Vibhāga & Pṛthaktva Lakṣaṇa 750
Parimāṇa, Saṃskāra and Abhyāsa Lakṣaṇa 751
Conclusion Regarding Guṇa 752
Guṇa is Not Resided in Rasa 752
Taking the Appropriate Meaning According to the Context 753
Origin of Ṣaḍrasa 754
Role of Water in Manifestation of Rasās 754
Relationship of Rasa and Mahābhūta 755
Movement of Rasās According to the Dominance of Mahābhūtās 757
Features (Guṇa) & Actions (Karma) of Individual Rasās 758
Madhura Rasa Guṇa & Karma 758
Complications Due to Excessive Intake of Madhura-rasa Dravya 760
Amla Rasa Guṇa & Karma 760
Complications Due to Excessive Intake of Amla-rasa Dravya 761
Lavaṇa Rasa Guṇa & Karma 762
Complications Due to Excessive Intake of Lavaṇa-rasa Dravya 763
Kaṭu Rasa Guṇa & Karma 763
Complications Due to Excessive Intake of Kaṭu-rasa Dravya 764
Tikta Rasa Guṇa & Karma 765
Complications Due to Excessive Intake of Tikta-rasa Dravya 766
Kaṣāya Rasa Guṇa & Karma 766
Complications Due to Excessive Intake of Kaṣāya-rasa Dravya 767
Conclusion Regarding Guṇa and Karma of Rasās: 767
Determination of Vīrya According to Rasa 768
More Details about Rasa 769
Viruddha Vīrya Dravya - Examples 770
Some more Details about Rasa 771
Relative Superiority of Tastes Based on Certain Qualities 771
Enunciation of Vipāka 772
Snigdha & Rūkṣa Rasās 773
Actions of Different Types of Vipāka 774
More Details about Vipāka 774
Vīrya Bheda & Lakṣaṇa 778
Determination of Rasa, Vipāka and Vīrya 779
Lakṣaṇa of Prabhāva 780
More Details about Prabhāva with Examples 781
The Action of the Drug According to the Dominance of its Active Principles 781
Explication of Madhura Rasa 782
Explication of Amla Rasa 783
Explication of Lavaṇa Rasa 783
Explication of Kaṭu Rasa 783
Explication of Tikta Rasa 783
Explication of Kaṣāya Rasa 783
Query of Agniveśa related to Incompatible Drugs & Diet 784
Reply by Bhagavān Ātreya 784
Examples of Viruddhāhāra 786
Bhadrakāpya's Opinion about Cilicima Type of Fish 786
Answer to Bhadrakāpya's Views as told by Bhagavān Ātreya 787
Some Other Examples of Viruddhāhāra 787
Definition of Viruddhāhāra 791
Different Types of Viruddhāhāra 791
Deśa Viruddha 792
Kāla Viruddha 792
Anala Viruddha 792
Mātrā Viruddha 792
Sātmya Viruddha 792
Doṣa Viruddha 792
Saṃskāra Viruddha 792
Vīrya Viruddha 792
Koṣṭha Viruddha 792
Avasthā Viruddha 793
Krama Viruddha 793
Parihāra Viruddha 793
Pāka Viruddha 793
Saṃyoga Viruddha 793
Hṛd-Viriddha 793
Sampat Viruddha 793
Vidhi Viruddha 793
Complications of Viruddhāhāra 794
Management of the Complications of Viruddhāhāra 795
To Sum Up 795

Chapter 26

Ātreya-Bhadrakāpyīya Adhyāya

आत्रेयभद्रकाप्यीयोऽध्यायः

अथातआत्रेयभद्रकाप्यीयमध्यायंव्याख्यास्यामः॥1॥
इति ह स्माह भगवानात्रेयः॥2॥

After *Yajjaḥpuruṣīya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Ātreya-Bhadrakāpyīya Adhyāya*, as taught by Lord *Ātreya*.

Cakrapāṇi:

हिताहितैकदेशमभिधाय कृत्स्नद्रव्यहिताहितत्वज्ञानार्थं रसवीर्यविपाकाभिधायक आत्रेयभद्रकाप्यीयोऽभिधीयते। तत्रापि विपाकादीनामपि रसेनैव प्रायो लक्षणीयत्वाद्रसप्रकरणमादौ कृतम्।- In the previous chapter some wholesome and unwholesome food substances have been described. In order to understand the wholesomeness and unwholesomeness of all the drugs *Rasa*, *Vīrya* and *Vipāka* of various substances will be described in the present chapter entitled '*Ātreya-Bhadrakāpyīya Adhyāya*'. Among *Rasa*, *Vīrya* and *Vipāka*, *Rasa* is the most important one to gain the knowledge of a substance and hence the chapter starts with the description of *Rasa*.

Participants of the Conference on Rasa [3-7]

आत्रेयो भद्रकाप्यश्च शाकुन्तेयस्तथैव च।
पूर्णाक्षश्चैव मौद्गल्यो हिरण्याक्षश्च कौशिकः॥3॥
यः कुमारशिरा नाम भरद्वाजः स चानघः।
श्रीमान् वार्योविदश्चैव राजा मतिमतां वरः॥4॥
निमिश्च राजा वैदेहो बडिशश्च महामतिः।
काङ्कायनश्च बाह्लीको बाह्लीकभिषजां वरः॥5॥

एते श्रुतवयोवृद्धा जितात्मानो महर्षयः।
वने चैत्ररथे रम्ये समीयुर्विजिहीर्षवः॥6॥
तेषां तत्रोपविष्टानामियमर्थवती कथा।
बभूवार्थविदां सम्यग्रसाहारविनिश्चये॥7॥

Once the following sages who are enlightened, aged and self-controlled, they gathered in the pleasant jungle named *Caitraratha* and started discussing on *Rasa* and *Āhāra*.

1. *Ātreya*.
2. *Bhadrakāpya*.
3. *Śākunteya*.
4. *Pūrṇākṣa Maudgalya*.
5. *Hiraṇyākṣa Kauśika*.
6. *Kumāraśirā Bharadvāja*.
7. *Vāryovida*, the benevolent king best among intellectuals.
8. *Nimi* the king of *Vaideha*.
9. *Baḍiśa* the highly intelligent.
10. *Kāṅkāyana* the best among the physicians of *Bāhlīka Deśa*.

Cakrapāṇi:

मुनिमतैः पूर्वपक्षं कृत्वा सिद्धान्तव्यवस्थापनं शिष्यव्युत्पत्त्यर्थम्।- After raising a question on the basis of the opinion of the sages, Lord *Ātreya* was concluded with his remarks so that the disciples could be properly understood.

रसेनाहारविनिश्चयो रसाहारविनिश्चयः; किंवा अयं रसविनिश्चयः, तथा 'परं चातो विपाकानां'

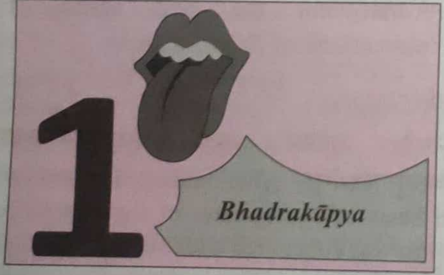
इत्यादिराहारविनिश्चयः ।- '*Rasāhāra-viniścaya*' means determination of *Āhāra* from *Rasa* and also determination of *Āhāra* from *Vipāka*.

Participants in the Conference

Bhadrakāpya's View – Ekarasa

एक एव रस इत्युवाच भद्रकाप्यः, यं पञ्चानामिन्द्रियार्थानामन्यतमं जिह्वावैषयिकं भावमाचक्षते कुशलाः, स पुनरुदकादनन्य इति ।

Bhadrakāpya opined that the number of *Rasās* is one only, which is the object of the tongue and one among the five senses. He also said that this is not different from *Jala Mahābhūta*.



Cakrapāṇi:

एक एवेत्यादि।- By introducing verse with the words '*Eka Eva*', here the author presented the views of *Bhadrakāpya* as "The number of *Rasās* is limited to one only".

इन्द्रियार्थानामिति निर्धारणे षष्ठी।- Here *Ṣaṣṭhī Vibhakti* has been used for the determination of '*Indriyārthānām*'.

अन्यतममिति एकम्; अन्यशब्दो ह्ययमेकवचनः, यथा-अन्यो दक्षिणेन गतोऽन्य उत्तरेण; एक इत्यर्थः;- '*Anyatama*' means any one of many. Here the word '*Anya*' represents singular number. Just as one person has gone to southern direction and the other has gone to northern direction. Here meaning of '*Anya*' has been taken as one.

तमप्प्रत्ययश्च स्वार्थिकः।- In the word '*Anyatama*' *Tamap Pratyaya* has been used in the sense of self.

जिह्वावैषयिकमिति जिह्वाग्राह्यम्। रसाभावोऽपि जिह्वया गृह्यतेऽत आह-भावमिति।- '*Jihvāvaiṣayikam*' means which is being perceived by the tongue. Absence of *Rasa* is also perceives by the tongue and hence *Rasa* is considered as the objective of the tongue.

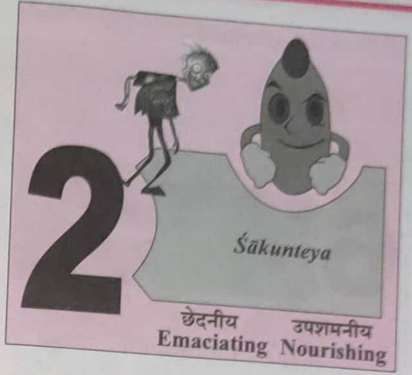
उदकादनन्य इति रसोदकयोरेकत्वख्यापनार्थं, पूर्वपक्षत्वाददुष्टम्। पूर्वपक्षश्च कपिलमतेन, ते हि रसतन्मात्रं गन्धतन्मात्रमित्यादिवचनेन गुणाव्यतिरिक्तं द्रव्यमिति ब्रुवते।- '*Udakādananya*' means *Rasa* is not different from water. This view is based on the followers of *Kapila*, who accept *Dravya* as not different from *Guṇa* with statements *Rasa Tanmātra*, *Gandha Tanmātra* etc.

Śākunteya Brāhmaṇa's View – Dvirasa

द्वौ रसाविति शाकुन्तेयो ब्राह्मणः, छेदनीय उपशमनीयश्चेति।

Śākunteya Brāhmaṇa told that *Rasās* are two in number viz.

1. *Chedanīya* (emaciating).
2. *Upaśamanīya* (nourishing).



Cakrapāṇi:

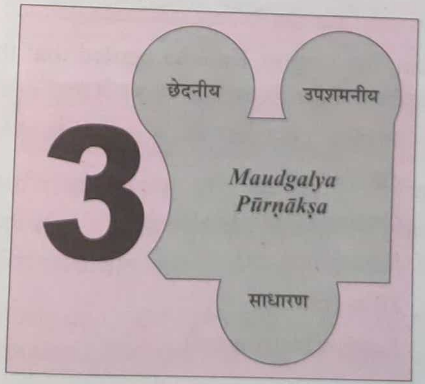
छेदनीय इति अपतर्पणकारकः। उपशमनीय इति बृंहणः।- '*Chedanīya*' refers to that which is responsible for emaciation. *Upaśamanīya* means that which causes nourishing.

Maudgalya Pūrṇākṣa's View - Trirasa

त्रयो रसा इति पूर्णाक्षो मौद्गल्यः, छेदनीयोपशमनीयसाधारणा इति।

Maudgalya Pūrṇākṣa expressed that the number of *Rasās* are three such as-

1. *Chedanīya* (emaciating).
2. *Upaśamanīya* (nourishing).
3. *Sādhāraṇa* (both emaciating and nourishing).



Cakrapāṇi:

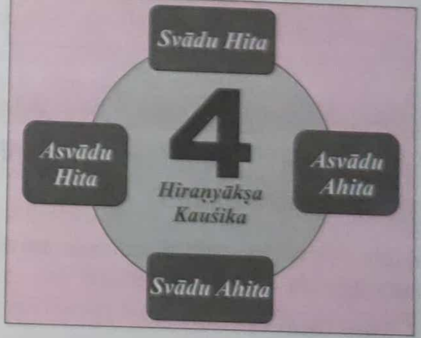
साधारण इत्याग्नेयसौम्यसामान्यादुभयोरपि लङ्घनबृंहणयोः कर्ता, परस्परविरोधादकर्ता वा।- '*Sādhāraṇa*' means that which acts as both emaciation as well as nourishing agent because of having both the properties of *Āgneya* and *Saumya*. (Or) it doesn't cause either emaciation or nourishment due to its adverse properties.

Kauśika Hiraṇyākṣa's View – Catvāro-rasā

चत्वारोरसाइतिहिरण्याक्षःकौशिकः,स्वादुर्हितश्च स्वादुरहितश्चास्वादुर्हितश्चास्वादुरहितश्चेति।

Kauśika Hiraṇyākṣa expressed that the number of *Rasās* are four such as-

1. *Svādu Hita* (palatable and wholesome).
2. *Svādu Ahita* (palatable and unwholesome).
3. *Asvādu Hita* (unpalatable and wholesome).
4. *Asvādu Ahita* (unpalatable and unwholesome).



Cakrapāṇi:

स्वादुरिति अभीष्टः, हितइति आयतावनपकारी।- '*Svādu*' means *Abhīṣṭa* i.e. desired or favorite. '*Hita*' means that which doesn't cause harm

i.e. beneficial.

Kumāraśirā Bharadvāja's View- Pañca-rasa

पञ्च रसा इति कुमारशिरा भरद्वाजः, भौमौदकाग्नेयवायव्यान्तरिक्षाः।

Kumāraśirā Bharadvāja opined that the number of *Rasās* is five such as-

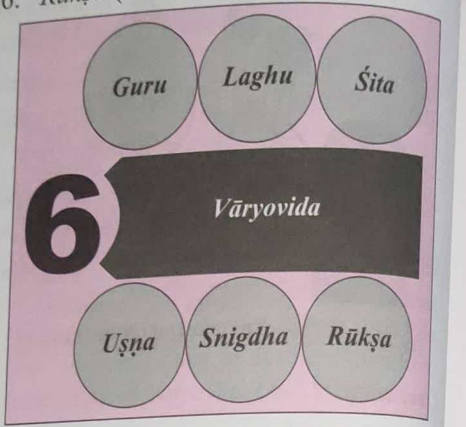
1. *Bhauma*
2. *Udaka*
3. *Āgneya*
4. *Vāyavya*
5. *Āntarikṣa*

Rājarṣi Vāryovida's View – Ṣaḍrasā

षड्रसा इति वार्योविदो राजर्षिः, गुरुलघुशीतोष्णस्निग्धरूक्षाः।

Rājarṣi Vāryovida told that *Rasās* are six in number viz.

1. *Guru* (heavy)
2. *Laghu* (light)
3. *Śīta* (cold)
4. *Uṣṇa* (hot)
5. *Snigdha* (unctuous)
6. *Rūkṣa* (un-unctuous)



Vaideha Rāja Nimi's View- Sapta-rasa

सप्त रसा इति निमिर्वैदेहः, मधुराम्ललवणकटुतिक्तकषायक्षाराः।

Nimi, the king of *Vaideha* quoted that the number of *Rasās* are seven such as-

1. *Madhura* (sweet).
2. *Amla* (sour).
3. *Lavaṇa* (saline).
4. *Kaṭu* (pungent).
5. *Tikta* (bitter).
6. *Kaṣāya* (astringent).

7. *Kṣāra* (alkaline).

Baḍiśa Dhāmārgavā's View – Aṣṭa-rasa

अष्टौ रसा इति बडिशो धामार्गवः, मधुराम्ललवणकटुतिक्तकषायक्षाराव्यक्ताः।

Baḍiśa Dhāmārgavā expressed that the number of *Rasās* are eight such as

1. *Madhura* (sweet).
2. *Amla* (sour).
3. *Lavaṇa* (saline).
4. *Kaṭu* (pungent).
5. *Tikta* (bitter).
6. *Kaṣāya* (astringent).
7. *Kṣāra* (alkaline).
8. *Avyakta* (unnoticeable).

Bāhlīka Deśa Kāṅkāyana's View- Asaṅkhyeya Rasa

अपरिसंख्येया रसा इति काङ्कायनो बाह्लीकभिषक्, आश्रयगुणकर्मसंस्वादविशेषाणामपरिसंख्येयत्वात्॥8॥

Kāṅkāyana, the physician of *Bāhlīka* expressed that the number of *Rasās* are innumerable based on multiplicity of their *Āśraya* (inhabitation), *Guṇa* (attributes), *Karma* (action) and *Saṃsvāda Viśeṣa* (variation of taste).

Cakrapāṇi:

आश्रीयत इत्याश्रयो द्रव्यं, गुणाः स्निग्धगुर्वादयः; कर्म धातुवर्धनक्षपणादि, संस्वादः रसानामवान्तरभेदः; एषां विशेषाणां भेदानामित्यर्थः।– The substance whichever gives the shelter to others is known as *Āśraya. Dravya* is that which gives shelter to *Rasā* and *Guṇa. Snigdha* (unctuousness), *Guru* (heaviness) etc. are the attributes i.e. *Guṇa* and *Dhātu-vardhana* (increase of body tissues) and *Kṣapaṇa* (decrease of body tissues) are the actions i.e. *Karma*. '*Saṃsvādaḥ*' means subdivisions. Basing on those different types of *Rasās* are formed.

तत्र द्रव्यभेदादाधारभेदेनाश्रितस्यापि रसस्य भेदो भवति,आश्रयो हि कारणं, कारणभेदाच्च कार्यभेदोऽवश्यं भवतीत्यर्थः।– On the basis of the change of matter (*Dravya*), components residing in it also changes. Here *Dravya* is *Āśraya* and also *Kāraṇa* while *Rasa, Guṇa* and *Karma* are *Āśrayī* and therefore changes in *Kārya* are seen due to changes in *Kāraṇa*.

गुर्वादिगुणभेदास्तथा कर्मभेदाश्च रसकृता एव।– Variation in the attributes like *Guru, Laghu* etc. and also in the actions like *Laṅghana, Bṛṃhaṇa* etc. are all happens due to *Rasa* only.

ततश्च कार्यभेदादवश्यं कारणभेद इति पूर्वपक्षाभिप्रायः।– Thus the argument of the first part has been explained that the difference in effect is certainly seen as per the cause.

संस्वादभेदस्तु एकस्यामपि मधुरजाताविक्षुक्षीरगुडादिगतः

प्रत्यक्षमेव भेदो दृश्यते, स तु संस्वादभेदः स्वसंवेद्य एव;- Even though *Madhura Rasa* (sweetness) is one and the same; but variations of the sweetness in different substances like *Ikṣu* (sugarcane), *Kṣīra* (milk) and *Guḍa* (jaggery) are seen. Thus the subdivisions of the taste can be experienced by the individuals practically.

यदुक्तं "इक्षुक्षीरगुडादीनां माधुर्यस्यान्तरं महत्। भेदस्तथाऽपि नाख्यातुं सरस्वत्याऽपि शक्यते" इति।।- It is said that "There is a great difference in the sweetness of *Ikṣu* (sugarcane), *Kṣīra* (milk) and *Guḍa* (jaggery); and this diversity cannot be explained even by Goddess *Sarasvatī*.

Ātreya the Chairperson's concluding Remarks by Refuting the Views of Various Scholars

षडेव रसा इत्युवाच भगवानात्रेयः पुनर्वसुः, मधुराम्ललवणकटुतिक्तकषायाः।

Lord *Punarvasu Ātreya* declared that *Rasās* are six only such as *Madhura* (sweet), *Amla* (sour), *Lavaṇa* (saline), *Kaṭu* (pungent), *Tikta* (bitter) and *Kaṣāya* (astringent).

मधुराम्ल लवण कटु तिक्त कषायः

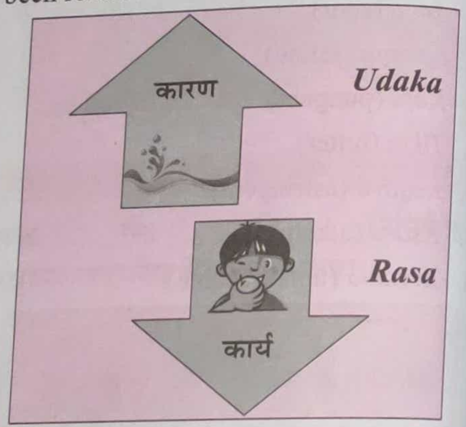
Cakrapāṇi:

सिद्धान्तं पुनर्वसुवचनेनाह- षडेवेत्यादि।- With the words '*Ṣaḍeva*' the author has presented the comments given by Lord *Ātreya* in the form of a principle that the tastes are only six.

Refutation of Ekarasa Vāda

तेषां षण्णां रसानां योनिरुदकं

As *Udaka* is the base for all the six tastes and cause is different from effect and hence the opinion of *Bhadrakāpya* has been refuted.



Cakrapāṇi:

पूर्वपक्षोक्तरसैकत्वादिव्यवस्थामाह- तेषां षण्णामित्यादि।- Thus the argument of the first part that *Rasās* are one only is refuted by the statement given by *Ātreya* in the form of "*Teṣāṃ Ṣaṇṇāṃ*" and declared that *Rasās* are six in number.

योनिः आधारकारणं, कार्यकारणयोश्च भेदात् सिद्ध उदकाद्रसभेदः प्रत्यक्ष एवेति भावः।- The '*Yoni*' means *Ādhāra Kāraṇa* i.e. the basic cause for *Rasa* (taste) is *Udaka* (water). As *Kāraṇa* is different from *Kārya*, it is very much clear that taste differs from water.

क्षितिव्यतिरिक्तमुदकमेव यथा रसयोनिस्तथा "रसनार्थो रसस्तस्य" (सू. अ. 1) इत्यादौ विवृतमेव दीर्घञ्जीवितीये।- It is not the *Kṣiti* (*Pṛthvī*) but *Jala* (water) is the causative factor for the formation of *Rasa* (taste) and which is the object of *Rasanendriya* (tongue). The same is mentioned in the 1st chapter entitled '*Dīrghañjīvitīya Adhyāya*' *vide* verse no 64.

Refutation of Dvirasa & Trirasa Vāda

छेदनोपशमने द्वे कर्मणी, तयोर्मिश्रीभावात् साधारणत्वं

As *Chedana* and *Upaśamana* are the two functions and *Sādhāraṇatva* is the combination of both these functions; and hence the views of *Dvirasa & Trirasa Vāda* of *Śākunteya* and *Pūrṇākṣa Maudgalya* have been refuted.

Cakrapāṇi:

तयोर्मिश्रीभावादिति कर्मणोरमूर्तयोर्मिश्रीभावानुपपत्तौ तदाधारयोर्द्रव्ययोर्मिश्रीभावादिति बोद्धव्यम्। साधारणमिति साधारणकार्ययोगित्वम्।- As there is no tangible form (*Amūrta*) in both *Chedana* and *Upaśamana*, they cannot be combined together; but this is due to the substance (*Dravya*), which connects and produces *Sādhāraṇā* effect.

Refutation of Rasa Catuṣka Vāda

स्वाद्वस्वादुता भक्तिः, हिताहितौ प्रभावौ

As *Svādu* and *Asvādu* are the subjective inclination towards object (*Bhakti*) and *Hita* and *Ahita* constitutes specific action (*Prabhāva*); and hence the opinion of *Rasa Catuṣka Vāda* of *Hiraṇyākṣa* has been refuted.

Cakrapāṇi:

भक्तिः इच्छेत्यर्थः। तेन, योयमिच्छति स तस्य स्वादुरस्वादुरितर इति पुरुषापेक्षौ धर्मौ, न रसभेदकार्यावित्यर्थः।- '*Bhakti*' means *Icchā* i.e. desire. It is a personal feeling and whatsoever is desired by the person is known as *Hita* (wholesome) and unwanted is *Ahita* (unwholesome). Thus *Hita* and *Ahita* cannot be considered as *Rasa*; instead it depends upon subjective interest of the individual for various tastes.

Refutation of Pañca Rasa Vāda

पञ्चमहाभूतविकारास्त्वाश्रयाः प्रकृतिविकृतिविचारदेशकालवशाः

As the manifestations (*Vikāra*) of *Pañcamahābhūta* are the substrata (*Āśrayā*) of the *Rasās* and which are influenced by *Prakṛti* (nature), *Vikṛti* (modification), *Vicāra* (combination with other materials), *Deśa* (habitat) and season; and hence the opinion of *Pañca Rasa Vāda* of *Kumāraśirā Bharadvāja* has been refuted.

Cakrapāṇi:

पञ्चमहाभूतेत्यादौ 'तु' शब्दोऽवधारणे; तेन आश्रया एव, न रसा इत्यर्थः। किंभूता भौमादयो भूतविकारा आश्रया इत्याह- प्रकृतिविकृतिविचारदेशकालवशा इति;- Here the word '*Tu*' is used in the sense of certainty. The five *Mahābhūtās* are the substrata for the *Rasās* (tastes) only but they are not the tastes themselves. How these derivatives of *Pṛthvī* and the other elements act as the substrata is explained that these *Pañcamahābhūtās* depends upon or conditioned with *Prakṛti, Vikṛti, Vicāra, Deśa, Kāla* etc.

वशशब्दोऽधीनार्थः, स च प्रकृत्यादिभिः प्रत्येकं योज्यः।- The term '*Vaśa*' means subordination or dependence. The examples of *Prakṛti* and others are explained separately.

तत्र प्रकृतिवशा यथा- मुद्गाः कषाया मधुराश्च सन्तः प्रकृत्या लघवः; एतद्धि लाघवं न रसवशं,तथाहि सति कषायमधुरत्वाद्गुरुत्वं स्यात् ;- As *Mudga* (green

gram) depends on *Prakṛti* (nature), even though it contains *Kaṣāya* and *Madhura Rasa* it is *Laghu* (light) by nature, because this action is not based on *Rasa* (taste). It would have been heavy, if it could work based on its taste.

Mudga
* *Kaṣāya + Madhura Rasa*
* *Laghu*
प्रकृति
Nature

Vrīhi
* *Vrīhi - Guru; Saktu - Laghu*
* *Saktu - Laghu; Saktu piṇḍa - Guru*
विकृति
Modification

Madhu + Ghṛta
* Both are wholesome individually
* Unwholesome when combined equally
विचार
Combination

देश
Land
Habitat
* *Sveta Kapoti* is anti-toxic if grown on Anthill
* Himalayan plants are Excellent

Mulaka
* *Bāla Mūlaka - Tridoṣa hara*
* *Vṛddha Mūlaka - Tridoṣa kara*
काल
Time

विकृतिवशं च व्रीहेर्लाजानां लघुत्वं, तथा सक्तुसिद्धपिण्डकानां च गुरुत्वम्;- *Vrīhi Dhānya* is *Guru* (heavy) but when it is changed in the form of *Lājā* (fried or parched grain) it becomes *Laghu* (light). It is all happens because of *Vikṛti* (modification). Similarly *Saktu* is *Laghu* and becomes *Guru* when it is taken in the form of *Piṇḍa* (round ball).

विचारणा विचारो द्रव्यान्तरसंयोग इत्यर्थः, तेन विचारणावशं यथा- मधुसर्पिषी संयुक्ते विषं, तथा विषं चागदसंयुक्तं स्वकार्यव्यतिरिक्तकार्यकारि;- '*Vicāra*' means *Vicāraṇā* i.e. combination with other substances. For example: *Madhu* and *Ghṛta* both are wholesome individually, but when they are combined together with equal quantity becomes toxic. Similarly a poisonous substance mixed with an antitoxic substance doesn't act as a toxic material.

देशो द्विविधो भूमिरातुरश्च, तत्र भूमौ 'श्वेतकापोती वल्मीकाधिरूढा विषहरी', तथा "हिमवति भेषजानि महागुणानि भवन्ति", शरीरदेशे यथा- "सक्थिमांसाद्गुरुतरं स्कन्धक्रोडशिरस्पदाम्" (सू. अ. 27) इत्यादि;- '*Deśa*' is of 2 types viz. *Bhūmi* (land) and *Ātura* (body of a diseased person). According to the land the action of the drugs also varies. A plant named *Śveta-Kāpotī* works as an anti-poison, when it is grown on anthill; and the plants grown in the Himalayan region have excellent properties. Similarly according to the place of the body also the properties of the flesh of an animal differ. The flesh of the shoulders (*Skandha*), flanks (*Kroḍa*) and head (*Śiras*) is heavier than thighs (*Śakti*).

कालवशं तु यथा मूलकमधिकृत्योक्तं- "तद्बालं दोषहरं वृद्धं त्रिदोषम्" (सू. अ. 27), तथा "यथर्तुपुष्पफलमाददीत" (क. अ. 1) इत्यादि।- '*Kāla*' also influences the properties of the drugs. For example: *Bāla Mūlaka* (tender radish) pacifies *Doṣās* whereas on maturity it aggravates the *Doṣās* (Sū. 27/168). Similarly it is clearly indicated that in order to obtain optimum results, one should procure flowers, fruits etc. in an appropriate season (Ka. 1/10).

अत्र चैकप्रकरणोक्ता येऽनुक्तास्ते चकारात् स्वभावादिष्वेवान्तर्भावनीयाः। यदुक्तं- "चरः शरीरावयवाः स्वभावो धातवः क्रियाः। लिङ्गं प्रमाणं संस्कारो मात्रा चास्मिन् परीक्ष्यते" (सू. अ. 27) इति। तत्र, चरशरीरावयवधातूनां देशेन ग्रहणं, मात्रा विचारे प्रविशति, शेषं स्वभावे; तथा रसविमाने वक्ष्यमाणं चात्राप्रविष्टमाहारविशेषायतनमन्तर्भावनीयं यथासम्भवम्।- The instructions or principles mentioned at one context are also applicable to other contexts also. In the context of *Annapāna Vidhi* it is mentioned that one has to properly examine the *Cara* (*Deśa*), *Śarīra Avayava* (body parts), *Svabhāva* (nature), *Dhātu* (body tissues), *Kriyā* (actions), *Liṅga* (gender), *Pramāṇa* (size), *Saṃskāra* (method of processing) and *Mātrā* (quantity). Here among *Cara*, *Śarīra Avayava* and *Dhātūs* can be included in *Deśa; Pramāṇa* and *Mātrā* can be included in *Vicāra*; and the others *Kriyā*, *Liṅga*, *Saṃskāra* etc. can be included in *Svabhāva*. Besides these factors; the other factors which have not mentioned here but described in the chapter *Āhāra Vidhi Viśeṣāyatana* also should be considered here.

Refutation of Ṣaḍrasa Vāda

तेष्वाश्रयेषु द्रव्यसंज्ञकेषु गुणा गुरुलघुशीतोष्णस्निग्धरूक्षाद्याः

As the substratum (*Āśraya*) of *Rasās* is called *Dravya*, and *Guru* (heaviness), *Laghu* (lightness), *Śīta* (coldness), *Uṣṇa* (hotness), *Snigdha* (unctuousness) and *Rūkṣa* (un-unctuousness) are the attributes of *Dravya*; and hence the opinion of *Ṣaḍrasā Vāda* of *Rājarṣi Vāryovida* has been refuted.

Cakrapāṇi:

स्निग्धरूक्षाद्या इत्यत्रादिग्रहणेनानुक्ता अपि तीक्ष्णमृद्वादयो न रसाः, किंतु द्रव्यगुणाः पृथगेवेति दर्शयति।- Mentioning the word *Ādi* at the end of *Snigdha-Rūkṣa* infers that it should be considered as *Tīkṣṇa*, *Mṛdu* and all the rest of the other 20 attributes. These 20 are *Guṇās* only but not the *Rasās* and are different from *Dravya*.

Refutation of Sapta Rasa Vāda

क्षरणात् क्षारः, नासौ रसः द्रव्यं तदनेकरससमुत्पन्नमनेकरसं कटुकलवणभूयिष्ठमनेकेन्द्रियार्थसमन्वितं करणाभिनिर्वृत्तम्;

As it is possessing corrosive nature (*Kṣaraṇāt*) it is known as *Kṣāra*. It is not a *Rasa*. It is manifested by the combination of many tastes and it possesses itself many tastes and is dominated by *Kaṭu* (pungent) and *Lavaṇa* (saline) *Rasa*. It is the object of many senses and it involves a special method of preparation. Hence the opinion of *Sapta Rasa Vāda* of *Nimi*, the king of *Vaideha* has been refuted.

Cakrapāṇi:

क्षरणात् अधोगमनक्रियायोगात् क्षारो द्रव्यं नासौ रसः, रसस्य हि निष्क्रियस्य क्रियाऽनुपपत्रेत्यर्थः।- As the *Kṣāra* (alkali) possesses the downward movement (*Kṣaraṇa*), it is not considered as *Rasa*, but a *Dravya*; because *Rasa* being non-functional, *Kṣāra* is not the taste and it is a substance.

क्षरणं च क्षारस्य पानीययुक्तस्याधोगमनेन, वदन्ति हि लौकिकाः- 'क्षारं स्रावयामः' इति; शास्त्रे च- "छित्त्वा छित्त्वाऽऽशयात् क्षारः क्षरत्वात् क्षारयत्यधः" (चि. अ. 5) इति।- '*Pānīya Kṣāra*' moves in the downward direction and the people in the world also say that they pour down the alkali. By the classical reference also it is known that due to the corrosive action of the alkali, it splits the body parts and drops down (Ci. 5/59).

हेत्वन्तरमाह- द्रव्यं तदनेकरसोत्पन्नमिति; अनेकरसेभ्यो मुष्ककापामार्गादिभ्य उत्पन्नमनेकरसोत्पन्नं; यतश्चानेकरसोत्पन्नमत एवानेकरसं, कारणगुणानुविधायित्वात् कार्यगुणस्येति भावः। अनेकरसत्वमेवाह- कटुकलवणभूयिष्ठमिति।- भूयिष्ठशब्देनाप्रधानरसान्तरसंबन्धोऽस्तीति दर्शयति।- There

are other reasons also that *Kṣāra* cannot be considered as *Rasa*.

Kṣāra cannot be considered as Rasa because:

- **It possesses downward movement.**
- **Obtained from drugs of different tastes.**
- **Can be perceived by smell & touch also.**
- **Requires *Parisrāvaṇa* (filtration) to prepare.**

Reason I:

- *Kṣāra* is obtained from the substances of different tastes such as *Muṣkaka*, *Apāmārga* etc. As *Kṣāra* is obtained from the substances possessing different tastes, it also has a mixed taste based on cause and effect theory.
- *Kṣāra Dravyās* are predominantly contains *Kaṭu* and *Lavaṇa Rasa* along with other subsidiary tastes.

हेत्वन्तरमाह- अनेकेन्द्रियार्थसमन्वितमिति। क्षारो हि स्पर्शेन गन्धेन चान्वितः, तेन द्रव्यं, रसे हि गुणे न स्पर्शो नापि गन्ध इति भावः।

Reason II:

- *Kṣāra* can be perceived by more than one sense organ. It can also be known by touch and smell and hence it cannot be considered as *Rasa* (taste) and it is a *Dravya* (substance); because *Rasa* cannot be perceived either by touch or by smell.

हेत्वन्तरमाह-करणाभिनिर्वृत्तमिति; करणेन भस्मपरिस्रावणादिनाऽभिनिर्वृत्तं कृतमित्यर्थः, न रसोऽनेन प्रकारेण क्रियत इति भावः।

Reason III:

- For preparing *Kṣāra*, a definite procedure like *Parisrāvaṇa* (filtration) is involved, whereas *Rasa* doesn't require any such procedure.
- Thus *Kṣāra* cannot be considered as *Rasa*.

Refutation of Aṣṭa Rasa Vāda

अव्यक्तीभावस्तु खलु रसानां प्रकृतौ भवत्यनुरसेऽनुरससमन्विते वा द्रव्ये

Avyakta Rasa (unnoticeable or imperceptible taste) is affected only in *Jala Mahābhūta* and it is not a separate taste. It is found in *Anurasa* usually or in the substances having secondary tastes only. Hence the opinion of *Aṣṭa Rasa Vāda* of *Baḍiśa Dhāmārgavā* has been refuted.

Cakrapāṇi:

अव्यक्तरसपक्षं निषेधयति- अव्यक्तीभाव इत्यादि।- Here the author has denied the idea of *Avyakta Rasa* by introducing the verse with '*Avyaktībhāva*'.

अव्यक्तीभाव इत्यभूततद्भावे च्विप्रत्ययेन रसानां मधुरादीनां व्यक्तानामेव क्वचिदाधारेऽव्यक्तत्वं, नान्यो मधुरादिभ्योऽव्यक्तरस इत्यर्थः।- The term '*Avyaktībhāva*' is formed with the '*Cvi*' suffix to the thing which is non-existing. Perceiving the taste deprived of any particular *Rasa* like sweet and sour and it is known as '*Avyakta Rasa*'. But there is no separate entity as imperceptible taste.

रसानामिति मधुरादीनां षण्णाम्।- '*Rasānāṃ*' means *Madhura*, *Amla* etc. the 6 tastes.

प्रकृतावित्यादि। प्रकृतौ कारणे जल इत्यर्थः।- '*Prakṛtau*' means the *Kāraṇa* i.e. *Jala* (water)

अव्यक्तत्वं च रससामान्यमात्रोपलब्धिर्मधुरादिविशेषशून्या, सा च जले भवति;- There can be a sensation of taste without any specificity like sweet and sour; and this may be considered as '*Avyakta Rasa*'. This sort of feature is available in water.

यत उक्तं जलगुणकथने सुश्रुते- "व्यक्तरसता रसदोषः" (सु. सू. अ. 45) इति, इहापि च 'अव्यक्तरसं च' इति वक्ष्यति,- Describing the characteristics of water, *Ācārya Suśruta* has cited that "The manifestation of any specific taste is called due to poor quality in water". Here also the '*Avyakta Rasa*' of water is quoted.

लोकेऽपि चाव्यक्तरसं द्रव्यमास्वाद्य वक्तारो वदन्ति- जलस्येवास्य रसो न कश्चिन्मधुरादिर्व्यक्त इति। विशेषमधुराद्यनुपलब्धिश्चानुद्भूतत्वेन। यथा- दूरादविज्ञायमानविशेषवर्णे वस्तुनि रूपसामान्यप्रतीतिर्भवति, न शुक्लत्वादिविशेषबुद्धिः,

तथाऽनुरसेऽव्यक्तीभावो भवति;- Generally people tasting a substance of imperceptible taste says that it doesn't possess sweet or any other taste and it is just like water. The reason is that it is because of un-manifested state of sweet and other tastes.

For instance:

When a distant object is seen and it can be identified in general that it is white in color only but the distinct features are unable to notify. Similarly *Anurasa* is also in the imperceptible state.

प्रधानं व्यक्तं रसमनुगतोऽव्यक्तत्वेनेत्यनुरसः, यथा वेणुयवे मधुरे कषायोऽनुरसः। यदुक्तं- "रूक्षः कषायानुरसो मधुरः कफपित्तहा" (सू. अ. 27) इति।- The chief *Rasa* is perceptible and the one which is unnoticeable is known as *Anurasa*. For example: *Madhura Rasa* is the main taste which is perceptible in *Veṇu-Yava* and *Kaṣāya Rasa* is the secondary taste, which is unnoticeable. *Veṇu-Yava* pacifies *Kapha* because of dryness as well as secondary taste of astringent; and also pacifies *Pitta* due to its sweetness.

अनुरससमन्वित इति सर्वानुरसयुक्ते, यथा- विषे; वचनं हि- "उष्णमनिर्देश्यरसं" (चि. अ. 23) इत्यादि। किंवा, 'अणुरससमन्विते' इति पाठः; तेन, अणुरसेनैकेन मरिचेन शर्करापानके कटुत्वमव्यक्तं स्यात्।- There are certain drugs like poison where the taste is said to be imperceptible or unnoticeable. The *Viṣa* is *Uṣṇa* and the taste is imperceptible.

In other reading it is quoted as 'अणुरससमन्विते' instead of अनुरससमन्वित.

अणु means small quantity. When a small quantity of *Marica* (black pepper) is mixed in a drink of sugar, the pungent taste of black pepper becomes secondary.

Refutation of Asaṅkhyeya Rasa Vāda [9]

अपरिसंख्येयत्वं पुनस्तेषामाश्रयादीनां भावानां विशेषापरिसंख्येयत्वान्न युक्तम्, एकैकोऽपि ह्येषामाश्रयादीनां भावानां विशेषानाश्रयते विशेषापरिसंख्येयत्वात्, न च तस्मादन्यत्वमुपपद्यते; परस्परसंसृष्टभूयिष्ठत्वान्न चैषामभिनिर्वृत्तेर्गुणप्रकृतीनामपरिसंख्येयत्वं भवति; तस्मान्न संसृष्टानां रसानां कर्मोपदिशन्ति बुद्धिमन्तः।

तच्चैव कारणमपेक्षमाणाः षण्णां रसानां परस्परेणासंसृष्टानां लक्षणपृथक्त्वमुपदेक्ष्यामः॥9॥

The concept of quoting that tastes are being innumerable is not correct simply because of the plurality of substrata. Although *Rasa* is associated to substrata etc. innumerable factors, but it doesn't lose its original identity, because every single *Rasa* becomes uncountable due to specificity of substrata, property, action, taste, and preparation. Even in combination of *Rasās* their primary source, natural properties and actions do not become innumerable and therefore the action of combined *Rasās* are not described by knowledgeable

persons. Hence the opinion of *Asaṅkhyeya Rasa Vāda* of *Kāṅkāyana*, the physician of *Bāhlīka* has been refuted.

Keeping this in view we shall now explain the specific characteristics of six tastes individually.

Cakrapāṇi:

अपरिसंख्येयपक्षं दूषयति- अपरीत्यादि।- Here the author has refuted the idea of innumerable tastes (*Aasaṅkhyeya Rasa*) by beginning the verse with the word '*Aparī*'.

तेषामिति रसानाम्, अपरिसंख्येयत्वं नयुक्तम्;- '*Teṣām*' means *Rasānāṃ* i.e. among the tastes. Multiple numbers of tastes is not acceptable.

आश्रयादीनां भावानामिति आश्रयगुणकर्मसंस्वादानाम्; विशेषापरिसंख्येयत्वादिति आश्रयादिभेदस्या- परिसंख्येयत्वात्। अत्र हेतुमाह- एकैकोऽपि हीत्यादि।

एषामाश्रयगुणकर्मसंस्वादानां विशेषानेकैकोऽपि मधुरादिराश्रयते, न च तस्मादाश्रयादिभेदादन्यत्वमाश्रितस्य मधुरादेर्भवति।- Variations in the substances (*Dravya*), qualities (*Guṇa*), actions (*Karma*) and in the specificity of tastes (*Rasās*) all these are attributable to six tastes. Due to these variations in the substrata etc.; there should be no variation in the dependent factor i.e. taste as sweetness is common in all.

एवं मन्यते- यद्यपि शालिमुद्गघृतक्षीरादयो मधुरस्याश्रया भिन्नाः, तथाऽपि तत्र मधुरत्वजात्याक्रान्त एक एव रसो भवति बलाकाक्षीरकार्पासादिषु शुक्लवर्ण इव।- In spite of the variation of sweetness in different *Madhura Rasa Dravyās* such as *Śāli Dhānya*, *Mudga* and *Kṣīra* etc., the basic sweetness is common in all of them; like whiteness is usually present in crane (*Balāka*), milk and cotton (*Kārpāsa*).

Basic Sweetness is Common   Basic Whiteness is Common

तथा गुणानां गुरुपिच्छिलस्निग्धादीनामन्यत्वेऽपि कर्मणां वा रसादिवर्धनायुर्जननवर्णकरत्वादीनां भिन्नत्वे सत्यपि न मधुररसस्यान्यत्वं, यत एक एव मधुरस्तत्तद्गुणयुक्तो भवति तत्कर्मकारी चेति को विरोधः।- Likewise, even there is difference in qualities like *Guru* (heaviness), *Picchila* (sliminess), *Snigdha* (unctuousness) and the actions like *Rasādi Vardhana* (rejuvenation), *Ayurjanana* (longevity) and *Varṇakara* (complexion), the sweetness remains the same and being connected with different attributes and it acts in a different way.

तथा मधुरस्यावान्तरास्वादभेदेऽपि मधुरत्वजात्यनतिक्रमः, कृष्णवर्णावान्तरभेदे यथा कृष्णत्वानतिक्रमः।- Although different types of sweet substances vary in the degree of sweetness, yet all of them can be classified under one head viz. *Madhura rasa Dravya*; just as all types of black colored substances can be grouped under blackness itself.

ननु, मैवं भवत्वपरिसंख्येयत्वं रसानां, परस्परसंयोगात्तु य आस्वादविशेषः स कार्यविशेषकरोऽपि; नहि यन्मधुराम्लेन क्रियते, तन्मधुरेण वाऽम्लेन वा शक्यम्; अतस्तेन परस्परसंयोगेनापरिसंख्येयत्वं भविष्यतीत्याह- परस्परेत्यादि। संसृष्टमिति भावेक्तः, तेनपरस्परसंसर्गभूयिष्ठत्वादेषां मधुरादीनामभिनिर्वृत्तेर्न गुणप्रकृतीनामसंख्येयत्वमिति योजना; अयमर्थः:- Now the question arises that even if tastes are not innumerable, the combination of substances, along with changes in the tastes, is also seen as action, such as the action done by the combination of sweet and sour tastes, which can be done not separately. Naturally, the combination of these tastes becomes numerous. In this way, it is made clear that the combination of *Rasās* by this type of combination of the drugs can increase; even then the number of original *Rasās* is only six.

यद्यपि रसाः परस्परसंसर्गेणातिभूयसा युक्ताः सन्तोऽभिनिर्वृत्ता द्विरसादौ द्रव्ये भवन्ति, तथाऽपि न तेषां गुणा गुरुलघ्वादयः, प्रकृतयो वा मधुरादीनां या या आयुष्यत्वरसाभिवर्धकत्वाद्यास्ता असंख्येया भवन्ति, किन्तु य एव मधुरादीनां प्रत्येकं गुणाः प्रकृतयश्च उद्दिष्टास्त एव मिश्रा भवन्ति।- If a substance is more than two tastes, this combination of tastes does not result in new activity but only a mixture of qualities like heaviness and lightness and actions that lead to longevity attributable to each taste are manifested there. But the number of tastes is not innumerable. Properties of sweet and other flavored substances also had qualities and the characters are also of mixed type.

किंवागुणप्रकृतीनामितिमधुरादिषड्गुणस्वरूपाणामित्यर्थः; तेन, रसस्य रसान्तरसंसर्गे दोषाणामिव दोषान्तरसंसर्गे रसानां नापरिसंख्येयत्वमित्यर्थः।- '*Guṇa-Prakṛtīnām*' means *Guṇa* and *Svarūpa* of the six tastes such as *Madhura*, *Amla* etc. The number of basic six *Rasās* is not going to be increased by various combinations of *Rasās*; similar to the number of *Doṣās* which remains three even they become multiple by different combinations and permutations. Thus it is

clear that the number of *Rasās* are six only and not innumerable.

प्रकृतिशब्देन कर्म वोच्यते, तेन गुणकर्मणामित्यर्थः। मधुरादीनामवान्तरास्वादविशेषोऽपि परस्परसंसर्गकृते ज्ञेयः। यत एव हेतो रसानां संसृष्टानां नान्ये गुणकर्मणी भवतः, अत एव संसृष्टानां रसानां पृथक्कर्म शास्त्रान्तरेऽपि नोक्तमित्याह- तस्मादित्यादि।- The term '*Prakṛti*' refers to *Karma*; it means the properties and functions of *Rasa*. Sometimes slight variation or change in taste such as *Madhura* (sweet) etc. is observed due to combination of *Rasās*; however these altered tastes are not different from the basic six *Rasās*. Hence the properties and functions of these combined states of *Rasās* have not been described.

कर्मशब्देनेह गौरवलाघवादिकारका गुरुत्वादयो रसरक्तादिजननादयश्चापि बोद्धव्याः।- The word '*Karma*' indicates that which is responsible for heaviness (*Gaurava*) and lightness (*Lāghava*) in the body as well as cause for the formation of *Rasa*, *Rakta* and other body tissues.

न केवलमन्यशास्त्रकारै रसानां संसृष्टानां कर्म नोपदिष्टं, किंतु वयमपि नोपदेक्ष्याम इत्याह- तच्चैवेत्यादि। तच्चैव कारणमिति परस्परसंसर्गेऽपि रसानामनधिकगुणकर्मत्वम्।- The actions of combination of *Rasās* are not mentioned by only the authors of other compendia; even in this book it is not being explained. The reason for not being explained is that there is no additional benefit from the combination of *Rasās*.

लक्षणेन पृथक्त्वं लक्षणपृथक्त्वम्।- '*Lakṣaṇa Pṛthaktva*' means explanation of the characteristics of different tastes separately.

तत्र लक्ष्यते येन तल्लक्षणम्;- *Lakṣaṇa* means that which is to be perceived.

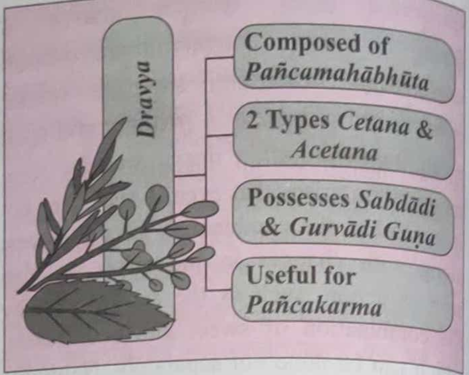
अतस्तु 'मधुरो रसः' इत्यादिना ग्रन्थेन, तथा 'स्नेहनप्रीणनह्लादन' इत्यादिना च यद्वाच्यं, तत् सर्वं गृह्यते;। किंवा, लक्षणशब्देन 'मधुरो रस' इत्यादिग्रन्थवाच्यं

लक्षणमुच्यते, पृथक्त्वं च रसभेदज्ञानार्थं यद्वक्ष्यति 'स्नेहनप्रीणन' इत्यादितद्बह्वते।– Whatever the explanation from the mention of '*Madhuro Rasaḥ*' and '*Snehana Prīṇana Hlādana*' can be fully understood. By means of *Lakṣaṇa*, it can be known that the particular substance is possessing *Madhura Rasa*. Characteristics of different tastes can be understood by means of its functions such as *Snehana, Prīṇana* etc.

Description about Dravya [10]

अग्रे तु तावद्द्रव्यभेदमभिप्रेत्य किंचिदभिधास्यामः।
सर्वं द्रव्यं पाञ्चभौतिकमस्मिन्नर्थे; तच्चेतनावदचेतनं च, तस्य गुणाः शब्दादयो गुर्वादयश्च द्रवान्ताः, कर्म पञ्चविधमुक्तं वमनादि ॥१०॥

- Here after certain observations regarding *Dravya* is going to be delineated.
- All the *Dravyās* (substances) are composed of or born from the five basic elements i.e. *Pañcamahābhūta*.
- Some of them are animate (*Cetana*) and some others are inanimate (*Acetana*).
- The qualities of the substances are *Śabda* (sound), *Sparśa* (touch), *Rūpa* (vision), *Rasa* (taste) & *Gandha* (smell) and also *Gurvādi* 20 *Guṇās*.
- These substances are useful for the 5 types of therapeutic procedures viz. *Vamana* (emesis), *Virecana* (purgation), *Nirūhavasti* (enema with decoctives), *Anuvāsanavasti* (enema with unctuous substances) and *Nasya* (errhine).



Cakrapāṇi:

अग्रे त्वित्यादि। रसेषु वाच्येषु द्रव्यभेदमभिप्रेत्य प्रतिपादनीयतया परिगृह्य रसानां द्रव्यज्ञानाधीनज्ञानत्वाद्द्रव्याभिधानमग्रे कृतमित्यर्थः।– Here the description of *Dravya* is mentioned initially because it is the base for the tastes. As the knowledge of *Rasās* is depends on the substances and hence they are described in the beginning.

किंचिदिति आयुर्वेदोपयोगिद्रव्यस्वरूपं न सर्वम्, अप्रसङ्गदोषादिति भावः।– '*Kiṃcit*' means only some of the drugs useful for *Āyurveda* and not all. Here, only the drugs useful for the science of *Āyurveda* are being described, but not all drugs present in the universe, because it would be inappropriate for context.

सर्वद्रव्यमिति कार्यद्रव्यम्।– '*Sarvaṃ Dravyaṃ*' means all the *Kārya Dravyās*.

अस्मिन्नर्थे अस्मिन् प्रकरणे।– '*Asminnarthe*' means in the present occasion

द्रवान्ता इति वचनेन पूर्वोक्तान् विंशतिगुणानाह।– '*Dravāntāḥ*' means previously mentioned *Gurvādi* 20 *Guṇās* which ends with *Drava*.

अत्र च परत्वापरत्वादीनामिहानभिधानेन चिकित्सायां परत्वादीनामप्राधान्यं दर्शयति; येऽपि तत्रापि युक्तिसंयोगपरिमाणसंस्काराभ्यासा अत्यर्थचिकित्सोपयोगिनोऽपि न ते पर्थिवादिद्रव्याणां

शब्दादिवत् सांसिद्धिकाः किंतर्ह्याधेयाः, अत इह नैसर्गिकगुणकथने नोक्ताः।– Due to the least importance of the therapeutic approach, the attributes like *Para* and *Apara* are not included here. Although some of the attributes of this group like *Yukti, Saṃyoga, Parimāṇa, Saṃskāra* and *Abhyāsa* etc. are useful for treatment, but they have no innate qualities such as *Śabda, Sparśa* etc. They simply represent different conditions of matter and hence they are not included here.

उक्तमिति अपामार्गतण्डुलीये। एतच्च प्राधान्यादुच्यते, तेन बृंहणाद्यपि बोद्धव्यम्।– '*Uktam*' means already mentioned about *Vamana* and the other *Pañcakarma* therapeutic procedures in the chapter entitled '*Apāmārga-Taṇḍulīya Adhyāya*', because of its importance. Since the word '*Karma*' has many other meanings and therefore *Bṛṃhaṇa, Laṅghana* and other actions also can be understood.

Pārthiva Dravya Lakṣaṇa [11]

तत्र द्रव्याणि गुरुखरकठिनमन्दस्थिरविशदसान्द्रस्थूलगन्धगुणबहुलानि पार्थिवानि, तान्युपचयसङ्घातगौरवस्थैर्यकराणि

The substance which possesses the qualities such as *Guru* (heavy), *Khara* (tough), *Kaṭhina* (hard), *Manda* (dull), *Sthira* (stable), *Viśada* (non-slimy), *Sāndra* (solid), *Sthūla* (gross) and predominant in *Gandha* (smell) is called *Pārthiva Dravya*. It bestows *Upacaya* (growth), *Saṅghāta* (compactness), *Gaurava* (heaviness) and *Sthairya* (stability).

Cakrapāṇi:

बहुलशब्दो गुर्वादिभिः प्रत्येकं संबध्यते; किंवा गन्धेनैव, यतो गन्धगुणबहुला पृथिव्येव भवति; अत एवद्रव्यान्तरलक्षणेऽपि वैशेषिकगुणोऽन्त एव पठ्यते 'रसगुणबहुलानि' इत्यादि;

तेन तत्रापि रसादिभिरेव बहुलशब्दो योज्यः।– The word '*Bahula*' is related specifically to *Gurvādi Guṇa*, otherwise also connected to *Gandha* which is the characteristic feature of *Pṛthvī*. i.e.'*Gandha Bahulā Pṛthvī*'. Therefore, the features of other substances are also read in the end, like '*Rasa Guṇa Bahulāni*' etc. Thus the word '*Bahula*' can also be connected at the end of other *Vaiśeṣika Guṇās*.

Pārthiva Dravya

सर्वकार्यद्रव्याणां पाञ्चभौतिकत्वेऽपि पृथिव्याद्युत्कर्षेण पार्थिवत्वादिज्ञेयम्।– Even though all the substances are formed out of *Pañcamahābhūtās*, based on the dominancy of *Pṛthvī*, they are called *Pārthiva Dravya*. Similarly based on specific *Mahābhūta*, the substances are named as so.

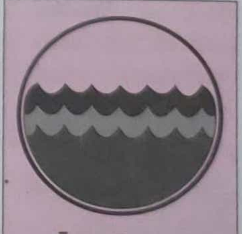
सङ्घातः काठिन्यं,– '*Saṅghāta*' means *Kāṭhinya* i.e. hardness.

स्थैर्यम् अविचाल्यम्।– '*Sthairya*' means *Avicālya* i.e. immovability.

Āpya Dravya Lakṣaṇa

द्रवस्निग्धशीतमन्दमृदुपिच्छिलरसगुणबहुलान्याप्यानि, तान्युपक्लेदस्नेहबन्धविष्यन्दमार्दवप्रह्लादकराणि;

The substance which possesses the qualities such as *Drava* (liquid), *Snigdha* (unctuous), *Śīta* (cold), *Manda* (dull), *Picchila* (slimy) and


Āpya Dravya

predominant in *Rasa* (taste) is called *Āpya Dravya*. It confers *Upakleda* (keeping wet), *Sneha* (unctuousness), *Bandhana* (cohesion), *Viṣyandana* (moistness), *Mārdava* (softness) and *Prahlāda* (pleasure).

Cakrapāṇi:

बन्धनं परस्परयोजनं,- '*Bandhanaṃ*' means *Parasparayojanaṃ* i.e. joining with one another.

प्रह्लादः शरीरेन्द्रियतर्पणम्।- '*Prahlāda*' means *Śarīrendriya Tarpaṇam* i.e. which gives happiness or satiation to both body as well as senses.

Āgneya Dravya Lakṣaṇa

उष्णतीक्ष्णसूक्ष्मलघुरूक्षविशदरूपगुणबहुलान्याग्नेयानि, तानि दाहपाकप्रभाप्रकाशवर्णकराणि;

The substance which possesses the qualities such as *Uṣṇa* (hot), *Tīkṣṇa* (sharp), *Sūkṣma* (subtle), *Laghu* (light), *Rūkṣa* (dry), *Viśada* (non-slimy) and predominant in *Rūpa* (appearance, showing or form) is called *Āgneya Dravya*. It causes *Dāha* (burning sensation), *Pāka* (digestion, process of transformation, putrefaction etc.), *Prabhā* (lustre), *Prakāśa* (radiance) and *Varṇa* (color).

Āgneya Dravya

Cakrapāṇi:

सूक्ष्मं सूक्ष्मस्रोतोऽनुसारि।- '*Sūkṣma*' means that which is capable of moving in minute channels too.

प्रभा वर्णप्रकाशिनी दीप्तिः; यदुक्तं- "वर्णमाक्रामति च्छाया प्रभा वर्णप्रकाशिका" (इं.अ.7) इत्यादि।- '*Prabhā*' is the light that reflects the complexion. It is also mentioned in the 7th chapter of *Indriyasthāna* that the complexion is seized by shadow and reflected by the light.

Vāyavya Dravya Lakṣaṇa

लघुशीतरूक्षखरविशदसूक्ष्मस्पर्शगुणबहुलानि वायव्यानि, तानि रौक्ष्यग्लानिविचारवैशद्यलाघवकराणि

The substance which possesses the qualities such as *Laghu* (light), *Śīta* (cold), *Rūkṣa* (dry), *Khara* (tough), *Viśada* (non-slimy) *Sūkṣma* (subtle), and predominant in *Sparśa* (touch or tactile sensation) is called *Vāyavya Dravya*. It produces *Raukṣya* (dryness), *Glāni* (exhaustion), *Vicāra* (different kinds of activities), *Vaiśadya* (non-sliminess) and *Lāghava* (lightness).

Vāyavya Dravya

Cakrapāṇi:

विचरणं विचारो गतिरित्यर्थः।- '*Vicāra*' means *Vicāraṇā* i.e. movement

Ākāśīya Dravya Lakṣaṇa

मृदुलघुसूक्ष्मश्लक्ष्णशब्दगुणबहुलान्याकाशात्मकानि, तानि मार्दवसौषिर्यलाघवकराणि॥11॥

The substance which possesses the qualities such as *Mṛdu* (soft), *Laghu* (light), *Sūkṣma* (subtle), *Ślakṣṇa* (smooth) and predominant in *Śabda* (sound or hearing) is called *Ākāśīya Dravya*. It produces *Mārdava* (softness), *Sauṣirya* (cavitation or hollowness) and *Lāghava* (lightness).

Cakrapāṇi:

सौषिर्यं रन्ध्रबहुलता।- '*Sauṣirya*' means *Randhra-bahulatā* i.e. porosity or hollowness.

अत्राकाशबाहुल्यं द्रव्यस्य पृथिव्यादिभूतान्तराल्पत्वेन भूरिव्यक्ताकाशत्वेन च ज्ञेयं, यदेव भूरिशुषिरं तत्राभसं; किंवा आकाशगुणबहुलत्वेन नाभसं द्रव्यमित्युच्यते।- Due to the primacy of *Ākāśa Mahābhūta* and the low amount of *Pṛthvī* and other elements, there is more porosity in those substances. As those substances are having the majority of *Ākāśa Mahābhūta*; and hence they are called *Nābhasa Dravya*.

Nothing is Non-Medicinal [12]

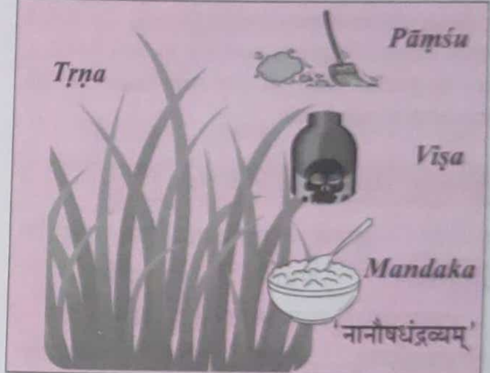
अनेनोपदेशेन नानौषधिभूतं जगति किंचिद्द्रव्यमुपलभ्यते तां तां युक्तिमर्थं च तं तमभिप्रेत्य॥12॥

There is nothing in this universe, which is non-medicinal, which cannot be used for many purposes and many ways. Every substance has a medical utility and its use depends on the physician's intelligence.

Cakrapāṇi:

अनेनेति प्रतिनियतद्रव्यगुणोपदेशेन; यत् पार्थिवादि द्रव्यं यद्गुणं तद्गुणे देहे संपाद्ये तद् भेषजं भवतीत्यर्थः।- Through the above description of the specific characteristics and effects of each of the drugs owning the dominancy of *Pañcamahābhūtās* it is clear that they are useful for the body by augmenting the deficiency of that *Mahābhūta* in the body.

तच्च पार्थिवादि द्रव्यं न सर्वथा न च सर्वस्मिन् व्याधौ भेषजमित्याह- तां तां युक्तिमित्यादि। - युक्तिमिति उपायम्,अर्थमिति प्रयोजनम्, अभिप्रेत्येति अधिकृत्य; तेन केनचिदुपायेन क्वचित् प्रयोजने किंचिद्द्रव्यमौषधं भवति न सर्वत्र।- Nevertheless, it is not mandatory that medicines dominated by *Pañcamahābhūtās* should always be useful as medicinal agents and useful for all diseases. These drugs should be used with appropriate method and specific purpose. Thus it indicates that when a particular drug used with proper method and purpose only acts as a medicine; and otherwise it will not happen.



तेन यदुच्यते- वैरोधिकानां सर्वदाऽपथ्यत्वेन 'नानौषधं द्रव्यम्' इति वचो विरोधि; तत्र भवति, वैरोधिकानि हि संयोगसंस्कारदेशकालाद्यपेक्षाणि भवन्ति, वैरोधिकसंयोगाद्यभावे तु पथ्यान्यपि क्वचित् स्युः।- If it is said that "There is nothing in this universe which is non-medicinal", then how to understand unwholesomeness of contrary substances? It is clarified that unwholesomeness of the substances depends upon *Saṃyoga*, *Saṃskāra*, *Deśa*, *Kāla* etc. Do at times, these unwholesome substances also become wholesome.

यान्यपि (सर्वदाऽपि) स्वभावादेव विषमन्दकादीन्यपथ्यानि, तान्यप्युपाययुक्तानि क्वचित् पथ्यानि भवन्ति; यथा उदरे "विषस्य तिलं दद्यात्" (चि. अ. 13) इत्यादि।- Generally *Viṣa* (poison) and *Mandaka* (improperly

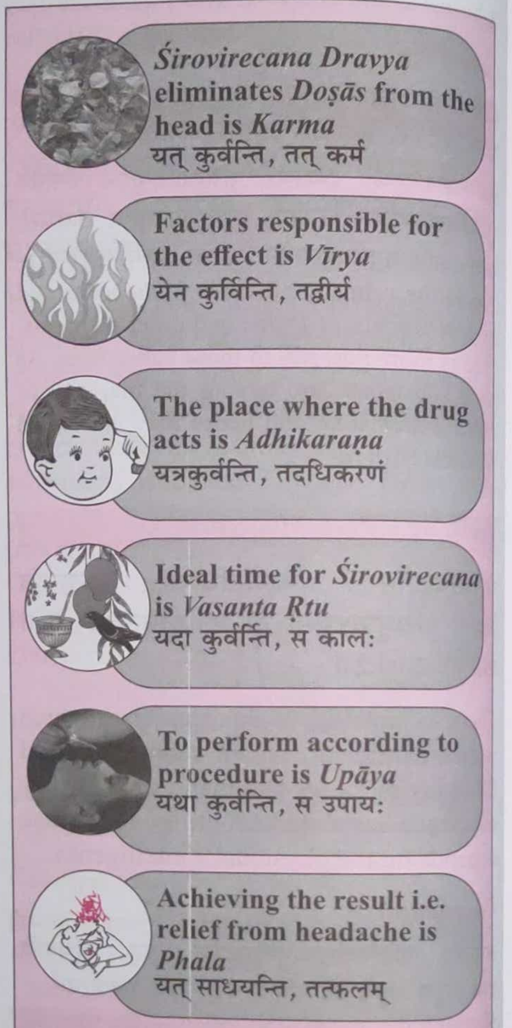
fermented curd) are unwholesome by nature; but they will become wholesome with reasonable effort. For example: The poison equivalent to the seed of a sesamum is useful in *Udara* (Ci. 13/178).

यत्तु तृणपांशुप्रभृतीनि नोपयुज्यन्ते, अतो न तानि भेषजानीत्युच्यते; तत्र, तेषामपि भेषजस्वेदाद्युपायत्वेन भेषजत्वात्।- The statement of that "the grass and dust are not the medicine" is wrong because they are also useful for *Svedakarma*, and hence they also considered as medicine. In such circumstances what do you say about other drugs? There is nothing to say; but one has to accept that all the substances in the universe as medicine.

Modus Operandi of Drugs [13]

न तु केवलं गुणप्रभावादेव द्रव्याणि कार्मुकाणि भवन्ति; द्रव्याणि हि द्रव्यप्रभावाद्गुणप्रभावाद्द्रव्यगुणप्रभावाच्च तस्मिंस्तस्मिन् काले तत्तदधिकरणमासाद्य तां तां च युक्तिमर्थं च तं तमभिप्रेत्य यत् कुर्वन्ति, तत् कर्म; येन कुर्विन्ति, तद्वीर्यं; यत्र कुर्वन्ति, तदधिकरणं; यदा कुर्वन्ति, स कालः; यथा कुर्वन्ति, स उपायः; यत् साधयन्ति, तत् फलम्॥13॥

It is not that the substances act only on the basis of their qualities. To be frankly speaking, they work on the basis of their own nature or qualities or both at appropriate time, in a given place, in appropriate circumstances and situations. The effect so produced is considered as their action (*Karma*); the factor responsible for the manifestation of the effect is known as *Vīrya*; where they act is the *Adhikaraṇa* (location); when they act is the time (*Kāla*); how they act is the *Upāya* (method of conduction); what they accomplish is the achievement or therapeutic effect (*Phala*).



Modus Operandi of Śiroviecana Dravya

Cakrapāṇi:

पार्थिवादिद्रव्याणां गुरुखरादिगुणयोगाद्भेषजत्वमुक्तं, तेन गुणप्रभावादेव भेषजं स्यादिति शङ्कां निरस्यन्नाह- न तु केवलमित्यादि।- The substances that hold the dominancy of *Pṛthvī Mahābhūta* and the others (*Pārthivādi Dravyās*) are functioning as medicines by the influence of the qualities like *Guru* (heaviness), *Kaṭhina* (hardness) etc. Whether the action of substances is only due to the effect of properties or other factors also happen? In order to clarify the above doubts, the author has started the present verse with the words '*Na Tu*'.

द्रव्यप्रभावाद्यथा- दन्त्या विरेचकत्वं, तथा मणीनां विषादिहन्तृत्वमित्यादि।

Examples of Dravya Prabhāva:

- Purgative action of *Dantī*.
- Anti-poisonous effect of precious gems etc.

गुणप्रभावाद्यथा-ज्वरे तिक्तको रसः, शीतेऽग्निरित्यादि।

Examples of Guṇa Prabhāva:

- Useful effect of *Tikta Rasa Dravyās* in *Jvara*.
- Application of heat in cold conditions.

द्रव्यगुणप्रभावाद्यथा- कृष्णाजिनस्योपरीति, अत्रापि कृष्णत्वं गुणोऽजिनं च द्रव्यमभिप्रेतं; यथा वा- "मण्डलैर्जातरूपस्य तस्या एव पयः शृतम्" (चि. अ. 2. पा. 3); तत्र मण्डलगुणयुक्तस्यैव जातरूपस्य कार्मुकत्वम्।-

Examples of Dravya-guṇa Prabhāva:

- Sitting on the skin of black deer. Here the skin is the substance and blackness is the property.
- *Jātarūpa* means gold. The cow's milk boiled with a gold ring acts as aphrodisiac by the very nature of gold as well as its roundness (*Maṇḍala*). Here gold is the substance and roundness is the property.

कथं कुर्वन्तीत्याह- तस्मिंस्तस्मिन्नित्यादि। तां तां युक्तिमासाद्येति तां तां योजनां प्राप्य।- How the drug acts? It is explained that the drugs are to be administered at an appropriate time, proper planning and the specific ones for getting beneficial results.

यत् कुर्वन्तीत्यादावुदाहरणं यथा- Various aspects of the drug action is illustrated as under.

शिरोविरेचनद्रव्याणि यच्छिरोविरेचनं कुर्वन्ति, तच्छिरोविरेचनं कर्म;- By the administration of *Śirovirecana Dravyās* (errhine), the vitiated *Doṣās* will be eliminated from the head. This is known as the drug action (*Karma*).

येनोष्णत्वादिकारणेन शिरोविरेचनं कुर्वन्ति, तद्वीर्यं, वीर्यं शक्तिः, सा च द्रव्यस्य गुणस्य वा;- The hotness (*Uṣṇatva*) etc. are the factors responsible for the evacuation of *Doṣās* from the head and is known as *Vīrya* (potency). The *Vīrya* is the power and it may be related to *Dravya* or its *Guṇa*.

यत्र शिरोविरेचनं कुर्वन्ति तदधिकरणं शिरः, नान्यत्राधिकरणे शिरोविरेचनद्रव्यं प्रभवतीत्यर्थः;- The place where errhine is being performed is known as the *Adhikaraṇa* i.e. the head (*Śiras*). This means that the *Śirovirecana Dravya* works only in the area of the head and none other than this place.

यदेति वसन्तादौ शिरोगौरवादियुक्ते च काले, एतेनाकाले शीते शिरोविरेचनं स्तब्धत्वान्न कार्मुकं, किन्तु स्वकाल एव;- The ideal time for administration of *Śirovirecana Dravyās* is during the spring (spring) or when the patient suffers from heaviness in the head (*Śiro-Gaurava*) etc.; other than this season or occasions the therapy is ineffective. In cold weather, the administration of *Śirovirecana* leads to stiffness and it is also useless.

यथा येन प्रकारेण प्रधमनावपीडनादिना तथा "प्रसारिताङ्गमुत्तानं शयने संस्तरास्तृते। ईषत्प्रलम्बशिरसं संवेश्य चावृतेक्षणम्" इत्यादिना विधिना कुर्वन्ति, स उपायः;- By performing the therapy according to the procedure is known as '*Upāya*'. As per the administration of *Pradhamana Nasya* and *Avapīḍana Nasya* the position of the patient should be as follows during the procedure. He

should lie on a bed covered with a bed sheet; by stretching the upper parts of the body; bending the head slightly backwards and covering the eyes. This is the process and it is called the *Upāya*.

यत् साधयन्ति शिरोगौरवशूलाद्युपरमं, तत् फलं; फलम् उद्देश्यम्।– Achieving the relief from heaviness and headache etc. is known as the result (*Phala*). *Phala* is the objective of the treatment.

कर्म कार्यं साधनम्, उद्देश्यं फलं साध्यं;– Thus *Karma* is the instrument for *Kārya*. *Phala* is the objective of achievement.

यथा– यागनिष्पाद्यो धर्मः कार्यतया कर्म, तज्जन्यस्तु स्वर्गादिरुद्देश्यः फलम्;– *Dharma* can be attained by performing *Yāgna* and by this *Dharma* one has to achieve the salvation, which is the ultimate objective of human beings.

एवं वमनादिष्वपि कर्माधिकरणाद्युन्नेयम्।– Thus *Vamana* and the other therapeutic procedures also should be understood similar to *Śirovirecana*.

63 Types of Rasa Bheda [14]

भेदश्चैषां त्रिषष्टिविधविकल्पो द्रव्यदेशकालप्रभावाद्भवति, तमुपदेक्ष्यामः॥14॥

The *Rasās* are of 63 types based on the influence of *Dravya* (substance), *Deśa* (habitat) and *Kāla* (season).

Cakrapāṇi:

संप्रति द्रव्यमभिधाय विकृतानां रसानामेव भेदमाह– भेदश्चैषामित्यादि।– Now the author has presented different types of combinations of *Rasās* by starting the verse with the words '*Bhedaśca Eṣām*'.

प्रभावशब्दो द्रव्यदेशकालैः प्रत्येकं युज्यते;– The word '*Prabhāva*' is related to all the *Dravya*, *Deśa* and *Kāla* etc. everybody.

तत्र द्रव्यप्रभावाद्यथा– 'सोमगुणातिरेकान्मधुरः' इत्यादि;–

Example for Dravya Prabhāva:

The presence of sweet taste (*Madhura Rasa*) in a substance is due to the dominance of '*Soma Guṇa*'.

देशप्रभावाद्यथा– हिमवति द्राक्षादाडिमादीनि मधुराणि भवन्त्यन्यत्राम्लानीत्यादि;–

Example for Deśa Prabhāva:

Fruits such as *Drākṣā* and *Dāḍima* which are obtained from the Himalayan region are generally sweet and the taste of those same fruits collected from other areas is sour.

कालप्रभावाद्यथा– बालाम्रं सकषायं तरुणमम्लं पक्वं मधुरं, तथा हेमन्ते ओषध्यो मधुरा वर्षास्वम्ला इत्यादि।–

Examples for Kāla Prabhāva:

- Taste of mango is astringent (*Kaṣāya*) during its tender state, sour in taste (*Amla*) when it is unripen and becomes sweet (sweet) in taste in the state of ripening.
- The substances are sweet in taste during winter and sour taste in rainy season.

अग्निसंयोगादयो येऽन्ये रसहेतवस्तेऽपि काले द्रव्ये वाऽन्तर्भावनीयाः।– Due to the connection of fire (*Agni*) and other factors, changes in taste are also included in the effect of time (*Kāla Prabhāva*).

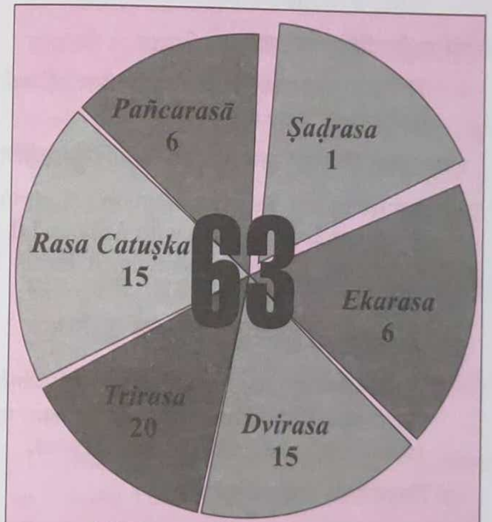
Dvirasa Saṃyoga - 15 Types [15]

स्वादुरम्लादिभिर्योगं शेषैरम्लादयः पृथक्।
यान्ति पञ्चदशैतानि द्रव्याणि द्विरसानि तु॥15॥

By the combination of 2 - 2 *Rasās* the total number is 15.

1. *Madhura Rasa + Amla Rasa*
2. *Madhura Rasa + Lavaṇa Rasa*
3. *Madhura Rasa + Kaṭu Rasa*
4. *Madhura Rasa + Tikta Rasa*

5. *Madhura Rasa + Kaṣāya Rasa*
6. *Amla Rasa + Lavaṇa Rasa*
7. *Amla Rasa + Kaṭu Rasa*
8. *Amla Rasa + Tikta Rasa*
9. *Amla Rasa + Kaṣāya Rasa*
10. *Lavaṇa Rasa + Kaṭu Rasa*
11. *Lavaṇa Rasa + Tikta Rasa*
12. *Lavaṇa Rasa + Kaṣāya Rasa*
13. *Kaṭu Rasa + Tikta Rasa*
14. *Kaṭu Rasa + Kaṣāya Rasa*
15. *Tikta Rasa + Kaṣāya Rasa*



63 Types of Rasa Saṃyoyga

Cakrapāṇi:

भेदमाह– स्वादुरित्यादि।– In the present verse the author has given the description of the combination of two - two *Rasās* by starting with the word '*Svādu*'.

तत्र स्वादोरम्लादियोगात् पञ्च, शेषैरिति आदित्वेनोपयुक्तादन्यैः; तेनाम्लस्य लवणादियोगाच्चत्वारि, एवं लवणस्य कट्वादियोगात्त्रीणि, कटुकस्य तिक्तकषाययोगाद्द्वे, तिक्तस्य कषाययोगादेकम्, एवं पञ्चदश द्विरसानि।–

- The combination of *Madhura Rasa* with *Amla Rasa* and the remaining tastes forms 5 types.
- The combination of *Amla Rasa* with *Lavaṇa Rasa* and the remaining tastes forms 4 types.
- The combination of *Lavaṇa Rasa* with *Kaṭu Rasa* and the remaining tastes forms 3 types.
- The combination of *Kaṭu Rasa* with *Tikta* and *Kaṣāya Rasa* forms 2 types.
- The combination of *Tikta Rasa* with *Kaṣāya Rasa* is one type.
- In this way a total of (5 + 4 + 3 + 2 +1) 15 types of *Dvirasa Saṃyoga* are formed.

Trirasa Saṃyoga - 20 Types [16]

पृथगम्लादियुक्तस्य योगः शेषैः पृथग्भवेत्।
मधुरस्य तथाऽम्लस्य लवणस्य कटोस्तथा॥16॥
त्रिरसानि यथासंख्यं द्रव्याण्युक्तानि विंशतिः।

By the combination of 3 - 3 *Rasās* the total number is 20.

1. *Madhura Rasa + Amla Rasa + Lavaṇa Rasa*
2. *Madhura Rasa + Amla Rasa + Kaṭu Rasa*
3. *Madhura Rasa + Amla Rasa + Tikta Rasa*
4. *Madhura Rasa + Amla Rasa + Kaṣāya Rasa*
5. *Madhura Rasa + Lavaṇa Rasa + Kaṭu Rasa*
6. *Madhura Rasa + Lavaṇa Rasa + Tikta Rasa*
7. *Madhura Rasa + Lavaṇa Rasa +*

Kaṣāya Rasa

8. *Madhura Rasa + Kaṭu Rasa + Tikta Rasa*
9. *Madhura Rasa + Kaṭu Rasa + Kaṣāya Rasa*
10. *Madhura Rasa + Tikta Rasa + Kaṣāya Rasa*
11. *Amla Rasa + Lavaṇa Rasa + Kaṭu Rasa*
12. *Amla Rasa + Lavaṇa Rasa + Tikta Rasa*
13. *Amla Rasa + Lavaṇa Rasa + Kaṣāya Rasa*
14. *Amla Rasa + Kaṭu Rasa + Tikta Rasa*
15. *Amla Rasa + Kaṭu Rasa + Kaṣāya Rasa*
16. *Amla Rasa + Tikta Rasa + Kaṣāya Rasa*
17. *Lavaṇa Rasa + Kaṭu Rasa + Tikta Rasa*
18. *Lavaṇa Rasa + Kaṭu Rasa + Kaṣāya Rasa*
19. *Lavaṇa Rasa + Tikta Rasa + Kaṣāya Rasa*
20. *Kaṭu Rasa + Tikta Rasa + Kaṣāya Rasa*

Cakrapāṇi:

त्रिरसमाह- पृथगित्यादि।- In the present verse the author has given the description of the combination of three- three *Rasās* by starting with the word '*Pṛthak*'.

मधुरस्याम्लादिरसचतुष्टयेन पृथगित्येकैकशो युक्तस्य शेषैर्लवणादिभिर्योगो भवति; तत्र मधुरस्याम्लयुक्तस्य शेषलवणादियोगाच्चत्वारि,- By the combination of *Madhura Rasa* and *Amla Rasa* with *Lavaṇa* and the remaining 4 tastes separately, it forms 4 types.

तथा मधुरस्य लवणयुक्तस्य कट्वादियोगात्त्रीणि,

- By the combination of *Madhura Rasa* and *Lavaṇa Rasa* with the remaining *Kaṭu* and the other 3 tastes separately; it forms 3 types.

तथा कटुयुक्तस्य तिक्तादियोगाद्द्वे,

- By the combination of *Madhura Rasa* and *Kaṭu Rasa* with the remaining *Tikta* and *Kaṣāya* tastes separately; it forms 2 types.

तथा तिक्तयुक्तस्य कषाययोगादेकम्,

- By the combination of *Madhura Rasa* and *Tikta Rasa* with the remaining *Kaṣāya Rasa*; it forms 1 type.

एवं मधुरेणादिस्थितेन दश।

- Thus 10 types of combinations of *Rasās* with sweet taste are formed.

एवमम्लस्यादिस्थितस्य लवणयुक्तस्य कट्वादियोगात्त्रीणि,

- Similarly by the combination of *Amla Rasa* and *Lavaṇa Rasa* with *Kaṭu* and the remaining 3 tastes separately, it forms 3 types.

तथा कटुकयुक्तस्य शेषाभ्यां योगाद्द्वे,

- And also by the combination of *Amla Rasa* and *Kaṭu Rasa* with the remaining two tastes separately, it forms 2 types.

एवं तिक्तयुक्तस्य कषाययोगादेकम्,

- Thus by the combination of *Amla Rasa* along with *Tikta Rasa* and *Kaṣāya Rasa*, it forms 1 type.

एवमम्लस्य षट्।- Hence 6 types of combinations of *Rasās* with sour taste are formed.

अनेनैव न्यायेन लवणस्य त्रीणि

- Similarly by the combination of *Lavaṇa Rasa* and *Kaṭu Rasa* with the remaining two tastes separately, it forms 2 types.
- By the combination of *Lavaṇa Rasa* along with *Tikta Rasa* and *Kaṣāya Rasa*, it forms 1 type.
- Hence 3 types of combinations of *Rasās* with saline taste are formed.

कटोश्चैकमेव;

- By the combination of *Kaṭu Rasa* along with *Tikta Rasa* and *Kaṣāya Rasa*, it forms only one type.

एवं मिलित्वा त्रिरसानि विंशतिः।

- In this way a total of (10 + 6 + 3 +1) 20 types of *Trirasa Saṃyoga* are formed.

Rasa Catuṣka - 15 Types [17-20]

वक्ष्यन्ते तु चतुष्केण द्रव्याणि दश पञ्च च॥१७॥
स्वाद्वम्लौ सहितौ योगं लवणाद्यैः पृथग्गतौ।
योगं शेषैः पृथग्यातश्चतुष्करससंख्यया॥१८॥
सहितौ स्वादुलवणौ तद्वत् कट्वादिभिः पृथक्।
युक्तौ शेषैः पृथग्योगं यातः स्वादूषणौ तथा॥१९॥
कट्वाद्यैरम्ललवणौ संयुक्तौ सहितौ पृथक्।
यातः शेषैः पृथग्योगं शेषैरम्लकटू तथा॥२०॥
युज्यते तु कषायेण सतिक्तौ लवणोषणौ।

By the combination of four *Rasās* the total number is 15.

1. *Madhura Rasa + Amla Rasa + Lavaṇa Rasa + Kaṭu Rasa*
2. *Madhura Rasa + Amla Rasa + Lavaṇa Rasa + Tikta Rasa*
3. *Madhura Rasa + Amla Rasa + Lavaṇa Rasa + Kaṣāya Rasa*
4. *Madhura Rasa + Amla Rasa + Kaṭu Rasa + Tikta Rasa*
5. *Madhura Rasa + Amla Rasa + Kaṭu Rasa + Kaṣāya Rasa*
6. *Madhura Rasa + Amla Rasa + Tikta Rasa + Kaṣāya Rasa*
7. *Madhura Rasa + Lavaṇa Rasa + Kaṭu Rasa + Tikta Rasa*
8. *Madhura Rasa + Lavaṇa Rasa + Kaṭu Rasa + Kaṣāya Rasa*
9. *Madhura Rasa + Lavaṇa Rasa + Tikta Rasa + Kaṣāya Rasa*
10. *Madhura Rasa + Kaṭu Rasa + Tikta Rasa + Kaṣāya Rasa*
11. *Amla Rasa + Lavaṇa Rasa + Kaṭu Rasa + Tikta Rasa*
12. *Amla Rasa + Lavaṇa Rasa + Tikta Rasa + Kaṣāya Rasa*
13. *Amla Rasa + Lavaṇa Rasa + Kaṭu Rasa + Kaṣāya Rasa*
14. *Amla Rasa + Kaṭu Rasa + Tikta Rasa + Kaṣāya Rasa*
15. *Lavaṇa Rasa + Kaṭu Rasa + Tikta Rasa + Kaṣāya Rasa*

Cakrapāṇi:

चतुरसे स्वाद्वम्लावादिस्थितौ लवणादिभिरेकैकश्येन युक्तौ शेषैः कट्वादिभिर्योगात् षड् भवन्ति।

- By the combination of *Madhura Rasa* and *Amla Rasa* with *Lavaṇa*, *Kaṭu* and the remaining tastes separately, it forms 6 types.

स्वादुलवणौ सहितौ आदिस्थितौ, कट्वादिभिरिति कटुतिक्ताभ्यां पृथग्युक्तौ, शेषैरिति तिक्तकषायाभ्यां, तेनेह बहुवचनं जातौ बोद्धव्यम्; एवं त्रीणि।

- By the combination of *Madhura Rasa* and *Lavaṇa Rasa* with *Kaṭu*, *Tikta* and the remaining taste separately, it forms 3 types.

स्वादूषणौ तथेत्यनेन स्वादुकटुकतिक्तकषायरूपमेकम्।

- '*Svādu-Uṣaṇau*' means: By the combination of *Madhura Rasa*, *Kaṭu Rasa*, *Tikta Rasa* and *Kaṣāya Rasa*, it

forms 1 type.

कट्वाद्यैरित्यादावपि बहुवचनं जातौ। अम्ललवणौ संयुक्तौ कटुना सहितौ शेषाभ्यां योगाद्द्वे, तथाऽम्ललवणौ तिक्तयुक्तौ शेषयोगादेकम्।

- Similarly by the combination of *Amla Rasa* and *Lavaṇa Rasa* with *Kaṭu Rasa* and the remaining two tastes separately, it forms 2 types.
- By the combination of *Amla Rasa* and *Lavaṇa Rasa* with along with *Tikta Rasa* and *Kaṣāya Rasa*, it forms 1 type.
- Hence 3 types of combinations of *Rasās* are formed.

अम्लकटू तथेत्यनेनाम्लकटुतिक्तकषायरूपमेकम्।

- By the combination of *Amla Rasa, Kaṭu Rasa, Tikta Rasa* and *Kaṣāya Rasa*, it forms 1 type.

युज्येते त्वित्यादिना चैकम्।

- By the combination of *Lavaṇa Rasa, Kaṭu Rasa, Tikta Rasa* and *Kaṣāya Rasa*, it forms 1 type.

एवं पञ्चदश चतूरसानि।

- In this way a total of (6 + 3 +1+ 3+1+1) 15 types of *Rasa-Catuṣka Saṃyoga* are formed.

Pañca Rasa Saṃyoga - 6 Types [21]

षट् तु पञ्चरसान्याहुरेकैकस्यापवर्जनात्॥21॥

By the combination of five *Rasās* the total number is 6.

1. *Madhura Rasa + Amla Rasa + Lavaṇa Rasa + Kaṭu Rasa + Tikta Rasa*
2. *Madhura Rasa + Amla Rasa + Lavaṇa Rasa + Kaṭu Rasa + Kaṣāya Rasa*
3. *Madhura Rasa + Amla Rasa + Lavaṇa Rasa + Tikta Rasa + Kaṣāya Rasa*
4. *Madhura Rasa + Amla Rasa + Kaṭu Rasa + Tikta Rasa + Kaṣāya Rasa*
5. *Madhura Rasa + Lavaṇa Rasa + Kaṭu Rasa + Tikta Rasa + Kaṣāya Rasa*
6. *Amla Rasa + Lavaṇa Rasa + Kaṭu Rasa + Tikta Rasa + Kaṣāya Rasa*

Cakrapāṇi:

अपवर्जनादिति त्यागात्।– '*Apavarjanāt*' means *Tyāgāt* i.e. by leaving or avoiding.

Eka Rasa Bheda - 6 Types

षट् चैवैकरसानि स्युरेकं षड्रसमेव तु।

Without any combination the *Rasās* are 6 in number.

1. *Madhura Rasa.*
2. *Amla Rasa.*
3. *Lavaṇa Rasa.*
4. *Kaṭu Rasa.*
5. *Tikta Rasa.*
6. *Kaṣāya Rasa.*

By the combination of all the Six *Rasās*-1

- *Madhura Rasa + Amla Rasa + Lavaṇa Rasa + Kaṭu Rasa + Tikta Rasa + Kaṣāya Rasa*

Cakrapāṇi:

अत्र च रसानां गुणत्वेनैकस्मिन् द्रव्ये समवायो योगशब्देनोच्यते।– The term '*Yoga*' is significant because it indicates the combination of *Rasās* as the *Guṇās* in a *Dravya*.

Conclusion of Rasa Saṃyoga [22-23]

इति त्रिषष्टिर्द्रव्याणां निर्दिष्टा रससंख्यया॥22॥
त्रिषष्टिः स्यात्त्वसंख्येयारसानुरसकल्पनात्।
रसास्तरतमाभ्यां तां संख्यामतिपतन्ति हि॥23॥

In this way the total number of *Rasa* combination has been explained as sixty three. This number may become innumerable if the *Anurasa* and their relative degrees such as *Tara* and *Tama* are taken into consideration.

Cakrapāṇi:

रससंसर्गस्य प्रकारान्तरेणासंख्येयतामाह– त्रिषष्टिः स्यादित्यादि।– Here the author has tried to explain the possibility of innumerability of combination of *Rasās* in another way by starting the verse with the word '*Triṣaṣṭi*'.

अनुरसोऽग्रे वक्ष्यमाणः।– The details of *Anurasa* will be discussed later.

अत्र च त्रिषष्ट्यात्मकरसे रसानुरसकल्पना नास्ति, केवले मधुरादौ तदभावात्;– Here the author has not included *Anurasa* among 63 types of combinations of *Rasās*. The *Anurasa* is absent only in *Madhura Rasa*.

तेन यथासंभवं सप्तपञ्चाशत्संयोगविषयं रसानुरसकल्पनं ज्ञेयम्। किंवा, एकरसेऽप्यनुरसोऽस्त्येवाव्यपदेश्यः।– By this the possible 57 combinations of *Rasās*, one has to understand the combinations of *Rasās* as well as *Anurasās*. Or in a single *Rasa* one can find inexpressible *Anurasa*.

प्रकारान्तरेणाप्यसंख्येयतामाह–रसास्तरतमाभ्यामित्यादि। – It has been said in another way that according to the relative degree of *Tara* and *Tama*, the number of combinations of taste becomes innumerable.

मधुरमधुरतरमधुरतमादिभेदादसंख्येयता रसानां भवतीति भावः।– That means it can be understood that the number of combinations of tastes are become uncountable by the inclusion of relative degrees of tastes like *Madhura, Madhura-tara, Madhura-tama* etc.

किंवा,रसानुरसत्वेनैव याऽसंख्येयता तत्रैवायं हेतुः– रसास्तरतमाभ्यामित्यादिः।– Otherwise it can be also understood that the number of combinations of tastes are become innumerable when counts the *Anurasa* present in *Rasās*. The reason for that is nothing but the relative degree of *Tara* and *Tama* in *Rasās*.

More Details in Relation to Rasa [24-26]

संयोगाः सप्तपञ्चाशत् कल्पना तु त्रिषष्टिधा।
रसानां तत्र योग्यत्वात् कल्पिता रसचिन्तकैः॥24॥

Even though the number of *Rasa* combinations is innumerable, by keeping the therapeutic utility in view, only 57 combinations and 63 types of *Rasās* are enumerated by the scholars of *Āyurveda*.

Cakrapāṇi:

एवमसंख्येयत्वेऽपि त्रिषष्टिविधैव कल्पना चिकित्साव्यवहारार्थमिहाचार्यैः कल्पितेत्याह– संयोगा इत्यादि।– Despite the number of combinations of *Rasās* being innumerable, only 63 types have been mentioned here according to their therapeutic utility.

तत्र योग्यत्वादिति तत्र स्वस्थातुरहितचिकित्साप्रयोगेऽनतिसंक्षेपविस्तररूपतया हितत्वादित्यर्थः।– Here the author has neither been very detailed nor presented in a nutshell, which are beneficial for healthy and diseased.

क्वचिदेको रसः कल्प्यः संयुक्ताश्च रसाः क्वचित्।
दोषौषधादीन् संचिन्त्य भिषजा सिद्धिमिच्छता॥25॥
द्रव्याणि द्विरसादीनि संयुक्तांश्च रसान् बुधाः।
रसानेकैकशो वाऽपि कल्पयन्ति गदान् प्रति॥26॥

A physician who is desirous of success in treatment may prescribe drugs having one taste or combination of several tastes after due consideration of *Doṣa* and

Auṣadha. The one knower of *Rasa* should plan according to disease the preparation of the drug of one *Rasa*, two *Rasās* or combination of *Rasās*.

Cakrapāṇi:

तमेव चिकित्साप्रयोगमाह- क्वचिदित्यादि।- By starting the verse with the word '*Kvacit*', the author has presented the usefulness of *Rasās* in the treatment.

अत्रादिग्रहणाद्देशकालबलादीनामनुक्तानां ग्रहणम्।- Here the word '*Ādi*' should be considered as *Deśa* (habitat), *Kāla* (time) and *Bala* (strength of the body as well as the drug) even though it is not directly mentioned.

Dvirasa* - *Mudga
Kaṣāya, Madhura

Trirasa* - *Bhavya* (Elephant apple) *Madhura, Amla, Kaṣāya

Catuḥ Rasa* - *Tila Madhura, Tikta, Kaṣāya, Kaṭu

***Pañca Rasa* - *Harītakī* & *Āmalakī* Except *Lavaṇa* all the five**

Ṣaḍrasa* - *Viṣa* & *Eṇa Māṃsa* All the 6 *Rasās

एतदेव संयुक्तासंयुक्तरसकल्पनं भिन्नरसद्रव्यमेलकाद्वाऽनेकरसैकद्रव्यप्रयोगादेकरसद्रव्य-प्रयोगाद्वा भवतीति दर्शयन्नाह- द्रव्याणीत्यादि।- The use of conjunction or separation of *Rasās* is usually based on the condition of *Doṣās*. That means combining the single tastes of different drugs together or use of single drugs possessing two or more *Rasās* by nature, and this is explained with the following examples.

द्विरसादीनि उत्पत्तिसिद्धद्विरसत्रिरसादीनि; द्विरसं यथा- कषायमधुरो मुद्गः; त्रिरसं यथा- "मधुराम्लकषायं च विष्टम्भि गुरु शीतलम्। पित्तश्लेष्महरं भव्यं" (सू. अ. 27) इत्यादि; चतूरसस्तिलः,यदुक्तं "स्निग्धोष्णमधुरस्तिक्तः कषायः कटुकस्तिलः" (सू. अ. 27); पञ्चरसं त्वामलकं हरीतकी च, "शिवा पञ्चरसा" इत्यादिवचनात्; व्यक्तषड्रसं तु द्रव्यमिहानुक्तं, विषं त्वव्यक्तषड्रससंयुक्तं; हारीते त्वेणमांसं व्यक्तषड्रससंयुक्तमुक्तम्।- '*Dvirasādīni*' means drugs possessing two *Rasās* or three *Rasās* etc.

- *Dvirasa Dravya* i.e. *Mudga* which consists *Kaṣāya* and *Madhura Rasa*.
- *Trirasa Dravya* i.e. *Bhavya* which consists *Madhura*, *Amla*, *Kaṣāya Rasa* and it acts as *Viṣṭambhi* (causes constipation) and possess *Guru* (heaviness) and *Śīta* (coldness). It alleviates *Pitta* and *Kapha*.
- *Chatūḥ Rasa Dravya* i.e. *Tila* which consists *Madhura*, *Tikta*, *Kaṣāya* and *Kaṭu Rasa*. It is *Snigdha* (unctuous) and *Uṣṇa* (hot).
- *Pañcarasa Dravya* i.e. *Āmalakī* and *Harītakī* consist all the *Rasās* except *Lavaṇa Rasa*. It can be also known by the mentioning of '*Śivā Pañcarasā*'.
- Apparently, no drug has been mentioned here which possesses all six tastes.
- Even though *Viṣa* (poison) has all the six tastes, which are imperceptible.
- In *Hārīta Saṃhitā* it is quoted that *Eṇa Māṃsa* possesses all the six tastes.

एवं द्विरसादिद्रव्ययोगाद्द्विरसाद्युपयोगः।- In this way for the use of drug possessing two *Rasās*, *Dvirasa Dravyās* are used.

तथा संयुक्तांश्च रसानिति एकैकरसादिद्रव्यमेलकात् संयुक्तान् रसानेकैकशः कल्पयन्ति प्रयोजयन्ति।- '*Saṃyuktā*' implies that according to the necessity, the drugs containing one *Rasa* or two *Rasās* should be combined and administered.

गदान् प्रतीति प्राधान्येन, तेन स्वस्थवृत्तेऽपि बोद्धव्यं; किंवा, द्विरसादिभेदो गद एव, स्वस्थे तु सर्वरसप्रयोग एव; यदुक्तं- "समसर्वरसं सात्म्यंसमधातोः प्रशस्यते" (सू. अ. 7) इति।-'*Gadān Prati*' should be understood as that the combination of these *Rasās* is not only used for the treatment but also for the prevention of diseases. That means *Dvirasa*, *Trirasa Saṃyoga* is meant for the management of diseases and for the maintenance of positive health the combination of the drugs possessing all the six tastes is to be used.

एवं च व्याख्याने सति 'क्वचिदेको रस' इत्यादिना सममस्य न पौनरुक्त्यम् । किंवा, 'क्वचिदेको रस' इत्यादिना स्वमतमुक्तम्, अत्रैवार्थे 'द्रव्याणि द्विरसादीनि' इत्यादिनाऽऽचार्यान्तरसंमतिं दर्शयति; अत एवान्याचार्यान्तराभिप्रायेण कल्पयन्तीत्युक्तं, तेन न पौनरुक्त्यम्।- The term '*Kvacit Eko Rasaḥ*' quoted in the above verse seems as to be repetitive but it is not true. Because the first one is to be understood as the intake of one type of taste and the second one should be understood as intake of combination of *Rasās*. Hence the use of the word '*Kvacit*' is employed by the author in two different contexts. (Or) the first one can be taken as the version of the author of the present work and the second word should be considered as the opinion of other *Ācāryās*. So the question of repetitive defect doesn't arise.

Importance of Knowledge of Rasa and Doṣa [27]

यः स्याद्रसविकल्पज्ञः स्याच्च दोषविकल्पवित्।
न स मुह्येद्विकाराणां हेतुलिङ्गोपशान्तिषु ॥27॥

The physician who is well versed with the variations of *Rasās* and *Doṣās* does not get confused and never commits a mistake in diagnosis and treatment of a disease.

Cakrapāṇi:

रसज्ञानफलमाह- यः स्यादित्यादि।- By starting the verse with the terms '*Yah Syād*', the author has tried to present the end result of the knowledge of *Rasa* and *Doṣa*.

अत्र रसविकल्पज्ञानादेव व्याधिहेतुद्रव्यज्ञानं कृत्स्नमवरुद्धं, रसज्ञानेनैव प्रायः सकलद्रव्यगुणस्य वक्ष्यमाणत्वात्।- Here it can be known that by the variation of *Rasās* one can understand the causative factor of a disease, because through *Rasa* mostly the entire action of the drug can be understood.

दोषविकल्पज्ञानाच्च लिङ्गज्ञानं, यावद्धि लिङ्गं तत् सर्वं दोषविकल्पसंबद्धम्।- In the same way, with the knowledge of variation of *Doṣās*, a person can be understood the clinical features of a disease because they all are directly related to the vitiated *Doṣās*.

रसदोषविकल्पज्ञानात्तु भेषजज्ञानं, यतो रसतः स्वरूपज्ञानं भेषजद्रव्यस्य, दोषतश्च भेषजप्रयोगविषयविज्ञानम्।- With the knowledge of *Rasa Vikalpa* and *Doṣa Vikalpa*, one can be understood the knowledge of therapeutics; because *Rasa Vikalpa* provides the detailed information of the drug and the *Doṣa Vikalpa* provides the knowledge of the applicability of the drug by understanding the causative factor for the manifestation of the disease.

किंवा, रसविकल्पाच्च तथा दोषविकल्पाच्च हेत्वादिज्ञानं पृथगेव वक्तव्यं; रसभेदाद्धि तत्कार्यं लिङ्गमपि ज्ञायते, हेतुभेषजविज्ञानं तु रसभेदविज्ञानादेव वक्तव्यं, यतो रसभेदवद्द्रव्यमेव विकाराणां हेतुर्भेषजं च भवतीति; एवं दोषभेदं ज्ञात्वा च तस्य समानं हेतुं प्रत्येति, दोषविरोधि च द्रव्यं भेषजमिति।- (Or) With the knowledge of *Rasa Vikalpa* and *Doṣa Vikalpa*, to understand the etiology and clinical features of a disease should have been mentioned separately. From *Rasa Vikalpa* itself, their functions and features can be known. The knowledge of the cause of the disease and the therapeutics can be known by means of *Rasa Vikalpa* only; because the drug is the cause for the manifestation as well as treating a disease. Similarly the knowledge

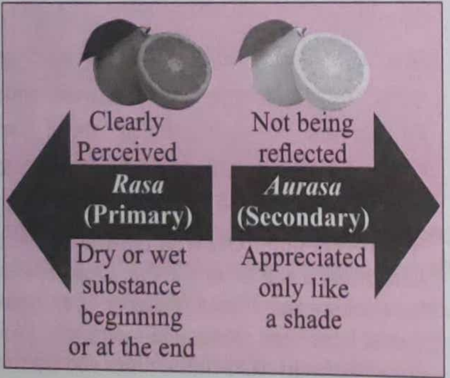
of *Doṣa Vikalpa* helps in understanding the causative factor of a disease being similar to *Doṣās* and also the treatment because it is contrary to it.

तद्युक्तमुक्तं- न स मुह्येद्विकाराणां हेतुलिङ्गोपशान्तिष्विति।- Thus it is said that whoever is well versed with the knowledge of *Rasa Vikalpa* and *Doṣa Vikalpa* never be gets confused in understanding the etiology, clinical features and therapeutics.

Rasa & Anurasa Lakṣaṇa [28]

व्यक्तः शुष्कस्य चादौ च रसो द्रव्यस्य लक्ष्यते।
विपर्ययेणानुरसो रसो नास्ति हि सप्तमः॥28॥

The taste that which is present in dry or wet substance and is perceived and clearly manifests by the contact of the toungue is known as *Rasa*; and others which are not clearly manifest or which are recognised at the end is designated as *Anurasa* (secondary taste). It is included in one of the six tastes and there is no separate seventh taste.



Cakrapāṇi:

पूर्वोक्तरसानुरसलक्षणमाह- व्यक्त इत्यादि।- By starting the verse with the word '*Vyaktaḥ*', the author has presented the characteristics of *Rasa* and *Anurasa*.

शुष्कस्य चेति चकारादार्द्रस्य च, आदौ चेति चकारादन्ते च; तेनशुष्कस्य वाऽऽर्द्रस्य वा प्रथमजिह्वासंबन्धे वाऽऽस्वादान्ते वा यो व्यक्तत्वेन मधुरोऽयमम्लोऽयमित्यादिना विकल्पेन गृह्यते, स व्यक्तः; यस्तूक्तावस्थाचतुष्टयेऽपि व्यक्तो नोपलभ्यते, किंतर्ह्यव्यपदेश्यतया छायामात्रेण कार्यदर्शनेन वा मीयते, सोऽनुरस इति वाक्यार्थः।- Here in the compound word '*Śuṣkasya Ca*', the term '*Ca*' represents the dry substances as well as wet substances also. 'आदौ च'- The '*Ca kāra*' in this term should be taken at the beginning and in the end. In a nutshell it can be told that the taste which can be clearly perceived in the beginning or at the end by the tongue through the contact of a dry or wet substance is known as *Rasa* such as *Madhura* (sweet), *Amla* (sour) etc. The one which cannot be perceived in the above mentioned 4 states (*Śuṣka, Ārdra, Ādi* and *Anta*), not being reflected, but is appreciated only like shade or is considered by its action is known as *Anurasa*.

यतश्च मधुरादय एव व्यक्तत्वाव्यक्तत्वाभ्यां रसानुरसरूपाः,अतोऽव्यक्तो नाम सप्तमो रसो नास्ति। अयं चार्थः पूर्वं प्रतिषिद्धोऽप्यनुगुणस्पष्टहेतुप्राप्त्या पुनर्निषिध्यते।- Because the tastes such as *Madhura* etc. are in their perceptible and imperceptible states are known as *Rasa* and *Anurasa* respectively. Hence there will be no such seventh taste known as *Avyakta Rasa*. Even after not accepting it before, this concept is being dismissed again by the reassignment of a reasonable explanation.

अन्ये त्वाहुः- शुष्कस्य चेत्यनेन यस्य द्रव्यस्य शुष्कस्य चार्द्रस्य चोपयोगः, तत्र शुष्कावस्थायां योऽव्यक्तः स रस उच्यते; यस्त्वार्द्रावस्थायां व्यक्तः सन् शुष्कावस्थायां नानुयाति , नासौ रसः, किन्त्वनुरसः।- Other scholars opined that the substances which can be used in both dry and wet stages are understood as that the taste which is perceived in the dry stage is known as *Rasa* and the taste perceived

in the wet stage is known as *Anurasa*.

यथा- पिप्पल्या आर्द्राया मधुरो रसो व्यक्तः, शुष्कायास्तु पिप्पल्याः कटुकः; तेन कटुक एव रसः पिप्पल्याः, मधुरस्त्वनुरसः; यस्तु द्राक्षादीनामार्द्रावस्थायां शुष्कावस्थायां च मधुर एव, तत्र विप्रतिपत्तिरपि नास्ति, तेन तत्र मधुर एव रसः; नित्यार्द्रप्रयोज्यानां तु काञ्जिकतक्रादीनामादौ व्यक्तो य उपलभ्यते रसः, अनु चोपलभ्यते यः सोऽनुरसो युक्तस्तिक्तत्वादिः;

For example:

- *Pippalī* is possessing *Madhura Rasa* during its wet stage and *Kaṭu Rasa* in its dry state. Thus *Kaṭu Rasa* can be considered as *Rasa* and *Madhura Rasa* as *Anurasa*.
- *Drākṣā* and other substances possessing *Madhura Rasa* only in both wet and dry states; and hence there is no contradiction about the taste of *Drākṣā* etc. The *Rasa* is *Madhura* only.
- *Kāñji* and *Takra* are the substances that should always be used in the wet form. In those substances whatever taste is being perceived initially is known as *Rasa* i.e. *Amla Rasa* and taste perceived afterwards is known as *Anurasa* i.e. *Tikta Rasa*.

तथा, आर्द्रावस्थायां शुष्कावस्थाविपरीतो यः पिप्पल्या इव मधुरः, सोऽनुरस इति। किन्त्वार्द्राऽपि पिप्पली मधुररसैवेति पश्यामः, यतो वक्ष्यति- "श्लेष्मला मधुरा चार्द्रा गुर्वी स्निग्धा च पिप्पली" (सू. अ. 27) इति; मधुरस्य तत्रानुरसत्वे गुरुत्वश्लेष्मकर्तृत्वान्यनुपपन्नानि; तेन, आर्द्रा पिप्पली व्यक्तमधुररसैव, शुष्का तुमधुरानुरसेति युक्तम्॥ -

- As mentioned earlier in contrast to the dry state of *Pippalī* is sweet in taste, when it is in wet condition. It is said that the fresh *Pippalī* aggravates *Kapha*, *Madhura* in taste, *Guru* (heaviness) and *Snigdha* (unctuous) – *Sūtrasthāna* 27/297. If *Madhura Rasa* is being accepted as *Anurasa* of *Pippalī*, the properties of *Śleṣmalā*, *Guru* and *Snigdha* cannot be explained. Thus it can be understood that *Pippalī* is possessing *Madhura Rasa* as the main taste when it is in the wet state and *Anurasa* when it is in the dry state.

Parādi Guṇa [29-30]

परापरत्वे युक्तिश्च संख्या संयोग एव च।
विभागश्च पृथक्त्वं च परिमाणमथापि च॥29॥
संस्कारोऽभ्यास इत्येते गुणा ज्ञेयाः परादयः।
सिद्ध्युपायाश्चिकित्साया
लक्षणैस्तान् प्रचक्ष्महे॥30॥

The following ten are called *Parādi Guṇa*. Since these are useful in achieving success in treatment, the characteristics of these ten will also be described.

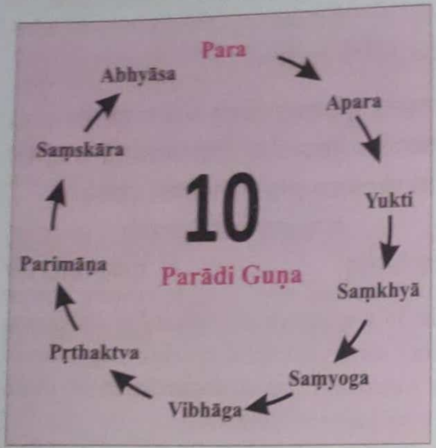
1. *Para* (superiority).
2. *Apara* (inferiority).
3. *Yukti* (proper application).
4. *Saṅkhyā* (number for enumeration).
5. *Saṃyoga* (conjunction or combination of two or more drugs).
6. *Vibhāga* (disjunction or division).
7. *Pṛthaktva* (separation).
8. *Parimāṇa* (measurement).
9. *Saṃskāra* (processing or transformation).
10. *Abhyāsa* (regular practice).

Cakrapāṇi:

संप्रति पूर्वोक्तगुर्वादिगुणातिरिक्तान् परत्वापरत्वादीन् दशगुणान् रसधर्मत्वेनोपदेष्टव्यानाह- परेत्यादि।- Apart from the *Gurvādi Guṇās* which were explained earlier, the author is now going to explain 10 more attributes such as *Para*, *Apara* etc. based on the *Rasa* by starting the verse with the word

'Para'.

तच्च परत्वं प्रधानत्वम्, अपरत्वम् अप्रधानत्वम्।- 'Paratva' means superiority and 'Aparatva' means inferiority.



Para, Apara & Yukti Lakṣaṇa [31]

देशकालवयोमानपाकवीर्यरसादिषु ।

परापरत्वे, युक्तिश्च योजना या तु युज्यते॥31॥

- *Paratva* (superiority / par excellence) and *Aparatva* (inferiority / non-excellence) are in relation to *Deśa* (habitat), *Kāla* (season / time), *Vaya* (age), *Māna* (measure), *Vipāka* (transformation of the taste of the drug after digestion), *Vīrya* (potency), *Rasa* (taste) etc.
- *Yukti* is the rational and appropriate planning for theraputic application.

Cakrapāṇi:

तद्विवरणं- देशकालेत्यादि।- *Para* and *Apara* are related to *Deśa* (habitat), *Kāla* (time), *Vaya* (age) etc.

तत्र देशो मरुः परः, अनूपोऽपरः; कालो विसर्गः परः, आदानमपरः; वयस्तरुणं परम्, अपरमितरत्; मानं च शरीरस्य यथा वक्ष्यमाणं शारीरे परं, ततोऽन्यदपरं; पाकवीर्यरसास्तु ये यस्य योगिनस्ते तं प्रति पराः, अयौगिकास्त्वपराः।

S. No.	Various Parameters	Paratva (superiority / par excellence)	Aparatva (inferiority / non-excellence)
1.	*Deśa* (habitat)	*Maru Deśa* (arid land)	*Ānūpa Deśa* (marshy land)
2.	*Kāla* (time / season)	*Visarga Kāla* (nourishing period)	*Ādāna Kāla* (debilitating period)
3.	*Vaya* (age)	*Taruṇa Vaya* (young age)	*Apara* (childhood and old age)
4.	*Māna* (measurement)	Proper measurements of body parts mentioned in *Śārīrasthāna* (7/15)	Improper or disproportionate measurements of body parts.
5.	*Vipāka* (taste after digestion)	*Yogya* (suitable to the person) *Madhura Vipāka*	*Ayaugika* (unsuitable to the person) – *Amla, Kaṭu Vipāka*
6.	*Vīrya* (potency)	*Yogya* (suitable to the person) *Śīta Vīrya*	*Ayaugika* (unsuitable to the person) – *Uṣṇa Vīrya*
7.	*Rasa* (taste)	*Yogya* (suitable to the person) *Madhura Rasa*	*Ayaugika* (unsuitable to the person) – *Kaṭu Rasa*

आदिग्रहणात् प्रकृतिबलादीनां ग्रहणम्।- The word '*Ādi*' refers to be considered *Prakṛti* (body constitution), *Bala* (body strength) etc. also.

किंवा, परत्वापरत्वे वैशेषिकोक्ते ज्ञेये; तत्र देशापेक्षया सन्निकृष्टदेशसंबन्धिनमपेक्ष्य विदूरदेशसंबन्धिनि परत्वं, सन्निकृष्टदेशसंबन्धिनि चापरत्वं भवति; एवं सन्निकृष्टविप्रकृष्टकालापेक्षया च स्थविरे परत्वं, यूनि चापरत्वं भवति। वयःप्रभृतिषु परत्वापरत्वं यथासंभवं कालदेशकृतमेवेहोपयोगादुपचरितमप्यभिहितं, यतो न गुणे मानादौ गुणान्तरसंभवः।- If the terms of *Para* and *Apara* are taken according to *Vaiśeṣika* system of philosophy, regarding *Deśa Paratva* it is known that comparatively far off would be regarded as *Para* and the nearer would be *Apara*. Based on the same analogy of relative distance and proximity, the distance of old age should be *Para* and young age should be *Apara*. In fact *Vaya* etc. are included in *Kāla* and *Deśa*, because age is measurement of time, while *Māna* being an attribute and cannot have another attribute.

युक्तिश्चेत्यादौ योजना दोषाद्यपेक्षया भेषजस्य समीचीनकल्पना, अत एवोक्तं- या तु युज्यते; या कल्पना यौगिकी भवति सा तुयुक्तिरुच्यते, अयौगिकी तु कल्पनाऽपि सती युक्तिर्नोच्यते पुत्रोऽप्यपुत्रवत्। युक्तिश्चेयं संयोगपरिमाणसंस्काराद्यन्तर्गताऽप्यत्युपयुक्तत्वात् पृथगुच्यते।- The '*Yukti*' is that which implies the selection of appropriate therapy based on the nature of *Doṣās* vitiated. In other words *Yukti* is that which is rationally or appropriately planned and which should be useful. However in spite of being rationally or appropriately planned, but if useless, it cannot be considered as *Yukti*; similar to the imaginary son who is not born is no son at all. Although this rational appropriate scheme is included in the form of *Saṃyoga*, *Parimāṇa*, *Saṃskāra*, it is most important to mention it separately.

Saṅkhyā & Saṃyoga Lakṣaṇa [32]

संख्या स्याद्गणितं, योगः सह संयोग उच्यते।
द्रव्याणां द्वन्द्वसर्वैककर्मजोऽनित्य एव च॥32॥

- *Saṅkhyā* means number or calculation in the form of one, two, three etc.
- *Saṃyoga* (conjunction) is the special cause of conventional expressions of contact between two objects. The combination of two things, many things and one thing with another is called *Saṃyoga* and which is non-eternal.

3 Types of Saṃyoga

Cakrapāṇi:

संख्यां लक्षयति- संख्येत्यादि।- By starting the verse with '*Saṅkhyā*' the author has presented

the characteristics of Saṅkhyā, Saṃyoga etc.

गणितमिहैकद्वित्र्यादि।- Here the term 'Gaṇita' refers to the count of the numbers one, two, three etc.

संयोगमाह- योग इत्यादि।- By the term 'Yoga' it denotes the characteristics of Saṃyoga.

सहेति मिलितानां द्रव्याणां योगः प्राप्तिरित्यर्थः,सहेत्यनेनेहाकिंचित्करं परस्परसंयोगं निराकरोति।- 'Saṃyoga' means the special cause of conventional expressions of combination between two entities. Here the term 'Saha' signifies the rejection of the union of two objects.

तद्भेदमाह- द्वन्द्वेत्यादि। तत्र द्वन्द्वकर्मजो यथा- युध्यमानयोर्मेषयोः, सर्वकर्मजो यथा- भाण्डे प्रक्षिप्यमाणानां माषाणां बहुलमाषक्रियायोगजः, एककर्मजो यथा- वृक्षवायसयोः। अनित्य इति संयोगस्य कर्मजत्वेनानित्यत्वं दर्शयति।- 'Saṃyoga' is of 3 types.

- *Dvandva-karmaja*: If the activity is found both in the conjunct objects, it is known as *Dvandva-karmaja Saṃyoga*. For example: Fighting between 2 sheep.
- *Sarva-karmaja*: Combining many a number of things is known as *Sarva-karmaja Saṃyoga*. For example: Addition of one grain of *Māṣa* (blackgram) in a vessel containing many such grains.
- *Eka-karmaja*: Combination of one movable thing with the stable object is known as *Eka-karmaja Saṃyoga*. For example: Sitting of a crow on a tree.

Vibhāga & Pṛthaktva Lakṣaṇa [33]

विभागस्तु विभक्तिः स्याद्वियोगो भागशो ग्रहः।
पृथक्त्वं स्यादसंयोगो वैलक्षण्यमनेकता॥33॥

- *Vibhāga* (disjunction) is the attribute which destroys the conjunction. The division of particles or division of combined objects is called as *Vibhāga*. *Absence* of combining factor is also called as *Vibhāga*.
- *Pṛthaktva* is the special cause of conventional expressions such this is distinct from that. Separation or seggregation of the things basing on their distinct qualities is called *Pṛthaktva*.

3 Types of Pṛthaktva

Cakrapāṇi:

विभागमाह- विभागस्त्वित्यादि।- By starting the verse with '*Vibhāgastu*' the author has presented the characteristics of *Vibhāga*.

विभक्तिः विभजनम्। विभक्तिमेव विवृणोति- वियोग इति; संयोगस्य विगमो वियोगः।- '*Vibhāga*' means *Vibhakti* i.e. separation, partition or division. Division of cohesion is called *Vibhāga*.

तत् किं संयोगाभाव एव वियोगइत्याह- भागशो ग्रह इति। विभागशो विभक्तत्वेन ग्रहणं यतो भवतीति भावः; तेन विभक्तिरित्येषा भावरूपा प्रतीतिः, न संयोगाभावमात्रं भवति, किंतर्हि भावरूपविभागगुणयुक्ता इत्यर्थः।- '*Vibhāga*' is opposite to *Saṃyoga*. On the other hand, it is not merely absence or negation of *Saṃyoga*, as in a subtype that is given as part of partial distribution, in which the part or portion is accepted. This indicates that the *Vibhāga* is a positive unit.

पृथक्त्वं तु 'इदं द्रव्यं पटलक्षणं,घटात् पृथग्' इत्यादिका बुद्धिर्यतो भवति, तत् पृथक्त्वं भवति।- Separation or segregation of things based on their distinct qualities is known as *Pṛthaktva*. Earthenware can be differentiated a cloth on the basis of their special features. Thus the knowledge of segregation of *Ghaṭa* and *Paṭa* on the basis of their distinct qualities is known as *Pṛthaktva*.

तच्चाचार्यस्त्रैविध्येनाह- पृथक्त्वमित्यादि।- The author has presented 3 types of *Pṛthaktva* in the present verse by starting with the term '*Pṛthaktvaṃ*'.

1. *Asaṃyoga*
2. *Vailakṣaṇya*
3. *Anekatā*

तत्र यत् सर्वथाऽसंयुज्यमानयोरिव मेरुहिमाचलयोः पृथक्त्वम्, एतदसंयोग इत्यनेनोक्तम्।

- *Asaṃyoga*: Nonunion of any two things forever is known as *Asaṃyoga Pṛthaktva*.

For example: Unable to unify *Meru Parvarta* and the Himalayan Mountains, which are located in faraway places.

तथा संयुज्यमानानामपि पृथक्त्वं विजातीयानां महिषवराहादीनां, तदाह- वैलक्षण्यमित्यादि। विशिष्टलक्षणयुक्तत्वलक्षितं विजातीयानां पृथक्त्वमित्यर्थः।

- *Vailakṣaṇya*: Despite the possibility of integration, they are unable to unite forever due to their specific characteristics. It is known as *Vailakṣaṇya Pṛthaktva*.

For example: The characteristics of *Mahiṣa* (buffalo) and *Varāha* (boar) are entirely different from each other. Thus they cannot unite together forever.

तथैकजातीयानामप्यविलक्षणानां माषाणां पृथक्त्वं भवतीत्याह- अनेकतेति।

एकजातीयेषु हि संयुक्तेषु न वैलक्षण्यं नाप्यसंयोगः, अथ चानेकता पृथक्त्वरूपा भवतीति भावः।

- *Anekatā*: Separation of even similar type of substances from each other due to its variety is known as *Anekata Pṛthaktva*.

For example: Separation of one variety of *Māṣa* from its other variety.

किंवा, पृथक्त्वं गुणान्तरमिच्छन् लोकव्यवहारार्थमसंयोगवैलक्षण्यानेकतारूपमेव यथोदाहृतं पृथक्त्वं दर्शयति।- (Or) *Pṛthaktva* is differentiated into 3 types viz. *Asaṃyoga*, *Vailakṣaṇya* and *Anekatā* and explained with examples for proper understanding.

Parimāṇa, Saṃskāra and Abhyāsa Lakṣaṇa

परिमाणं पुनर्मानं, संस्कारः करणं मतम्।
भावाभ्यसनमभ्यासः शीलनं सततक्रिया॥34॥

- *Parimāṇa* is the measure or measurement of the length, body parts, various liquids, solids etc.
- *Saṃskāra* is the method of transformation of natural properties of the substances through various processing techniques.
- *Abhyāsa* is the repetition of the same thing again and again. It is also known

as Śīlana (habituation) and *Satata-Kriyā* (constant practice).

Cakrapāṇ

मानं प्रस्थाढकादितुलादिमेयम्।– *Māna* is the measurement such as *Prastha, Āḍhaka, Tulā* etc.

करणं गुणान्तराधायकत्वं संस्करणमित्यर्थः; यद्वक्ष्यति– "संस्कारो हिगुणान्तराधानमुच्यते" (वि. अ. 1) इति।– *Saṃskāra* is the method of transformation of original properties by means of various processing techniques; as is quoted vide 1/22 of *Vimānasthāna*.

भावस्य षष्टिकादेर्व्यायामादेश्चाभ्यसनमभ्यासः। अभ्यसनमेवलोकप्रसिद्धाभ्यां पर्यायाभ्यां विवृणोति–शीलनं सततक्रियेति; यं लोकाः शीलनसततक्रियाभ्यामभिदधति सोऽभ्यासइति भावः।– Regular consumption of the same substance or performing the same action again and again is known as *Abhyāsa*. *Śīlana* and *Satata Kriyā* are the synonyms of *Abhyāsa*.

For example:

- Habitual intake of *Ṣaṣṭika* type of rice
- Doing physical exercises on regular basis

अयं च संयोगसंस्कारविशेषरूपोऽपि विशेषेण चिकित्सोपयुक्तत्वात् पृथगुच्यते।– Though *Abhyāsa* comes under *Saṃyoga* and *Saṃskāra*, even then it is being important in therapeutics and hence it is described separately.

Conclusion Regarding Guṇa [35]

इति स्वलक्षणैरुक्ता गुणाः सर्वे परादयः।
चिकित्सा यैरविदितैर्न यथावत् प्रवर्तते॥35॥

In this way, all the *Parādi Guṇās* are explained. Those doctors who are unaware of these qualities, they can not move forward for proper treatment and are not going to get fruitful results.

Cakrapāṇi:

न यथावत् प्रवर्तत इति वचनेन शब्दादिषु च गुर्वादिषु च परादीनामप्राधान्यं सूचयति।– *'Na Yathāvat Pravartate'* refers to that those who are not well versed about *Parādi Guṇās* are not going to be successful in their endeavors while treating a patient. It is also stated that these *Parādi Guṇās* are inferior to *Śabdādi Guṇa* as well as *Gurvādi Guṇa*.

Guṇa is Not Resided in Rasa [36]

गुणा गुणाश्रया नोक्तास्तस्माद्रसगुणान् भिषक्।
विद्याद्द्रव्यगुणान् कर्तुरभिप्रायाः पृथग्विधाः ॥36॥

Guṇa cannot exist in another *Guṇa*. Hence a physician should consider the *Guṇās* of *Rasa* as *Dravya Guṇa* i.e. the attributes of a substance which has that particular taste. The ideas underlying the instructions of the author vary according to the context.

Cakrapāṇi:

संप्रति रसानां परस्परसंयोगो गुण उक्तः, तथाऽग्रे च स्निग्धत्वादिर्गुणो वाच्यः, स च गुणरूपरसे न संभवतीति यथा रसानां गुणनिर्देशो बोद्धव्यस्तदाह– गुणा इत्यादि।– Now the attributes of the combination of *Rasās* have described. Further the attributes like *Snigdha* etc. will be going to be explained. Because these attributes cannot be found in *Rasa*. How the knowledge of the attributes of *Rasās* can be known is clearly explained by the author by starting the verse with the word '*Guṇa*'.

गुणा गुणाश्रया नोक्ता इति दीर्घञ्जीवितीये "समवायी तु निश्चेष्टः कारणं गुणः" (सू. अ. 1) इत्यनेन।– It is clearly mentioned in the 1st chapter of *Sūtrasthāna* entitled *Dīrghañjīvitīya Adhyāya* that *Guṇās* cannot exist in another *Guṇa*. *Guṇa* is that which exists with intimate relation with *Dravya* and is devoid of action.

रसगुणानिति रसे स्निग्धादीन् गुणान्निर्दिष्टान् तद्रसाधारद्रव्यगुणानेव विद्यात्।– By the words '*Rasa Guṇān*', it can be understood that whatever the attributes of *Rasa* like *Snigdha, Rūkṣa* etc. are mentioned should be considered as the attributes of the substance which possess those tastes.

ननु, यदि द्रव्यगुणा एव ते, तत् किमिति रसगुणत्वेनोच्यन्त इत्याह– कर्तुरित्यादि; कर्तुरिति तन्त्रकर्तुः। अभिप्राया इति तत्र तत्रोपचारेण तथा सामान्यशब्दादिप्रयोगेण तन्त्रकरणबुद्धयः; सामान्यशब्दोपचारादिप्रयोगश्च प्रकरणादिवशादेव स्फुटत्वात् तथा प्रयोजनवशाच्च क्रियते। तच्च प्रकरणादि "अतश्च प्रकृतं बुद्ध्वा' इत्यादौदर्शयिष्यामः।– Now the question arises that "If *Rasa* is considered as the *Guṇa* of *Dravya*; what is the necessity of mentioning *Snigdha, Rūkṣa* etc. as *Rasa Guṇa*?" The answer is given by the author as '*Karturabhiprāya*'. That means the purpose or intention of the author is to explain the subject in the text with the usage of common words. Thus the usage of common words should be understood according to the reference to the context.

इह च द्रव्यगुणानां रसेषु यदुपचरणं तस्यायमभिप्रायो– यत्– मधुरादिनिर्देशेनैव स्निग्धशीतादिगुणा अपि प्रायो मधुराद्यव्यभिचारिणो द्रव्ये निर्दिष्टा भवन्तीति न मधुरत्वं निर्दिश्य स्निग्धत्वादिप्रतिपादनं पुनः पृथक् क्रियत इति।– In the present context the description of *Guṇās* of the *Dravya* in the *Rasās* is given as *Snigdha, Śīta* etc. are the properties accompanied with *Madhura Rasa*; and through this intrinsic association of *Snigdha, Śīta* etc. along with *Madhura Rasa* gets associated with drugs. In order to show this intrinsic relationship of the attributes like *Snigdha, Śīta* with *Madhura Rasa*, yet to be more clear the author has described *Madhura* and other *Rasās* initially and mentioned *Snigdha* and other attributes separately.

Taking the Appropriate Meaning According to the Context [37]

अतश्च प्रकृतं बुद्ध्वा देशकालान्तराणि च।
तन्त्रकर्तुरभिप्रायानुपायांश्चार्थमादिशेत् ॥37॥

In the event of conflicting views of the text one should interpret the subject matter on the basis of context (*Prakṛta*), place (*Deśa*), time (*Kāla*), intention of the author (*Tantrakartru Abhiprāya*) and *Tantrayukti* (*Upāya*).

Cakrapāṇi:

अभिप्रायपृथक्त्वे सति यथा ग्रन्थो बोद्धव्यस्तदाह– अतश्चेत्यादि।– In case of difference of opinion how one has to interpret the subject matter has been explained in the present verse by starting with the word '*Ataśca*'.

तत्र प्रकृतं बुद्ध्वा, यथा– "क्षाराः क्षीरं फलं पुष्पम्" इत्यत्रोद्भिदगणस्य प्रकृतत्वात् क्षीरमिति स्नुह्यादिक्षीरमेव क्षीरशब्देन वदेत्।– '*Prakṛtaṃ Buddhvā*' means after knowing any subject or context, the exact meaning must be understood. For example: "क्षाराः क्षीरं फलंपुष्पम". In the present verse, as all are related to herbal drugs, and hence the term 'क्षीरं' should be understood as the milky latex of *Snuhi, Arka* etc. but not the milk of animals.

देशान्तरं बुद्ध्वेति यथा–शिरसि शोधनेऽभिधीयमाने "क्रिमिव्याधौ (सू. अ. 2)" इति, तच्छिरोगतक्रिमिव्याधावेव भवति।– '*Deśāntaraṃ Buddhvā*' means after knowing the variation of the place. For example: The term "क्रिमिव्याधौ" should be understood as *Śirogata Krimi* in the present context of *Śiraḥ Śodhana– Sūtrasthāna* 2/ 6.

कालान्तरे यथा– वमनकालेऽभिहितं "प्रतिग्रहांश्चोपहारयेत्" (सू. अ. 15) इति, तत्र प्रतिग्रहशब्देन पात्रमुच्यते, न तु ग्रहणं प्रतिग्रहः।– Example for *Kālāntara*: During the process of

Vamana Karma, the term '*Pratigraha*' should be understood as the spittoon but not the body.

तन्त्रकर्तुरभिप्रायानिति यथोक्तं रसेषु गुणारोपणे तद्बोद्धव्यम्।- Example for *Tantrakarta Abhiprāya* (authors intention): Description of the *Guṇās* of *Dravya* through the *Rasās* mentioned earlier vide verse no 36.

उपायानिति शास्त्रोपायान् तन्त्रयुक्तिरूपान्।- '*Upāya*' means *Tantrayukti*.

अर्थम् अभिधेयम्।- The person has to get exact meaning from the above mentioned aspects.

यद्यपि प्रकृतादयोऽपि तन्त्रकर्तुरभिप्राया एव, तथाऽपि यत्र प्रकृतत्वादि न स्फुटं प्रतीयते तत्र तन्त्रकर्तुरभिप्रायत्वेन बोद्धव्यम्।- If the subject matter may not be clearly understood by the above aspects, the author's exact version or purpose should be known.

Origin of Ṣaḍrasa [38]

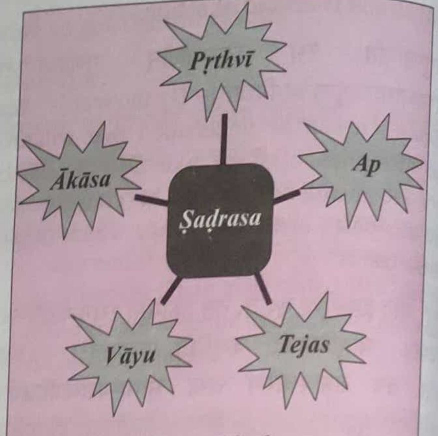
षड्विभक्तीः प्रवक्ष्यामि रसानामत उत्तरम्।
षट् पञ्चभूतप्रभवाः संख्याताश्च यथा रसाः॥३८॥

Now it is going to be explained about the six types of *Rasās* and also how these 6 tastes are originated from *Pañcamahābhūtās*.

Cakrapāṇi:

षड्विभक्तीरिति मधुरादिषड्विभागानित्यर्थः।- '*Ṣaḍ-Vibhakti*' means the division of six tastes such as *Madhura*, *Amla* etc.

षट् पञ्चभूतप्रभवा इति पञ्चभूतप्रभवाः सन्तो यथोक्तेन प्रकारेण 'सोमगुणातिरेकात्' इत्यादिना यथा षट् संख्याताः षट्संख्यापरिच्छिन्ना भवन्ति, तथा वक्ष्यामीति योजना।- *Madhura* etc. the six types of tastes will be originated from *Pañcamahābhūtās* as per their relative predominance, such as from the predominance of '*Soma-guṇa*' etc. This statement highlights the fact that *Rasās* are only six.



Origin of *Ṣaḍrasa*

Role of Water in Manifestation of Rasās [39]

सौम्याः खल्वापोऽन्तरिक्षप्रभवाः प्रकृतिशीता लघ्व्यश्चाव्यक्तरसाश्च, तास्त्वन्तरिक्षाद्भ्रश्यमाना भ्रष्टाश्च पञ्चमहाभूतगुणसमन्विता जङ्गमस्थावराणां भूतानां मूर्तीरभिप्रीणयन्ति, तासु मूर्तिषु षडभिमूर्च्छन्ति रसाः॥३९॥

Moon is the governing deity of water. The atmospheric water (*Āntarikṣa jala*) is cold, light and possessing unmanifested state of *Rasa* (*Avyakta Rasa*). The moment it starts falling from sky, it gets filled with the properties of *Pañcamahābhūta* and when falls on the ground it nourishes vegetation and animal kingdom. At this juncture the six tastes manifest themselves in these individuals.

Cakrapāṇi:

संप्रति रसानामादिकारणमेव तावदाह- सौम्या इत्यादि।- Now the author is going to be explained the primary cause for the origin of *Rasās* by starting the verse with the word '*Saumyāḥ*'.

Role of water in manifestation of *Rasa*

सौम्याः सोमदेवताकाः।- '*Saumyāḥ*' means that which possesses the attributes of deity of *Soma* (the moon).

भ्रश्यमाना इति वदता भूमिसंबन्धव्यतिरेकेणान्तरीक्षेरितैः पृथिव्यादिपरमाण्वादिभिः संबन्धो रसारम्भको भवतीति दर्श्यते।- The rain water while falling down from the sky before touching the earth, it comes in contact with the atoms of *Pṛthvī* and the other *Pañcamahābhūtās* and begins the manifestation of *Rasās*.

मूर्तीरिति व्यक्तीः।- '*Mūrti*' means the body of an individual.

अभिप्रीणयन्तीति तर्पयन्ति, किंवा जनयन्ति।- '*Abhiprīṇayanti*' means to satiate or to generate.

अभिमूर्च्छन्ति रसा इति व्यक्तिं यान्ति।- '*Abhimūrcchanti Rasa*' means expression of tastes.

अत्र चान्तरीक्षमुदकं रसकारणत्वे प्रधानत्वादुक्तं, तेन क्षितिस्थमपि स्थावरजङ्गमोत्पत्तौ रसकारणं भवत्येव।- Hence the main source of *Rasa* is atmospheric water (*Āntarikṣa jala*). In this way, atmospheric water not only nourishes but also creates flora and fauna.

Relationship of Rasa and Mahābhūta [40]

तेषां षण्णां रसानां सोमगुणातिरेकान्मधुरो रसः, पृथिव्यग्निभूयिष्ठत्वादम्लः, सलिलाग्निभूयिष्ठत्वाल्लवणः, वाय्वग्निभूयिष्ठत्वात् कटुकः, वाय्वाकाशातिरिक्तत्वात्तिक्तः, पवनपृथिवीव्यतिरेकात् कषाय इति। एवमेषां रसानां षट्त्वमुपपन्नं न्यूनातिरेकविशेषान्महाभूतानां भूतानामिव स्थावरजङ्गमानां नानावर्णाकृतिविशेषाः; षड्तुकत्वाच्च कालस्योपपन्नो महाभूतानां न्यूनातिरेकविशेषः॥४०॥

All these six tastes will be manifested by the predominance of one or other *Mahābhūtās* as mentioned under in the tabular form:

S. No.	Name of the Rasa	Prdominance of Mahābhūta
1.	*Madhura Rasa*	*Soma* i.e. *Jala*
2.	*Amla Rasa*	*Pṛthvī + Agni*
3.	*Lavaṇa Rasa*	*Jala + Agni*
4.	*Kaṭu Rasa*	*Vāyu + Agni*
5.	*Tikta Rasa*	*Vāyu + Ākāśa*
6.	*Kaṣāya Rasa*	*Vāyu + Pṛthvī*

Thus all the 6 *Rasās* manifests due to the predominance or minority of *Pañcamahābhūtās*, similar to the formation of various colors and shapes of plants and animals. This type of predominance or minority of *Pañcamahābhūtās* depends on the variations of six seasons.

Cakrapāṇi:

सोमगुणातिरेकादिति अतिरेकशब्देन सर्वेष्वेव रसेषु सर्वभूतसान्निध्यमस्ति, क्वचित्तु कस्यचिद्भूतगुणस्यातिरेकाद्रसविशेषो भवतीति दर्शयति;- '*Somaguṇātirekāt*' - Here the word *Atireka* means all the *Pañcamahābhūtās* exists in all the *Rasās*. Thus it can be understood as that the *Rasās* are formed due to the dominancy of any one of the *Mahābhūtās*.

एतच्च मधुरं प्रति अबुगुणातिरिक्तत्वं विशेषोत्पत्तौ कारणत्वेन ज्ञेयं; यच्चाधारकारणत्वमपां, तत् सर्वसाधारणम्।- Although *Ap Mahābhūta* is the common cause for the expression of all the tastes, yet due to the predominance of *Ap Mahābhūta*, the sweet taste (*Madhura Rasa*) is formed, because *Jala* is the base for *Madhura Rasa*.

एवं लवणेऽप्यपां कारणत्वं ज्ञेयम्। लवणस्तु सुश्रुतेपृथिव्यग्न्यतिरेकात् पङ्क्तिः, अस्मिंश्च विरोधे कार्यविरोधो नास्त्येव।- *Ap Mahābhūta* is also said to be predominant along with *Agni Mahābhūta* for the formation of *Lavaṇa Rasa*. While *Ācārya Suśruta* opined that *Lavaṇa Rasa* is formed due to the dominancy of *Pṛthvī* and *Agni Mahābhūtās*. Even though the idea of both the authors is different in formation of *Lavaṇa Rasa* but there is no difference in action.

ननु, उष्णशीताभ्यामग्निसलिलाभ्यां कृतस्य लवणस्याप्युष्णशीतत्वेन भवितव्यं, तल्लवणं कथमुष्णं भवति?- In fact *Lavaṇa Rasa* is formed by the dominancy of *Agni* and *Jala Mahābhūtās;* in such circumstances it should be having both *Uṣṇa* and *Śīta Guṇās*. But why it is having *Uṣṇa Guṇa* only?

नैवं, यतो भूतानामयं स्वभाव:- यत्- केनचित् प्रकारेण सन्निविष्टाः कश्चिद्गुणमारभन्ते, न सर्वम्।- The above doubt is clarified as mentioned under.

Whenever any of the two *Mahābhūtās* are combined together it manifests some of the *Guṇās* only but not the all because it is the nature of *Mahābhūtās*.

यथा- मकुष्ठकेऽद्भिर्मधुरो रस: क्रियते, न स्नेह:; तथा सैन्धवे वह्निनाऽपि नोष्णत्वमारभ्यते।- For example: In case of *Makuṣṭhaka, Jala Mahābhūta* manifests *Madhura Rasa* only but not *Snigdha Guṇa*. Similarly the attribute of *Uṣṇa* is not exhibited in case of *Saindhavalavaṇa* even though it is formed due to the dominancy of *Agni Mahābhūta*.

अयं च भूतानां सन्निवेशोऽदृष्टप्रभावकृत एव, स च सन्निवेशः कार्यदर्शनेनोन्नेयः। तेन यत्र कार्यं दृश्यते तत्र कल्प्यते, यथा- लवणे उष्णत्वादग्निर्विष्यन्दित्वाच्च जलमनुमीयते।- The combination of *Mahābhūtās* is invisible and unknown and can be assumed by its specific effect. For example: Due to *Uṣṇatā* (hotness) and *Viṣyandatā* (moisture) one can infer the presence of *Agni* and *Jala Mahābhūtās* respectively in *Lavaṇa Rasa*.

आगमवेदनीयश्चायमर्थो नात्रास्मद्विधानां कल्पना: प्रसरन्ति।- This kind of effect can only be understood by the scriptures, but not by the common man.

एतेन यदुच्यते- तोयवत् पृथिव्यादयोऽपि किमिति पृथग्रसान्तरं न कुर्वन्ति, तथा तोयवातादिसंयोगादिभ्य: किमिति रसान्तराणि नोत्पद्यन्त इति, तदपि भूतस्वभावापर्यनुयोगादेव प्रत्युक्तम्।- It also says that but for *Jala* the other *Mahābhūtās* such as *Pṛthvī* etc. and also *Jala* with *Vāyu* cannot manifest any *Rasa*.

इह च कारणत्वं भूतानां रसस्य मधुरत्वादिविशेष एव निमित्तकारणरूपमुच्यते, तेन नीरसानामपि हि दहनादीनां कारणत्वमुपपन्नमेव व्युत्पादितम्।- It clearly shows that there is some inherent ability in these *Mahābhūtās* to generate the taste of sweetness etc. by their respective combination and produce effect in various ways. These *Mahābhūtās* in spite of being efficient cause of manifestation of *Rasās*, some may not possess any *Rasa* in themselves such as *Dahana* (*Agni*). Despite being tasteless, it is able to produce *Amla, Lavaṇa* and *Kaṭu Rasās*.

रसभेदं दृष्टान्तेनसाधयन्नाह- एवमित्यादि।- In the present verse the author has tried to present the types of *Rasās* by starting with the word '*Evaṃ*'.

रसानां षट्त्वं महाभूतानां न्यूनातिरेकविशेषात् सोमगुणातिरेकपृथिव्यग्न्यतिरेकादे: षड्रुत्पादकारणादुपपन्नं,

षड्भ्य: कारणेभ्य: षट् कार्याणि भवन्तीति युक्तमेवेति भाव:।- The six types of tastes are formed due to the combination of less and more quantity of *Mahābhūtās*.

For example:

- Formation of *Madhura Rasa* due to dominance of *Soma Guṇa*.
- Formation of *Amla Rasa* due to dominance of *Pṛthvī* and *Agni Mahābhūta*.

Thus it should be understood that due to six types of causes for the manifestation of tastes, six types of *Rasās* are produces.

भूतानां यथा नानावर्णाकृतिविशेषा महाभूतानां न्यूनातिरेकविशेषात्, तथा रसानामपीति।- It is seen that the variation in different colors and shapes in human beings is due to the differentiation in the quantities of *Pañcamahābhūtās*. Similarly the combination of less and more quantity of *Mahābhūtās* results in formation of different tastes.

भूतानां यथोक्तानामतिरेकविशेषहेतुमाह- षड्तुकत्वादित्यादि।- The author has explained the rationality of variation in quantities of *Mahābhūtās* is because of the six seasons.

षड्तुकत्वेन कालो नानाहेमन्तादिरूपतया कश्चिद्भूतविशेषं क्वचिद्वर्धयति, स चात्मकार्यं रसं पुष्टं करोति, यथा- हेमन्तकालसोमगुणातिरेको भवति, शिशिरे वाय्वाकाशातिरेक:, एवं तस्याशितीयोक्तरसोत्पादक्रमेण वसन्तादावपि भूतोत्कर्षो ज्ञेय:; षड्तुकाच्चेति चकारेणाहोरात्रकृतोऽपिभूतोत्कर्षो ज्ञेय:,तथाऽदृष्टकृतश्च; तेन हेमन्तादावपि रसान्तरोत्पाद: क्वचिद्वस्तुन्युपपन्नो भवति।- As these six *Ṛtūs* are influences the tastes, any one of the tastes increases in that particular season and nourishes the body. *Jala Mahābhūta* is predominant during *Hemanta Ṛtu; Vāyu* and *Ākāśa Mahābhūtās* are predominant in *Śiśira Ṛtu*. In this way dominance of different *Mahābhūtās* in various seasons can be understood by the explanation given by the author in the chapter entitled '*Tasyāśitīya Adhyāya*'.

The usage of '*Ca kāra*' in the word '*Ṣaḍṛtukatvāt ca*', infers that the variation of *Mahābhūtās* is also seen not only in various seasons but also during day, night and other unseen states also. By this word '*Adṛṣṭa*', it can be understood that formation of unusual tastes in different seasons.

यद्यपि च, ऋतुभेदेऽपि भूतोत्कर्षविशेष एव कारणं, यदुक्तं- "तावेतावर्कवायू" (सू. अ. 6) इत्यादि, तथाऽपि बीजाङ्कुरकार्यकारणभाववत् संसारानादितयैव भूतविशेषत्वो: कार्यकारणभावो वाच्य:।।- On the other hand predominance of *Mahābhūtās* plays an important role in making the variations in seasons as told that *Arka* (sun) and *Vāyu* (air) are the factors responsible for the formation of seasons. (Sū. 6/5). There is an interdependence of seasons and the *Bhūtās* just as seed and sprouts.

Movement of Rasās According to the Dominance of Mahābhūtās [41]

तत्राग्निमारुतात्मका रसा: प्रायेणोर्ध्वभाज:, लाघवादुत्प्लवनत्वाच्च वायोरूर्ध्वज्वलनत्वाच्च वह्ने:; सलिलपृथिव्यात्मकास्तु प्रायेणाधोभाज:, पृथिव्या गुरुत्वान्निम्नगत्वाच्चोदकस्य; व्यामिश्रात्मका: पुनरुभयतोभाज:।।41।।

As *Vāyu* is lighter and it moves naturally upwards and the fire burns and the flames of fire directed upwards; and hence the *Rasās* formed with the predominance of *Vāyu* and *Agni Mahābhūtās* moves in the upward direction. Those *Rasās* formed by the predominace of *Pṛthvī* and *Jala Mahābhūtās* moves downwards as *Pṛthvī* is heavy and *Jala* naturally moves in the downward direction. By the combination of both the types of above mentioned *Bhūtās*, they move in both the directions.

Movement of *Rasās* according to dominance of *Mahābhūta*

Cakrapāṇi:

भूतविशेषकृतं रसानां धर्मान्तरमाह- तत्रेत्यादि।- By starting the verse with the word '*Tatra*', the author has tried to present the other features of the movement of *Rasās* based on the dominancy of *Pañcamahābhūta*.

प्रायेणेति न सर्वे।- '*Prāyeṇa*' means probably but not always.

रसा इति रसयुक्तानि द्रव्याणि।- '*Rasāḥ*' means the substances possessing the *Rasās*.

प्लवनत्वादितिगतिमत्त्वात्; यद्यपि गतिरधोऽपि स्यात्, तथाऽपि लघुत्वपरिगतगतिरिह वायोरूर्ध्वमेव गमनं करोति, यथा-शाल्मलीतुलानाम्।- '*Plavanatvāt*' means moveable or having movement. Though the movement is also having in the downward direction, there will be upward movement can be seen in the lighter substances due to the predominance of *Vāyu Mahābhūta* as the air moves in the upward direction. For example: The silk fibers of *Śālmalī*.

हेत्वन्तरमाह- ऊर्ध्वज्वलनत्वाच्चाग्नेरिति; अग्नेरप्यूर्ध्वगतित्वादित्यर्थः।- The other reason for the upward movement is that the flames of fire always moves in the upward direction, and that is the intention.

निम्नगत्वमधोगत्वमेव।- '*Nimnagati*' means downward movement and it is the natural characteristic feature of water.

Features (Guṇa) & Actions (Karma) of Individual Rasās [42]

तेषां षण्णां रसानामेकैकस्य यथाद्रव्यं गुणकर्माण्यनुव्याख्यास्यामः॥42॥

Now each one of the six *Rasās* are being explained through their characteristics (*Guṇa*) and actions (*Karma*) as follows:

Cakrapāṇi:

यथाद्रव्यमिति यद्यस्य रसस्य द्रव्यमाधारस्तदनतिक्रमेण। एतेन रसानां गुणकर्मणी रसाधारे द्रव्ये बोद्धव्ये इति दर्शयति।- '*Yathā-dravyaṃ*' means to understand without being mentioning the basic taste of the substance. It means the qualities and actions of *Rasās* should be understood as properties of those substances which never change.

Madhura Rasa Guṇa & Karma

तत्र, मधुरो रसः शरीरसात्म्याद्रसरुधिरमांसमेदोस्थिमज्जौजःशुक्राभिवर्धन आयुष्यः षडिन्द्रियप्रसादनो बलवर्णकरः पित्तविषमारुतघ्नस्तृष्णादाहप्रशमनस्त्वच्यः केश्यः कण्ठ्यो बल्यः प्रीणनो जीवनस्तर्पणो बृंहणः स्थैर्यकरः क्षीणक्षतसन्धानकरो घ्राणमुखकण्ठौष्ठजिह्वाप्रह्लादनो दाहमूर्च्छाप्रशमनः षट्पदपिपीलिकानामिष्टतमः स्निग्धः शीतो गुरुश्च।

Drugs possessing *Madhura Rasa* (sweet in taste) acts as mentioned under:

- Wholesome to the body (*Śarīra Sātmyāt*) and promotes or increases *Rasa* (plasma), *Rudhira* (blood), *Māṃsa* (muscular tissue), *Medas* (fatty tissue), *Asthi* (bony tissue), *Majjā* (bone marrow), *Śukra* (semen) and *Ojas*.
- Promotes lifespan (*Āyuṣya Abhivardhanaḥ*).
- Pleasing all the six sense organs (*Ṣaḍindriya prasādaka*).
- Relieves *Pitta* and *Vāta* and also acts as antitoxic (*Pitta-viṣa-mārutaghna*).
- Pacifies thirst and burning sensation (*Tṛṣṇā-Dāha-praśamana*).
- Beneficial for skin, hair, throat and acts as strength promoter (*Tvacya-Keśya-Kaṇṭhya-Balya*).
- Gratifying (*Prīṇana*), enlivening (*Jīvana*), satiating (*Tarpaṇa*), nourishing (*Bṛṃhaṇa*) and causes stability (*Sthairyakara*).
- Heal up emaciation and consumption (*Kṣīṇa-Kṣata-Sandhānakara*).
- Soothing to the nose, mouth, throat, lips and tongue (*Ghrāṇa-Mukha-Kaṇṭha-Auṣṭha-Jihvā Prahlādana*).
- Relieves fainting (*Mūrcchā Praśamana*).
- Very much liked by bees and ants (*Ṣaṭpada Pipīlikānām Iṣṭatama*).
- Unctuous (*Snigdha*), cold (*Śīta*) and heavy (*Guru*).

Cakrapāṇi:

तत्रेत्यादि। मधुर आदावुच्यते प्रशस्तायुष्यादिगुणतया प्रायः प्राणिप्रियतया च।- By starting the verse with the word '*Tatra*', the author has presented the *Guṇa* and *Karma* of *Madhura Rasa* initially because it promotes longevity (*Āyuṣya*) and is often liked by the individuals.

षडिन्द्रियाणि मनसा समम्।- '*Ṣaḍindriyāṇi*' means the *Manas* along the five sense organs.

जीवनः अभिघातादिमूर्च्छितस्य जीवनः।- '*Jīvana*' means revival of a person from the state of unconsciousness due to injury.

आयुष्यस्तु आयुःप्रकर्षकारित्वेन।- '*Āyuṣyastu*' means increasing the lifespan.

क्षीणस्य सन्धानकरो धातुपोषकत्वेन; किंवा क्षीणश्चासौक्षतश्चेति, तेन क्षीणक्षतस्य उरःक्षतं संदधाति।- '*Kṣīṇasya Sandhānakara*' means the act of uniting or healing the emaciated through the nourishing property of *Madhura Rasa* or healing the wound in case of *Uraḥ-kṣata*.

षट्पदाद्यभीष्टत्वगुणकथनं प्रमेहपूर्वरूपादिज्ञानोपयुक्तम्। यदुक्तं- "मूत्रेऽभिधावन्ति पिपीलिकाश्च" (चि. अ. 6) इति, तथा रिष्टे वक्ष्यति- "यस्मिन् गृध्नन्ति मक्षिकाः" (इ. अ. 5) इति, अनेन च मधुरत्वं ज्ञायते।- Bees and ants are being attracted due to the influence of *Madhura Rasa*. To diagnose *Prameha* it is mentioned in the premonitory stage of *Prameha* that the ants crawl towards the urine of a patient as it is sweet in taste (Ci. 6/14). Similarly to know the bad prognosis it is mentioned that the bees' crowd are run towards the patient hungrily as the body or sweat of the patient is sweet in

taste (Ca. In. 5/16). These details lay emphasis on the sweetness.

Complications Due to Excessive Intake of Madhura-rasa Dravya

स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानः स्थौल्यं मार्दवमालस्यमतिस्वप्नं गौरवमनन्नाभिलाष-मग्नेर्दौर्बल्यमास्यकण्ठयोर्मांसाभिवृद्धिं श्वास-कासप्रतिश्यायालसकशीतज्वरानाहास्यमाधु-र्यवमथुसंज्ञास्वरप्रणाशगलगण्डगण्डमालाश्ली-पदगलशोफबस्तिधमनीगलोपलेपाक्ष्यामया-भिष्यन्दानित्येवंप्रभृतीन् कफजान् विकारा-नुपजनयति (1)

Excessive intake of *Madhura Rasa Dravyās* leads to vitiation of *Kapha* and results in the following complications:

- Obesity (*Sthaulya*).
- Softness (*Mārdava*).
- Lazyness (*Ālasya*).
- Excessive sleep (*Atinidrā*).
- Heaviness (*Gaurava*).
- Lack of desire towards food (*Anannābhilāṣa*).
- Decreased digestive power (*Agni Daurbalya*).
- Abnormal muscular growth in face and throat (*Āsya-Kaṇṭhayoḥ-Māṃsābhivṛddhi*).
- *Śvāsa* (dyspnea), *Kāsa* (cough), *Pratiśyāya* (coryza), *Alasaka* (intestinal hypotony), *Śītajvara* (fever with rigors), *Ānāha* (hardness of bowels), *Āsya-mādhurya* (sweetness in the mouth), *Vamathu* (vomiting), *Sañjñānāsa* (loss of sensation), *Svarapraṇāśa* (aphonia), *Galagaṇḍa* (goiter), *Gaṇḍamālā* (scrofula), *Ślīpada* (filariasis), *Galaśopha* (pharangitis), *Vasti-Dhamanī-Galopalepa* (coating in the bladder, vessels and throat), *Akṣyāmaya* (eye diseases), *Abhiṣyanda* (conjunctivitis) etc.

Cakrapāṇi:

अक्ष्यामयेनैवाभिष्यन्दे लब्धे विशेषोपादानार्थं पुनर्वचनं; किंवा अभिष्यन्दो नासादिष्वपि ज्ञेयः।।- The condition of *Abhiṣyanda* (conjunctivitis) can be understood by the mentioning of the term '*Akṣyāmaya*' itself; but repeatation of the word *Abhiṣyanda* indicates similar affliction such as excessivie moisture or congestion of nose and the other organs.

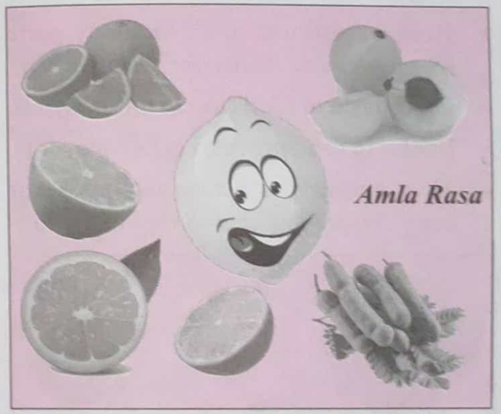
Amla Rasa Guṇa & Karma

अम्लो रसो भक्तं रोचयति, अग्निं दीपयति, देहं बृंहयति ऊर्जयति, मनो बोधयति, इन्द्रियाणि दृढीकरोति, बलं वर्धयति, वातमनुलोमयति, हृदयं तर्पयति, आस्यमास्रावयति, भुक्तमपकर्षयति क्लेदयति जरयति, प्रीणयति, लघुरुष्णः स्निग्धश्च।

Drugs possessing *Amla Rasa* (sour in taste) acts as mentioned under:

- Enhances the taste of food (*Bhaktaṃ Rocayati*).
- Increases the power of digestion (*Agniṃ Dīpayati*).
- Nourishes and gives energy to the body (*Dehaṃ Bṛṃhayati Ūrjayati*).
- Enlightens the mind (*Mano Bodhayati*).
- Strengthen the sense organs (*Indriyāṇi Dṛḍhīkaroti*).

- Promotes the strength (*Balaṃ Vardhayati*).
- Helps for the downward movement of *Vāta* (*Vātam Anulomayati*).
- Makes the heart happy (*Hṛdayaṃ Tarpayati*).
- Causes salivation (*Āsyam Āsrāvayati*).
- Helps in swallowing, moistioning and digestion of food (*Bhuktaṃ Apakarṣayati-Kledayati-Jarayati*).
- Gives satisfaction (*Prīṇayati*).
- Light, hot and unctuous (*Laghu-Uṣṇa-Snigdha*).



Cakrapāṇi:

हृदयं तर्पयतीति हृद्यो भवति।- '*Hṛdayaṃ Tarpayati*' means it satiates the heart. That means *Amla Rasa* makes it pleasant for the mind.

भुक्तमपकर्षयतीति सारयति; क्लेदयति तथा जरयति भुक्तमेव।- *Amla Rasa* pushes ingested food downwards, moistens and digests.

Complications Due to Excessive Intake of Amla-rasa Dravya

स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानो दन्तान् हर्षयति, तर्षयति, संमीलयत्यक्षिणी, संवेजयति लोमानि, कफं विलापयति, पित्त-मभिवर्धयति, रक्तं दूषयति, मांसं विदहति, कायं शिथिलीकरोति, क्षीणक्षतकृशदुर्बलानां श्वयथुमापादयति, अपि च क्षताभिहतदष्टदग्ध-धभग्नशूनप्रच्युतावमूत्रितपरिसर्पितमर्दितच्छि-न्नभिन्नविश्लिष्टोद्विद्धोत्पिष्टादीनि पाचयत्या-ग्नेयस्वभावात्, परिदहति कण्ठमुरो हृदयं च (2)

Excessive intake of *Amla Rasa Dravyās* results in the following complications:

- Produces morbid sensitiveness of the teeth (*Dantān Harṣayati*)
- Thirst (*Tarṣayati*)
- Closure of eyes (*Sammīlayati Akṣiṇī*)
- Horripilation (*Saṃvejayati Lomāni*)
- Liquefaction of *Kapha* (*Kaphaṃ Vilāpayati*)
- Increase of *Pitta* (*Pittam Abhivardhayati*)
- Vitiation of blood (*Raktaṃ Dūṣayati*)
- Decomposition of muscle (*Māṃsaṃ Vidahati*)
- Looseness of the body (*Kāyaṃ Śithilīkaroti*)
- Swelling in wasted, injured, emaciated and weak (*Kṣīṇa-Kṣata-Kṛśa-Durbalānāṃ Śvayathum Āpādayati*)
- Due to hot property induces suppuration (*Āgneya Svabhāvāt Pācayati*) in the conditions like *Kṣata* (ulcer), *Abhihata* (trauma), *Daṣṭa* (bites), *Dagdha* (burns), *Bhagna* (fracture), *Śūna* (swelling), *Pracyuta* (dislocation), *Avamūtrita* (body spots due to urination of poisonous animals),

Parisarpita (creeping the poisonous insects), *Mardita* (bruise), *Chinna* (excision), *Bhinna* (incision), *Viśliṣṭa* (separation), *Udviddha* (puncture) and *Utpiṣṭa* (crushing).

- Causes burning sensation in the throat (*Kaṇṭha*), chest (*Uras*) and cardiac region (*Hṛdaya*).

Cakrapāṇi:

अवमूत्रितं मूत्रविषैर्जन्तुभिः, परिसर्पितं च स्पर्शविशेषैः कारण्डादिभिः।।– '*Avamūtrita*' means contact of the body parts with the urination of poisonous animals. '*Parisarpita*' means creaping the poisonous insects on the body such as *Kāraṇḍa* etc.

Lavaṇa Rasa Guṇa & Karma

लवणोरसः पाचनः क्लेदनो दीपनश्च्यावनश्छेदनो भेदनस्तीक्ष्णः सरो विकास्यधःस्रंस्यवकाशकरो वातहरः स्तम्भबन्धसङ्घातविधमनः सर्वरसप्रत्यनीकभूतः, आस्यमास्रावयति, कफं विष्यन्दयति, मार्गान् विशोधयति, सर्वशरीरावयवान् मृदूकरोति, रोचयत्याहारम्, आहारयोगी, नात्यर्थं गुरुः स्निग्ध उष्णश्च।

Drugs possessing *Lavaṇa Rasa* (saline in taste) acts as mentioned under:

- It is carminative (*Pācana*).
- Produces stickiness (*Kledana*).
- Acts as digestive (*Dīpana*).
- Causes secretion (*Cyāvana*).
- Excision (*Chedana*).
- Incision (*Bhedana*).
- Sharp (*Tīkṣṇa*), mobile (*Sara*) and *Vikāsī* .
- Causes downward movement (*Adhaḥ Sraṃsī*).
- Creates space (*Avakāśakara*).
- Pacifies *Vāta* (*Vātahara*).
- Removes stiffness, obstruction and accumulation (*Stambha-Bandha-Saṅghāta Vidhmana*).
- Over power all the tastes (*Sarvarasa pratyanīkabhūtaḥ*).
- Causes salivation (*Āsyam Āsrāvayati*)
- Liquefies *Kapha* (*Kaphaṃ Viṣyandayati*).
- Clears the channels (*Mārgān Viśodhayati*).
- Bestows softness in all the body parts (*Sarva-Śarīra-Avayavān Mṛdūkaroti*).
- Gives taste to food (*Rocayati Āhāram*).
- Useful in food processing (*Āhārayogī*).
- They neither too heavy, unctuous nor hot (*Nātyartha Guru- Snigdha-Uṣṇa*).

Lavaṇa Rasa

Cakrapāṇi:

विकासी क्लेदच्छेदनः।– '*Vikāsī*' means that which removes the wetness or moisture.

अधःस्रंसी विष्यन्दनशीलः।– '*Adhaḥsraṃsī*' means that which makes to ooze.

सर्वरसप्रत्यनीकभूत इति यत्र मात्रातिरिक्तो लवणो भवति तत्र नान्यो रस उपलक्ष्यते।– '*Sarvarasa pratyanīkabhūtaḥ*' means wherever excessive salt is used in any food substance, the saline taste suppresses all other flavors and displays it only in the form of salty.

आहारयोगीति आहारे सदा युज्यते।– '*Āhārayogī*' means that which is used always with food substances.

Complications Due to Excessive Intake of Lavaṇa-rasa Dravya

स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानः पित्तं कोपयति, रक्तं वर्धयति, तर्षयति, मूर्च्छयति तापयति, दारयति, कुष्णाति मांसानि, प्रगालयति कुष्ठानि, विषं वर्धयति, शोफान् स्फोटयति, दन्तांश्च्यावयति, पुंस्त्वमुपहन्ति, इन्द्रियाण्युपरुणद्धि, वलिपलितखालित्यमापादयति, अपि च लोहितपित्ताम्लपित्तविसर्पवातरक्तविचर्चिकेन्द्रलुप्तप्रभृतीन्विकारानुपजनयति(3)

Excessive intake of *Lavaṇa Rasa Dravyās* results in the following complications:

- Vitiates *Pitta* (*Pittam Kopayati*).
- Aggravates blood (*Raktaṃ Vardhayati*).
- Causes thirst (*Tarṣayati*).
- Causes fainting (*Mūrcchayati*).
- Induce hotness (*Tāpayati*).
- Causes erosion (*Dārayati*).
- Depletion of muscle tissue (*Kuṣṇāti Māṃsāni*).
- Cause to fall off body parts afflicted with *Kuṣṭha* (*Pragālayati Kuṣṭhāni*).
- Aggravates the effects of poisonous substances (*Viṣam Vardhayati*).
- Bursting of inflammed parts (*Śophān Sphoṭayati*).
- Cause to move the teeth (*Dantān Cyāvayati*).
- Causes impoency (*Puṃstvam Upahanti*).
- Obstructs the fuctions of sense organs (*Indriyāṇi Uparuṇaddhi*).
- Produces premature wrinkling, graying of hair and baldness (*Valī-Palita-Khālityam Āpādayati*).
- Produces *Lohitapitta* (hemorragic disorders), *Amlapitta* (hyper acidity), *Visarpa* (erysipelas), *Vātarakta* (gout), *Vicarcikā* (eczema), *Indralupta* (alopecia) etc.

Cakrapāṇi:

मोहयति वैचित्यं कुरुते।– '*Mohayati*' means that which causes mental confusion.

मूर्च्छयतीति संज्ञानाशं करोति।।– '*Mūrcchayati*' means that which causes loss of consciousness.

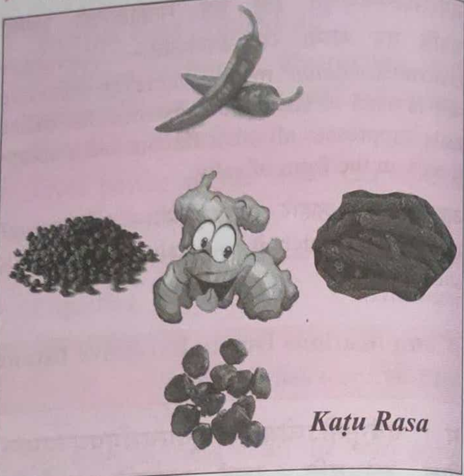
Kaṭu Rasa Guṇa & Karma

कटुको रसो वक्त्रं शोधयति, अग्निं दीपयति, भुक्तं शोषयति, घ्राणमास्रावयति, चक्षुर्विरेचयति, स्फुटीकरोतीन्द्रियाणि, अलसकश्वयथूपचयोदर्दाभिष्यन्दस्नेहस्वेदक्लेदमलानुपहन्ति, रोचयत्यशनं, कण्डूर्विनाशयति व्रणानवसादयति, क्रिमीन् हिनस्ति, मांसं विलिखति, शोणितसङ्घातं भिनत्ति, बन्धांश्छिनत्ति, मार्गान् विवृणोति, श्लेष्माणं शमयति, लघुरुष्णो रूक्षश्च।

Drugs possessing *Kaṭu Rasa* (pungent in

taste) acts as mentioned under:

- Keeps the mouth clean (*Vaktraṃ Śodhayati*).
- Promotes the power of digestion (*Agniṃ Dīpayati*).
- Helps in absorption of food (*Bhuktaṃ Śoṣayati*).
- Causes secretion from nose (*Ghrāṇam Āsrāvayati*).
- Induces lacrimation (*Cakṣur virecayati*).
- Facilitate the proper functioning of sense organs (*Sphuṭīkarotī Indriyāṇi*).
- Cures the diseases like *Alasaka* (intestinal hypotony), *Śvayathu* (oedema), *Upacaya* (obesity), *Udarda* (urticaria), *Abhiṣyanda* (conjunctivitis).
- Removes *Sneha* (unctuousness), *Sveda* (sweating), *Kleda* (moisture) and *Mala* (waste products).
- Gives taste to the food (*Rocayati Aśanaṃ*).
- Cures itching sensation (*Kaṇḍūḥ Vināśayati*).
- Retards the growth of ulcers (*Vraṇān Avasādayati*).
- Kills the germs (*Krimīn Hinasti*).
- Scrapes the muscle tissue (*Māṃsaṃ Vilikhati*).
- Breaks the blood clots (*Śoṇita-Saṅghātaṃ Bhinatti*).
- Removes the obstructions (*Bandhāṃ cinatti*).
- Clears the channels (*Mārgān vivṛṇoti*).
- Alleviates *Kapha* (*Śleṣmāṇaṃ Śamayati*).
- Possesses *Laghu-Uṣṇa-Rūkṣa Guṇa*.


Kaṭu Rasa

Complications Due to Excessive Intake of Kaṭu-rasa Dravya

स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानो विपाकप्रभावात् पुंस्त्वमुपहन्ति, रसवीर्यप्रभावान्मोहयन्ति, ग्लापयति, सादयति, कर्शयति, मूर्च्छयति, नमयति, तमयति, भ्रमयति, कण्ठं परिदहति, शरीरतापमुपजनयति, बलं क्षिणोति, तृष्णां जनयति; अपि च वाय्वग्निगुणबाहुल्याद्भ्रमदवथुकम्पतोदभेदैश्चरणभुजपार्श्वपृष्ठ प्रभृतिषु मारुतजान् विकारानुपजनयति (4);

Excessive intake of *Kaṭu Rasa Dravyās* results in the following complications:

- Due to the influence of *Vipāka* it causes impotence (*Vipāka Prabhāvat Puṃstvam Upahanti*).
- Due to the influence of *Rasa* and *Vīrya* it causes unconsciousness (*Rasa-Vīrya Prabhāvāt Mohayanti*).
- It causes exhaustion (*Glāpayati*).
- It causes weariness (*Sādayati*).
- Causes emaciation (*Karśayati*).
- Causes fainting (*Mūrcchayati*).
- Causes to bend the body (*Namayati*).
- Causes choking (*Tamayati*).
- Causes giddiness (*Bhramayati*).
- Produces burning sensation in the throat (*Kaṇṭhaṃ Paridahati*).
- Produces temparature in the body (*Śarīra-tāpam Upajanayati*).
- Reduces the body strength (*Balaṃ Kṣiṇoti*).
- Produces thirst (*Tṛṣṇāṃ Janayati*).
- Due to dominance of *Vāyu* and *Agni* it produces *Bhrama* (giddiness); *Davathu* (burning sensation); *Kampa* (tremors); *Toda* (pricking pain) and *Bheda* (stabbing pain) in the legs (*Caraṇa*), hands (*Bhuja*), flanks (*Pārśva*) and back (*Pṛṣṭha*); and other *Vāta* disorders.

Cakrapāṇi:

विपाकस्य प्रभावो विपाकप्रभावः, विपाकश्च कटूनां कटुरेव; रसस्य वीर्यस्य च प्रभावो रसवीर्यप्रभावः; अयं च वक्ष्यमाणे सर्वत्र हेतुः।– The effect of *Vipāka* is known as '*Vipāka Prabhāva*'. The *Vipāka* of *Kaṭu Rasa* is always having *Kaṭu Vipāka* only. The effect of *Rasa* and *Vīrya* is known as '*Rasa-Vīrya Prabhāva*', which is always present in *Rasās*.

चरणादीनां साक्षाद्ग्रहणं तत्रैव प्रायो वातविकारभावात्।– By the mention of *Caraṇa*, *Bhuja*, *Pārśva*, *Pṛṣṭha* etc. (43/4) it should be understood as common sites of manifestation of *Vāta* disorders.

अत्र च विपाकप्रभावादिकथनमुदाहरणार्थं, तेन मधुरादिषु विपाकादिकार्यमुन्नेयम्।– Here the effect of *Vipāka* etc. are given for the sake of example. The effects of *Madhura Vipāka* and the others should be inferred.

Tikta Rasa Guṇa & Karma

तिक्तो रसः स्वयमरोचिष्णुररोचकघ्नो विषघ्नः क्रिमिघ्नो मूर्च्छादाहकण्डूकुष्ठ तृष्णाप्रशमनस्त्वङ्मांसयोः स्थिरीकरणो ज्वरघ्नो दीपनः पाचनः स्तन्यशोधनो लेखनः क्लेदमेदोवसामज्जलसीकापूयस्वेदमूत्रपुरीष-पित्तश्लेष्मोपशोषणो रूक्षः शीतो लघुश्च।

Drugs possessing *Tikta Rasa* (bitter in taste) acts as mentioned under:

- Although it is not tasty itself, but it promotes deliciousness (*Svayam Arociṣṇu api Arocaghna*).
- Anti-toxic (*Viṣaghna*).
- Germicidal (*Krimighna*).
- Cures *Mūrcchā* (fainting), *Dāha* (burning sensation), *Kaṇḍū* (itching sensation), *Kuṣṭha* (skin diseases) and *Tṛṣṇā* (thirst).
- Promotes firmness of skin and muscles (*Tvak Māṃsayoḥ Sthirīkaraṇo*).
- Relieves fever (*Jvaraghna*).
- Digestive (*Dīpana*).
- Carminative (*Pācana*).
- Purifies breast milk (*Stanya śodhana*)
- *Lekhana*.
- Causes dry and depletion of moisture (*Kleda*), fat (*Medas*), muscle fat (*Vasā*), bone marrow (*Majjā*), lymph (*Lasīkā*), pus (*Pūya*), sweat (*Sveda*), urine (*Mūtra*), stool (*Purīṣa*), *Pitta* and *Śleṣma*.

- Possesses the attributes like *Rūkṣa* (dry), *Śīta* (cold) and *Laghu* (light).

Tikta Rasa

Complications Due to Excessive Intake of Tikta-rasa Dravya

स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमानो रौक्ष्यात्खरविषदस्वभावाच्च रसरुधिरमांसमेदोस्थिमज्जशुक्राण्युच्छोषयति, स्रोतसां खरत्वमुपपादयति, बलमादत्ते, कर्शयति, ग्लपयति, मोहयति, भ्रमयति, वदनमुपशोषयति, अपरांश्च वातविकारानुपजनयति (5);

Excessive intake of *Tikta Rasa Dravyās* results in the following complications:

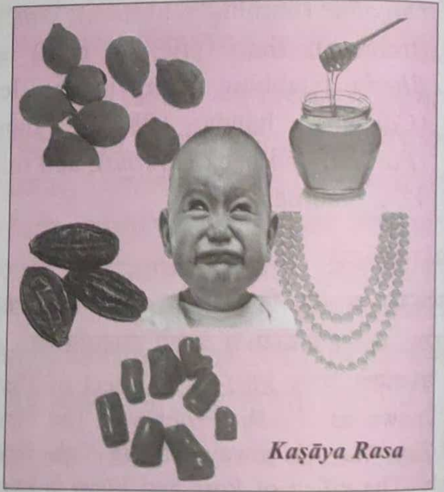
- Due to dryness (*Raukṣya*), roughness (*Khara*) and non-sliminess (*Viśada*) it reduces *Rasa* (lymph), *Rudhira* (blood), *Māṃsa* (muscle tissue), *Medas* (fat), *Asthi* (bone), *Majjā* (bone marrow) and *Śukra* (semen).
- Produces roughness in the channels (*Srotasāṃ Kharatvam Upapādayati*).
- Takes away the strength (*Balaṃ Ādatte*).
- Causes emaciation (*Karśayati*).
- Weariness (*Glāpayati*).
- Causes confusion (*Mohayati*).
- Causes giddiness (*Bhramayati*).
- Produces dryness in the mouth (*Vadanam Upaśoṣayati*).
- Manifests other types of *Vāta* disorders (*Vāta Vikāran Upajanayati*).

Cakrapāṇi:

ग्लपयति हर्षक्षयं करोति।– '*Glāpayati*' means that which cause for the removal of happiness or which leads to exhaustion

Kaṣāya Rasa Guṇa & Karma

कषायो रसः संशमनः संग्राही सन्धानकरः पीडनो रोपणः शोषणः स्तम्भनः श्लेष्मरक्तपित्तप्रशमनः शरीरक्लेदस्योपयोक्ता रूक्षः शीतोऽलघुश्च।



Kaṣāya Rasa

Drugs possessing *Kaṣāya Rasa* (astringent in taste) acts as mentioned under:

- *Paliative* (*Saṃśamana*), constipative (*Saṅgrāhī*) and promotes union (*Sandhānakara*).
- Produces pressure on the affected part (*Pīḍano*).

- Causes healing (*Ropaṇa*); absorbing or drying (*Śoṣana*) and arresting (*Stambhana*).
- Alleviates *Śleṣma*, *Rakta* and *Pitta*.
- Absorbs the body fluid (*Śarīra Kledasya Upayoktā*).
- Possesses the attributes like *Rūkṣa* (dry), *Śīta* (cold) and *Alaghu* (heavy).

Complications Due to Excessive Intake of Kaṣāya-rasa Dravya

स एवंगुणोऽप्येक एवात्यर्थमुपयुज्यमान आस्यं शोषयति, हृदयं पीडयति, उदरमाध्मापयति, वाचं निगृह्णाति, स्रोतांस्यवबध्नाति, श्यावत्वमापादयति, पुंस्त्वमुपहन्ति, विष्टभ्य जरां गच्छति, वातमूत्रपुरीषरेतांस्यवगृह्णाति, कर्शयति, ग्लपयति, तर्षयति, स्तम्भयति, खरविशदरूक्षत्वात् पक्षवधग्रहापतानकार्दितप्रभृतींश्च वातविकारानुपजनयति॥43॥

Excessive intake of *Kaṣāya Rasa Dravyās* results in the following complications:

- Causes dryness of mouth (*Āsyam Śoṣayati*).
- Feeling of compression over cardiac region (*Hṛdayaṃ Pīḍayati*).
- Causes abdominal distension (*Udaram Ādhmāpayati*).
- Causes obstruction in speech (*Vācaṃ Nigṛhṇāti*).
- Obstructs the channels (*Srotāṃsi Avabadhnāti*).
- Causes blackish discoloration (*Śyāvatvam Āpādayati*).
- Decreases the virility (*Puṃstvam Upahanti*).
- Delays digestion (*Viṣṭabhya Jarāṃ Gacchati*).
- Obstructs the flow of *Vāta*, *Mūtra*, *Purīṣa* and *Retas* (semen).
- Causes emaciation (*Karśayati*).
- It causes exhaustion (*Glāpayati*).
- Induces thirst (*Tarṣayati*).
- Produces stiffness (*Stambhayati*).
- Due to *Khara* (roughness), *Viśada* (non-sliminess) and *Rūkṣatva* (dryness) it causes *Pakṣavadha* (hemiplegia), *Graha* (spasm), *Apatānaka* (convulsions), *Ardita* (facial paralysis) and other *Vāta* disorders.

Cakrapāṇi:

पीडनो व्रणपीडनः।– '*Pīḍana*' means which produces pressure on the wound.

शरीरक्लेदस्योपयोक्तेति आचूषकः।– '*Śarīra Kledasya Upayokta*' means that which causes to absorb the moisture in the body.

'शीतोऽलघुश्च' इत्यकारप्रश्लेषादलघुः।– In the word '*Śīto Alaghuśca*', the term *Alaghu* should be understood as *Guru* because of the usage of '*Akāra*' before *Laghu*.

अवगृह्णातीति बद्धानि करोति ।– '*Avagṛhṇāti*' means that which causes the flow to stop or control.

Conclusion Regarding Guṇa and Karma of Rasās:

इत्येवमेते षड्रसाः पृथक्त्वेनैकत्वेन वा मात्रशः सम्यगुपयुज्यमाना उपकाराय भवन्त्यध्यात्मलोकस्य, अपकारकराः पुनरतोऽन्यथा भवन्त्युपयुज्यमानाः; तान् विद्वानुपकारार्थमेव मात्रशः

...म्युपयोजयेदिति॥४४॥

Thus these are the six tastes when used separately or jointly in an appropriate quantity are beneficial to the human beings; and consumption of improper quantity leads to harmful effects. Therefore an intelligent person should use them in the right quantity to get beneficial results.

Cakrapāṇi:

पृथक्त्वेनेति एकैकशो मात्रश:।- '*Pṛthaktvena*' means to use the six tastes separately with an appropriate quantity.

एकत्वेनेति एकीकृत्य समुदायमात्रश इत्यर्थ:।- '*Ekatvena*' means the use of all the tastes jointly with an appropriate quantity.

मात्रश इति मात्रया।- '*Mātraśa*' means usage of appropriate quantity.

तच्चैकीकरणंद्वित्र्यादिभि: सर्वैर्ज्ञेयम्।- The mixture of *Rasās* should be known by the combination of two or three *Rasās*.

अध्यात्मलोकस्येतिसर्वप्राणिजनस्य।- '*Adhyātmaloka*' means the world of all living beings.

अन्यथेति अमात्रया।- '*Anyathā*' means improper quantity.

Determination of Vīrya According to Rasa

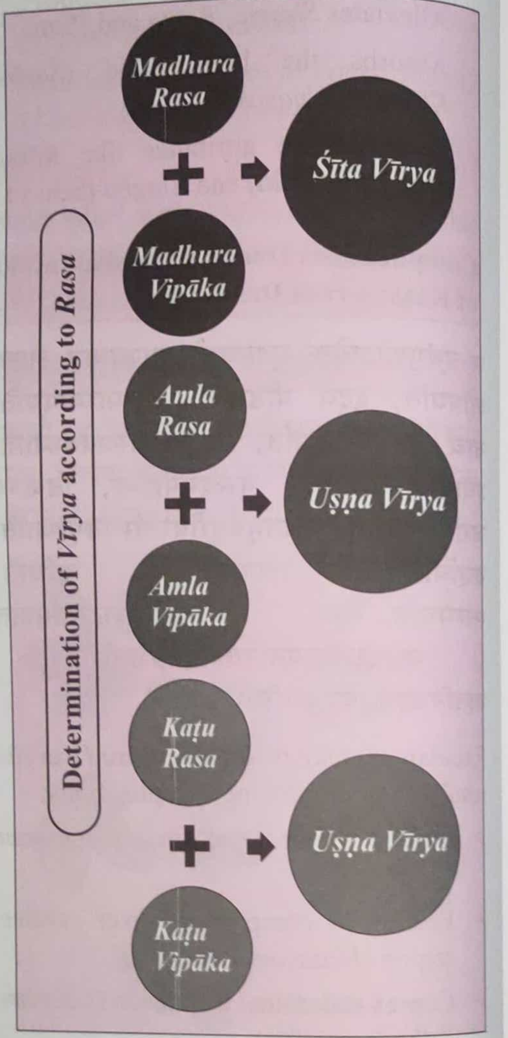
भवन्ति चात्र-

शीतं वीर्येण यद्द्रव्यं मधुरं रसपाकयो:।

तयोरम्लं यदुष्णं च यद्द्रव्यं कटुकं तयो:॥४५॥

Thus it is said:

- The drugs which possess *Madhura Rasa* and *Madhura Vipāka* are of having *Śīta Vīrya*.
- In the same way the drugs possessing *Amla Rasa* and *Vipāka* as well as *Kaṭu Rasa* and *Kaṭu Vipāka* will be of *Uṣṇa Vīrya*.



Cakrapāṇi:

संप्रति रसद्वारेणैव द्रव्याणां वीर्यमाह- शीतमित्यादि।- Now the author has presented the details regarding the determination of *Vīrya* of a substance based on its taste by starting the verse with the word '*Śītam*'.

यद्द्रव्यं रसे पाके च मधुरं तच्छीतं वीर्येण ज्ञेयं; तथा तयोरिति रसपाकयोर्यदम्लं द्रव्यं तदुष्णं वीर्येण; तथा यच्च द्रव्यं तयोरिति रसपाकयो: कटुकमुक्तं तच्चोष्णं वीर्येण,'भवति' इति शेष:। किंवा 'यच्चोष्णं कटुकं तयो:' इति पाठ:।- The drug which possess *Madhura Rasa* and *Madhura Vipāka* should be known as that the drug belongs to *Śīta Vīrya*. Similarly the drug possessing *Amla Rasa* and *Amla Vipāka* belongs to *Uṣṇa Vīrya*. Likewise *Kaṭu Rasa* and *Kaṭu Vipāka* drugs also should be known as *Uṣṇa Vīrya Dravyās*. Or based on the other version 'यच्चोष्णं कटुकं तयो:', it can be known that *Kaṭu Rasa* and *Vipāka* drugs are having *Uṣṇa Vīrya*.

तत्र यद्रसतो मधुरं तद्वीर्यत: शीतमिति वक्तव्ये यद्रसपाकयोरिति करोति, तन्मधुररसोचितपाकस्यैव मधुरद्रव्यस्य शीतवीर्यताप्राप्त्यर्थम्; एवमम्लकटुकयोरपि वाच्यम्।- Here the drug and diet which contains *Madhura Rasa* is having *Śīta Vīrya* and it is going to be converted into *Madhura Vipāka*, because the usual transformation of *Madhura Rasa* is *Madhura Vipāka* only. Thus *Madhura Rasa Dravyās* normally fall under the group of *Śīta Vīrya*. The same principle also can be applicable to the drugs and diets of *Amla Rasa* and *Kaṭu Rasa*.

More Details about Rasa [47]

तेषां रसोपदेशेन निर्देश्यो गुणसंग्रह:।

वीर्यतोऽविपरीतानां पाकतश्चोपदेक्ष्यते॥४६॥

यथा पयो यथा सर्पिर्यथा वा चव्यचित्रकौ।

एवमादीनि चान्यानि निर्दिशेद्रसतो भिषक्॥४७॥

- Here the properties of the substances whose *Vīrya* and *Vipāka* are in accordance with *Rasa* are explained.
- For example both milk and ghee contain *Madhura Rasa* and *Madhura Vipāka* and therefore they should be having *Śīta Vīrya*. Similarly both *Cavya* and *Citraka* possess *Kaṭu Rasa* and *Kaṭu Vipāka* and thus they belong to *Uṣṇa Vīrya*.
- Thus the physician can understand the properties of other similar substances on the basis of same analogy.

Cakrapāṇi:

तेषामिति मधुरपाकादीनां,- *Teṣām*' means among the *Vipākās* such as *Madhura*, *Amla* and *Kaṭu* etc.;

रसोपदेशेनेति रसमात्रकथनेनैव, यतो विपाकोऽपि रसत एव प्रायो ज्ञायते; यद्वक्ष्यति-'कटुतिक्तकषायाणां विपाक: प्रायश: कटु:' इत्यादि।- Just by saying the taste of any substance, the *Vipāka* of that drug can be identified, because the *Vipāka* is recognized by the knowledge of *Rasa*. It has already been reported that the drugs possessing *Kaṭu*, *Tikta* and *Kaṣāya Rasās* are probably having *Kaṭu Vipāka*.

एतच्च न सर्वत्रेत्याह- वीर्यत इत्यादि।- The above rule is not applicable in all the times and the same opinion is explained in the present verse by starting with the word '*Vīrya to*'.

वीर्यतोऽविपरीतानां रसद्वारा वीर्यज्ञानं, न तु रसविरुद्धवीर्याणां महापञ्चमूलादीनां; न केवलं रसेन किंतर्हि पाकतश्च य उपदेक्ष्यते गुणसंग्रह: 'शुक्रहा बद्धविण्मूत्रो विपाको वातल: कटु:' इत्यादिना, स च वीर्यतोऽविरुद्धानां विज्ञेय:; यदि तत्र वीर्यं विरोधि भवति तदा विपाकोऽपि यथोक्तगुणकारी न स्यात्।- Whenever the *Vīrya* and *Vipāka* are in conformity with *Rasa*, the knowledge of *Vīrya* of any one of the substances can be known directly on the basis of its *Rasa* only. But this theory doesn't apply in cases of such of the drugs and diets where *Vīrya* is not in conformity with *Rasa*. For example: *Bṛhat Pañcamūla* (Among them some of the drugs are having *Madhura*, *Tikta* and *Kaṣāya Rasa* but it belong to the category of *Uṣṇa Vīrya Dravya*). Thus only on the basis

of *Rasa* one cannot ascertain the *Vipāka* of any one of the drugs. Do at times even the *Vipāka* give the knowledge of the attributes as is said that "*Kaṭu Vipāka* aggravates *Vāta*; causes constipation and oliguria; and reduces semen". This is only can be known when the *Vīrya* is not contrary with *Rasa*. If the *Vīrya* is contrary with *Rasa*, the knowledge of attributes cannot be understood on the basis of *Vipāka*.

किंवा, पाकतश्चाविपरीतानां रसोपदेशेन गुणसंग्रहः शीतोष्णलक्षणोनिर्देश्यः, यस्यास्तुपिप्पल्याः कटुकायाअपि विपरीतमधुरपाकित्वं, न तत्र कटुरसत्वेनोष्णत्वमित्यर्थः।– If *Vīrya* is not compatible with *Vipāka*, then the substance will not show appropriate action; as in *Pippalī* which has *Kaṭu Rasa* but *Madhura Vipāka*; The *Uṣṇa Guṇa* is not correspond to *Kaṭu Rasa* because the *Vipāka* is *Madhura*.

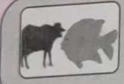
अस्मिंश्च पक्षे 'उपदेक्ष्यते' इति 'यथा पयः' इत्यादिना संबध्यते। तान्येवाविपरीतवीर्यविपाकान्याह– यथा पय इत्यादि। पयःप्रभृतीनि हि द्रव्यगुणकथनेऽविरुद्धवीर्यविपाकान्युपदेष्टव्यानि।।– '*Asmiṃśca Pakṣe*' means the theory of compatibility of *Vīrya* with *Vipāka*. For example: *Paya* (milk). It possesses *Madhura Rasa*, *Madhura Vipāka* and *Śīta Vīrya*. Thus the properties of milk can be assessed, just with the knowledge of *Rasa*.

Viruddha Vīrya Dravya - Examples [48-49]

मधुरं किंचिदुष्णं स्यात् कषायं तिक्तमेव च।
यथा महत्पञ्चमूलं यथाऽब्जानूपमामिषम्॥48॥
लवणं सैन्धवं नोष्णमम्लमामलकं तथा।
अर्कागुरुगुडूचीनां तिक्तानामुष्णमुच्यते॥49॥

Here are some examples of *Vīrya* in contrary to *Rasa*:

- Meat of aquatic and marshy animals: Even though they possess *Madhura Rasa* they are having *Uṣṇa Vīrya*.
- Similarly *Bṛhat Pañcamūla*, even though they possess *Kaṣāya* and *Tikta Rasa* they exhibit *Uṣṇa Vīrya* instead of *Śīta Vīrya*.
- In the same way *Saindhavalavaṇa* and *Āmalakī* exhibits *Śīta Vīrya* instead of *Uṣṇa Vīrya* even though they possess *Lavaṇa* and *Amla Rasās* respectively.
- Likewise *Arka*, *Aguru* and *Guḍūcī* possess *Tikta Rasa* but they exhibit *Uṣṇa Vīrya* instead of *Śīta Vīrya*.



Ānūpa, Udaka Māṃsa
- ***Madhura Rasa***
- ***Uṣṇa Vīrya***

Bṛhat Pañcamūla
- ***Kaṣāya Tikta Rasa***
- ***Uṣṇa Virya***

Saindhvalavaṇa & Āmalakī
- ***Lavaṇa Rasa & Amla Rasa Respectively***
- ***Śīta Vīrya***

Arka, Aguru & Guḍūcī
* ***Tikta Rasa***
* ***UṣṇaVīrya***

Viruddha Vīrya Dravya

Cakrapāṇi:

संप्रति यत्र विरुद्धवीर्यत्वेन रसेनोष्णत्वादि न निर्देश्यं तदाह– मधुरमित्यादि।– Now the author has submitted that it is unable to identify the *Vīrya* based on *Rasa* in case of *Viruddha Vīrya* by starting the verse with the word '*Madhuraṃ*'.

किंचित् कषायं चोष्णं तिक्तं चोष्णमिति योजना, कषायतिक्तलवणानामुदाहरणमसूत्रितानामपि प्रकरणात् कृतम्।– Some of the drugs having *Madhura Rasa* belongs to *Uṣṇa Vīrya*; some *Kaṣāya Rasa* and *Tikta Rasa Dravyās* also belongs to the group of *Uṣṇa Vīrya*. Even though the examples of drugs containing *Kaṣāya*, *Tikta* and *Lavaṇa* are not given here, they will be mentioned at the respective places.

महत्पञ्चमूलं बिल्वादिपञ्चमूलमिह। एतच्च तिक्तस्य कषायस्य चोष्णतायामुदाहरणम्,– *Mahatpañcamūla* means *Bilvādi Pañcamūla* and it is the example of *Uṣṇa Vīrya Dravya* which contains *Tikta*, *Kaṣāya Rasās*.

अब्जानूपामिषं तु मधुरस्योष्णवीर्यत्वे।– Though the meat of aquatic and marshy animals contains *Madhura Rasa* they comes under the category of *Uṣṇa Vīrya Dravyās*.

Some more Details about Rasa [50-52]

किंचिदम्लं हि संग्राहि किंचिदम्लं भिनत्ति च।
यथा कपित्थं संग्राहि भेदि चामलकं तथा॥50॥
पिप्पली नागरं वृष्यं कटु चावृष्यमुच्यते।
कषायः स्तम्भनः शीतः सोऽभयायामतोऽन्यथा ॥51॥
तस्माद्रसोपदेशेन न सर्वं द्रव्यमादिशेत्।
दृष्टं तुल्यरसेऽप्येवं द्रव्ये द्रव्ये गुणान्तरम्॥52॥

- Some drugs having *Amla Rasa* acts as constipating such as *Kapittha*; and the others like *Āmalakī* acts as laxative.
- Even though *Kaṭu Rasa* is said to be non-aphrodisiac (*Avṛṣya*), nevertheless *Pippalī* and *Nāgara* both of *Kaṭu Rasa* drugs acts as aphrodisiac (*Vṛṣya*) due to their *Madhura Vipāka*.
- In general *Kaṣāya Rasa* drugs should be of *Śīta Vīrya* and arrests or stops the flow (*Stambhana*) but *Harītakī* is an exception and it possess *Uṣṇa Vīrya* and acts as laxative.
- Thus it is not possible to understand the properties of all the drugs only on the basis of their tastes, because individual drugs with similar tastes are different in relation to their properties.

Cakrapāṇi:

वीर्यप्रसङ्गादन्यमप्यम्लादीनां विरुद्धगुणमाह– किंचिदित्यादि।– The author has introduced the verse with the word '*Kiṃcit*' and presented the *Viruddha Vīrya* of *Amla* and other flavored substances.

अभयायामतोऽन्यथेति अभयायां कषायो रसो भेदनश्चोष्णश्चेत्यर्थः।– '*Abhayāyām ato anyathā*' – Although *Abhayā*(*Harītakī*) has *Kaṣāya Rasa* it acts as cathartic (*Bhedi*) rather than arresting the flow of fluids from the body (*Stambhaka*) due to its *Uṣṇa Vīrya*.

Relative Superiority of Tastes Based on Certain Qualities [53-56]

रौक्ष्यात् कषायो रूक्षाणामुत्तमो मध्यमः कटुः।
तिक्तोऽवरस्तथोष्णानामुष्णत्वाल्लवणः परः॥53॥
मध्योऽम्लः कटुकश्चान्त्यः स्निग्धानां मधुरः परः।
मध्योऽम्लोलवणश्चान्त्योरसःस्नेहान्निरुच्यते॥54॥
मध्योत्कृष्टावराः शैत्यात् कषायस्वादुतिक्तकाः ।
स्वादुर्गुरुत्वादधिकः कषायाल्लवणोऽवरः॥55॥
अम्लात् कटुस्ततस्तिक्तो लघुत्वादुत्तमोत्तमः ।
केचिल्लघूनामवरमिच्छन्ति लवणं रसम्॥56॥
गौरवे लाघवे चैव सोऽवरस्तूभयोरपि।

Rasās are categorized into 3 types viz. *Uttama* (superior / high), *Madhyama* (moderate) and *Avara* (inferior / low) in relation to the prominent six attributes.

S. No.	Name of the Attribute	Uttama (superior / high)	Madhyama (moderate)	Avara
1.	*Rūkṣa*	*Kaṣāya*	*Kaṭu*	*Tikta*
2.	*Snigdha*	*Madhura*	*Amla*	*Lavaṇa*

3.	Uṣṇa	Lavaṇa	Amla	Kaṭu
4.	Śīta	Madhura	Kaṣāya	Tikta
5.	Guru	Madhura	Kaṣāya	Lavaṇa
6.	Laghu	Tikta	Kaṭu	Amla

- Some scholars opined that *Laghu Guṇa* is low in *Lavaṇa Rasa*. Thus the drugs possessing *Lavaṇa Rasa* are inferior in both *Guru* and *Laghu Guṇa*.

Cakrapāṇi:

रौक्ष्यादित्यादि।– The author has started the verse with the word '*Raukṣyāt*' and presented the relative superiority of the tastes based on certain qualities.

रौक्ष्येण कषाय उत्तम इति रूक्षतमः, तिक्तो रूक्षः, कटुस्तु मध्यो रूक्षतरः; एवमन्यत्रापि।– In view of *Rūkṣa Guṇa*, *Kaṣāya Rasa* displays it at the maximum level i.e. *Rūkṣa Tama*; while *Tikta Rasa* has the lowest level i.e. *Rūkṣa* and *Kaṭu Rasa* is considered to be *Rūkṣa* Tara i.e. a medium level. In the similar fashion the maximum, medium and the lowest levels of various attributes in different tastes should be understood.

कटुकश्चान्त्य इति अवर इत्यर्थः।– '*Kaṭukaścāntya*' means that *Uṣṇa Guṇa* has the lowest level in *Kaṭu Rasa*.

एवं लवणश्चान्त्य इति अवर इत्यर्थः। लवणोऽवर इति गुरुत्वेनेत्यर्थः।– '*Lavaṇaścāntya*' means in view of *Guru Guṇa*, *Lavaṇa Rasa* displays it at the minimum level.

अम्लात् कटुरित्यादौ अम्लात् कटुर्लघुः, ततः कटुकादुत्तमात्तिक्तो लघुत्वेनोत्तमोत्तमः; उत्तमात् कटुकादत्तम उत्तमोत्तमः।– '*Amlāt Kaṭu*' means *Kaṭu* is more *Laghu* in comparison with *Amla Rasa*. Similarly *Tikta Rasa* is much more *Laghu* than *Kaṭu*. Thus in view of *Laghu Guṇa* it can be said that *Amla Rasa* is *Laghu*; *Kaṭu Rasa* is *Laghu-tara* and *Tikta Rasa* is *Laghu-tama*.

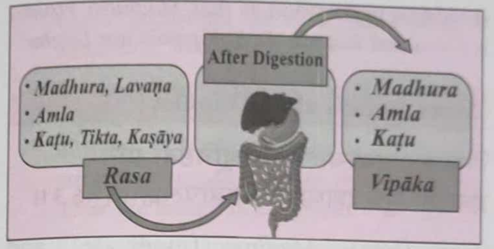
एकीयमतमाह- केचिदित्यादि। एकीयमतं वचनभङ्ग्या स्वीकुर्वन्नाह- गौरव इत्यादि। एतेन, गौरवे लाघवे चावरत्वं लवणस्य स्वीकुर्वन् गौरवेऽवर इत्यनेनाम्लकटुतिक्तेभ्यो गुरुत्वं स्वीकरोति लवणस्य, लाघवे चावर इत्यनेनाम्लादपि लघुनोऽल्पं लाघवं लवणस्य स्वीकरोति। न च वाच्यम्- अम्ले पृथिवी कारणं लवणे तु तोयं, ततः पृथिव्यपेक्षया तोयजन्यस्य लवणस्यैव लाघवमुचितमिति; यतो न भूतनिवेशेन गौरवलाघवे शक्येतेऽवधारयितुं, तथाहि तोयातिरेककृतो मधुरः पृथिव्यतिरेककृतात् कषायाद्गुरुर्भवति।– By the mentioning of the term '*Kecit*', the author has presented the opinion of other scholars and which can be accepted. It should not be argued that the drugs having *Amla Rasa* should be heavier due to the dominance of *Pṛthvī Mahābhūta* when compared with *Lavaṇa Rasa* as they are formed by the dominance of *Jala Mahābhūta*. The heaviness or lightness cannot be determined on the basis of the predominance of the *Mahābhūtās* concerned. Even the *Madhura Rasa*, which is composed of *Jala Mahābhūta*, is heavier than *Kaṣāya Rasa* which is composed due to the dominance of *Pṛthvī Mahābhūta*.

Enunciation of Vipāka [57-58]

परं चातो विपाकानां लक्षणं संप्रवक्ष्यते॥57॥
कटुतिक्तकषायाणां विपाकः प्रायशः कटुः।
अम्लोऽम्लं पच्यते स्वादुर्मधुरं लवणस्तथा॥58॥

Generally the relationship with *Rasa* and *Vipāka* is as follows.

- *Kaṭu*, *Tikta* and *Kaṣāya Rasa Dravyās* are going to be transformed into *Kaṭu Vipāka* in general.
- *Amla Rasa Dravyās* will be converted into *Amla Vipāka*.
- In the same way *Madhura* and *Lavaṇa Rasa Dravyās* are going to be transformed into *Madhura Vipāka* in general.



Cakrapāṇi:

संप्रति विपाकस्यापि रसरूपत्वाल्लक्षणमाह- परमित्यादि।– As *Vipāka* is also having the features of *Rasa*, the author has presented the characteristics of *Vipāka* in the present verse by starting with the word '*Paraṃ*'.

प्रायोग्रहणात् पिप्पलीकुलत्थादीनां रसाननुगुणपाकितां दर्शयति। कटुकादिशब्देन च तदाधारं द्रव्यमुच्यते, यतो न रसाः पच्यन्ते किंतु द्रव्यमेव।– On the basis of the word '*Prāyaḥ*', it should be understood that the *Vipāka* of the drugs like *Pippalī*, *Kulattha* etc. are not in accordance with their *Rasās*. With the word '*Kaṭu*' etc. it should be taken as its supporting substance because the digestion of substances is done not on the basis of *Rasās*.

लवणस्तथेति लवणोऽपि मधुरविपाकः प्राय इत्यर्थः।– '*Lavaṇastathā*' means that *Lavaṇa Rasa Dravyās* are probably transformed into *Madhura Vipāka*.

विपाकलक्षणं तु- जङ्गराग्नियोगादाहारस्य निष्ठाकाले यो गुण उत्पद्यते स विपाकः;वचनं हि- "जाङ्गरेणाग्निना योगाद्यदुदेति रसान्तरम्। आहारपरिणामान्ते स विपाकः प्रकीर्तितः;" (वा. सू. अ. ९)।– After the ingestion, the food gets digested by the digestive fire (*Jāṭharāgni*) and the properties that emerge thereafter are known as *Vipāka*. It is also quoted by *Vāgbhaṭa* in the *Sūtrasthāna* of his work vide 1/20 that the altered *Rasa* emerging at the end of digestion of ingested food after contact with *Jāṭharāgni* is known as *Vipāka*.

Snigdha & Rūkṣa Rasās [59-60]

मधुरो लवणाम्लौ च स्निग्धभावात्त्रयो रसाः।
वातमूत्रपुरीषाणां प्रायो मोक्षे सुखा मताः॥59॥
कटुतिक्तकषायास्तु रूक्षभावात्त्रयो रसाः।
दुःखाय मोक्षे दृश्यन्ते वातविण्मूत्ररेतसाम्॥60॥

- Due to unctuousness (*Snigdha Bhava*) of the drugs possessing *Madhura*, *Lavaṇa* and *Amla Rasa* can be easily eliminates *Vāta*, *Mūtra* and *Purīṣa*.
- Since there is un-unctuousness (*Rūkṣa Bhava*) in the drugs containing *Kaṭu*, *Tikta* and *Kaṣāya Rasa* and therefore, it is difficult to eliminate *Vāta*, *Mūtra*, *Purīṣa* and *Retas* (semen).

Cakrapāṇi:

संप्रति वक्ष्यमाणविपाकलक्षणे मधुराम्लपाकयोर्वातमूत्रपुरीषानवरोधकत्वे तथा कटोर्विपाकस्य वातमूत्रपुरीषविबन्धकत्वे हेतुमाह- मधुर इत्यादि।– By starting the present verse with the word '*Madhura*' the author has tried to present the rationality of the action of the substances that those possessing *Madhura* and *Amla Vipāka* as elimination of *Mūtra* and *Purīṣa*; and the action of *Kaṭu Vipāka* as creation of obstacles in elimination of *Mūtra* and *Purīṣa*.

अत्र मधुराम्ललवणा निष्ठापाकं गता अपि सन्तःस्नेहगुणयोगाद्वातमूत्रपुरीषाणां विसर्गं सुखेन कुर्वन्तीति वाक्यार्थः। तेन मधुराम्लपाकयोरेतत्

समानं लवणम्। एवं कटुतिक्तकषायेष्वपि विपर्ययेऽपि [illegible]र्थः।।– The tastes such as *Madhura*, *Amla* and *Lavaṇa* even after their transformation into their respective *Vipāka*, they do not give up their *Sneha Guṇa* (unctuous property) and hence they cause for comfortable elimination of faeces, urine etc. Therefore both *Madhura* and *Amla Vipāka Dravyās* possess this kind of similar actions. On the basis of same analogy, the action of the drugs having *Kaṭu*, *Tikta* and *Kaṣāya Rasās* also can be understood. That means the substances possessing *Kaṭu*, *Tikta* and *Kaṣāya Rasās* will be transformed into *Kaṭu Vipāka*, even after that they do not give up their *Rūkṣa Guṇa* (un-unctuousness) and hence they create obstacles in the elimination of faeces, urine etc.

Actions of Different Types of Vipāka [61-62]

शुक्रहा बद्धविण्मूत्रो विपाको वातलः कटुः।
मधुरः सृष्टविण्मूत्रो विपाकः कफशुक्रलः॥61॥
पित्तकृत् सृष्टविण्मूत्रः पाकोऽम्लः शुक्रनाशनः।
तेषां गुरुः स्यान्मधुरः कटुकाम्लावतोऽन्यथा॥62॥

- *Kaṭu Vipāka* aggravates *Vāta*, reduces *Śukra Dhātu* and obstructs *Viṭ* (stools) and *Mūtra* (urine).
- *Madhura Vipāka* aggravates *Kapha*, increases *Śukra Dhātu* and easily eliminates *Viṭ* (stools) and *Mūtra* (urine).
- *Amla Vipāka* aggravates *Pitta*, reduces *Śukra Dhātu* and easily eliminates *Viṭ* (stools) and *Mūtra* (urine).
- Among them *Madhura Vipāka* is *Guru* (heavy) and the rest of the two viz. *Kaṭu* and *Amla Vipāka* are *Laghu* (light).

Cakrapāṇi:

संप्रति विपाकलक्षणं हेतुव्युत्पादितं शुक्रहत्वादिविशेषयुक्तं वक्तुमाह- शुक्रहेत्यादि।– By starting the present verse with the word '*Śukrahā*' the author has discussed the action of *Kaṭu Vipāka* which reduces semen.

अतोऽन्यथेति लघुः।।– The term '*Ato Anyathā*' should be understood as that *Madhura Vipāka* is *Guru* and *Kaṭu* & *Amla Vipākās* are *Laghu*.

More Details about Vipāka [63]

विपाकलक्षणस्याल्पमध्यभूयिष्ठतां प्रति।
द्रव्याणां गुणवैशेष्यात्तत्र तत्रोपलक्षयेत्॥63॥

Alpa (less), *Madhya* (moderate) and *Bhūyiṣṭha* (excess) states of *Vipāka* can be assessed by the characteristics of a substance (*Dravya*).

Cakrapāṇi:

संप्रति यथोक्तविपाकलक्षणानां द्रव्यभेदे क्वचिदल्पत्वं क्वचिन्मध्यत्वं क्वचिच्चोत्कृष्टत्वं यथा भवति तदाह- विपाकेत्यादि।– Now the author is going to present the characteristics of *Vipāka* and the different states of *Vipāka* such as *Alpa* (less), *Madhya* (moderate) and *Utkṛṣṭa* (excess) according to the substance by starting the verse with the word '*Vipāka*'.

विपाकलक्षणस्याल्पमध्यभूयिष्ठतामुपलक्षयेत्, प्रति प्रति द्रव्याणां गुणवैशेष्याद्धेतोरित्यर्थः।– The category of *Vipāka* such as *Alpa* (less), *Madhya* (moderate) and *Bhūyiṣṭha* (excess) depends upon the properties of a substance.

एतेन, द्रव्येषु यद्गुणवैशेष्यं मधुरत्वमधुरतरत्वमधुरतमत्वादि, ततो हेतोर्विपाकानामल्पत्वादयो विशेषा भवन्तीत्युक्तं भवति।– In this way the peculiar qualities of a substance such as *Madhura*, *Madhura-tara* and *Madhura-tama* corresponds to *Alpa* (less), *Madhya* (moderate) and *Bhūyiṣṭha* (excess) states of *Vipāka*.

अत्र केचिद्ब्रुवते- प्रतिरसं पाको भवति, यथा मधुरादीनां षण्णां षण्मधुरादयः पाका इति; केचिद्ब्रुवते- बलवतां रसानामबलवन्तो रसा वशतां यान्ति, ततश्चानवस्थितः पाकः। तत्रैतद्द्वितयमपि पाके व्यवस्थाऽकरणमनादृत्य सुश्रुतेन द्विविधः पाको मधुरः कटुश्चाङ्गीकृतः।–

- Some scholars say that *Vipāka* is of six types according to each *Rasa* such as *Madhura*, *Amla* etc.
- Some other scholars opined that the *Vipāka* is based on each one of *Rasās*; the number of *Vipāka* cannot be fixed as the stronger *Rasa* suppresses the weaker one. Thus the nature is uncertain.
- Since these two opinions are creating confusion, *Suśruta* has denied them and has stated only two types of *Vipāka* i.e. *Madhura Vipāka* and *Kaṭu Vipāka*.

द्वैविध्यं च पञ्चभूतात्मके द्रव्ये गुरुभूतपृथिवीतोयातिरेकान्मधुरः पाको भवति, शेषलघुभूतातिरेकात्तु कटुकः पाको भवति;– Among all the substances which are predominantly having *Pṛthvī* and *Ap Mahābhūta* are going to be transformed into *Madhura Vipāka* and those substances predominantly having the dominancy of remaining *Mahābhūtās* such as *Tejas*, *Vāyu* and *Ākāśa* will be transformed into *Kaṭu Vipāka*.

यदुक्तं- "द्रव्येषु पच्यमानेषु येष्वम्बुपृथिवीगुणाः।
निर्वर्तन्तेऽधिकास्तत्र पाको मधुर उच्यते॥
तेजोऽनिलाकाशगुणाः पच्यमानेषु येषु तु।
निर्वर्तन्तेऽधिकास्तत्र पाकः कटुक उच्यते" (सु. सू. अ. 40) इति।– It is clearly quoted by *Suśruta* vide reference (Su. Sū. 40/11-12) that the substances having the dominance of the properties of *Pṛthvī* and *Ambu* are being digested and converted into *Madhura Vipāka*. On the other hand the substances having the dominance of the properties of *Tejas*, *Vāyu* and *Ākāśa* are being digested and converted into *Kaṭu Vipāka*.

प्रतिरसपाके तथाऽनवस्थितपाके च द्रव्यं रसगुणेनैव तुल्यं पाकावस्थायामपि भवति, तेन न कश्चिद्विशेषो विपाकेन तत्र बोध्यत इति सुश्रुतेन तत्पक्षद्वयमुपेक्षितमिति साधुकृतम्। तृतीयाम्लपाकनिरासस्तु दोषमावहति, यतो व्रीहिकुलत्थादीनामम्लपाकतया पित्तकर्तृत्वमुपलभ्यते;

- *Suśruta* has rightly denied the above cited two views i.e. Six types of *Vipāka* according to each *Rasa* and the uncertainty of *Vipāka* due to suppression of weaker one by the strong *Rasa*; because in both cases the drug or diet caries the properties of *Rasa* even in the stage of *Vipāka*.
- However the opinion of non-acceptance of *Amla Rasa* by *Suśruta* is incorrect, because *Vrīhi* and *Kulatthā* acts as *Pitta* aggravating substances only because of *Amla Vipāka*.

अथ मन्यसे- व्रीह्यादेरुष्णवीर्यत्वेन तत्र पित्तकर्तृत्वं; तन्न, मधुरस्य व्रीहेस्तन्मते मधुरविपाकस्योष्णवीर्यतायामपि सत्यां न पित्तकर्तृत्वमुपपद्यते, रसविपाकाभ्यामेकस्य वीर्यस्य बाधनीयत्वात्।

- If someone can argue that aggravation of *Pitta* may be due the *Uṣṇa Vīrya* of *Vrīhi*; but it is not acceptable because *Vrīhi* has *Madhura Rasa*, *Madhura Vipāka* and *Uṣṇa Vīrya*; and the *Vīrya* could be subdued by the combined effect *Rasa* and *Vipāka*.

किंच, अम्लपाकत्वाद्व्रीह्यादेः पित्तमम्लगुणमुत्पद्यते, यदि तु तदुष्णवीर्यताकृतं स्यात्तदा कटुगुणभूयिष्ठं पित्तं स्यात्; दृश्यते च व्रीहिभक्षणादम्लोद्गारादिनाऽम्लगुणभूयिष्ठतैवेति।

- Due to *Amla Vipāka* of *Vrīhi* the *Pitta* aggravates, and *Pitta* has more of *Amla Guṇa*. If *Uṣṇa Vīrya* had been caused for the aggravation of *Pitta*, then the *Pitta* should have more of *Kaṭu Guṇa*; but which is not seen in practice. Because by the consumption of *Vrīhi*, the person gets

sour eructation and it clearly suggests the increase of more *Amla Guṇa* of *Pitta*.

किंच, पृथिवीसोमगुणातिरेकान्मधुरः पाको भवति, वाय्वग्न्याकाशातिरेकाच्च कटुर्भवतीति पक्षे यदा व्यामिश्रगुणातिरेकता भवति तदा सोमाग्न्यात्मकस्याम्लस्योत्पादः कथं प्रतिक्षेपणीयः।

- Other than this it is also cited that due to the dominance of *Pṛthvī* and *Soma Guṇa* it is going to transform into *Madhura Vipāka* and due to the dominance of *Vāyu*, *Agni* and *Ākāśa* it is going to transform into *Kaṭu Vipāka*.
- In such circumstances what is the objection in accepting the existence of *Amla Vipāka* which might have been formed due to the predominance of combination of both the groups of *Mahābhūtās*?

अथवा, तन्त्रकारयोः किमनयोरनेन वचनमात्रविरोधेन कर्तव्यं; यतो यदम्लपाकं चरको ब्रूते, तत् सुश्रुतेन वीर्योष्णमिति कृत्वा समाधीयते; तेन न कश्चिद्द्रव्यगुणे विरोधः।

- In fact there is no difference of opinion among *Caraka* and *Suśruta*. *Ācārya Caraka* has stated that *Vrīhi Dhānya* aggravates *Pitta* due to its *Amla Vipāka;* whereas *Suśruta* says that the aggravation of *Pitta* is happened due to its *Uṣṇa Vīrya*. Thus everyone gets the answer with the explanation of both the scholars by the end result of the action of drug.

यत्तु सुश्रुतेऽम्लपाकनिरासार्थं दूषणमुच्यते "पित्तं हि विदग्धमम्लतामुपैति" (सु. सू. अ. 40) इत्यादिना, तदनभ्युपगमादेव निरस्तम्।

- *Ācārya Suśruta* has said in the context of rejecting *Amla Vipāka* that "*Pitta* becomes *Amla* when it is not having proper digestion" (Su. Sū. 40/10). But this is not acceptable.

ननु, लवणस्य मधुरपाकित्वे पित्तरक्तादिकर्तृत्वमनुपपन्नं, तथा तिक्तकषाययोः कटुपाकित्वे पित्तहन्तृत्वमनुपपन्नं?

- It may be argued that when *Lavaṇa Rasa* is having *Madhura Vipāka* and how can be explained the action of aggravation of *Pitta* and *Rakta*?
- Similarly how could be the drugs of *Tikta*, *Kaṣāya Rasa* and *Kaṭu Vipāka* pacifies *Pitta*?

नैवं, सत्यपि लवणस्य मधुरपाकित्वे तत्र लवणरस उष्णं च वीर्यं यदस्ति तेन तत् पित्तरक्तादिकारकं, विपाकस्तु तत्र पित्तरक्तहरणलक्षणे कार्ये बाधितः सन् 'सृष्टविण्मूत्र' इत्यादिना लक्षणेन लक्ष्यत एव। एतेन यदुच्यते- लवणे मधुरो विपाकश्चेद्रसवीर्याभ्यां बाधितः सन् स्वकार्यकरो न भवति तत् किं तेनोपदिष्टेनेति, तन्निरस्तं भवति। यतोऽस्त्येव सृष्टविण्मूत्रतादिना तत्र लवणे मधुरविपाकित्वं लक्षणीयम्।

- Even though *Lavaṇa Rasa* is having *Madhura Vipāka*, it aggravates *Pitta* and *Rakta* due to its *Uṣṇa Vīrya*. Thus the *Vipāka* is subdued by *Vīrya*. The effect of *Vipāka* of *Lavaṇa Rasa* is seen as laxative and diuretic action.
- That's why the *Madhura Vipāka* of *Lavaṇa* is subdued by its *Rasa* and *Vīrya* thus becomes inactive in exerting its effect, it shows its effect as laxative and diuretic.

अनया दिशा तिक्तकषाययोरपि पूर्वपक्षपरिहारः।- In the similar fashion the effects of the *Tikta*, *Kaṣāya Rasās* also can be understood.

अन्ये त्वेतद्दोषभयाल्लवणोऽप्यम्लं पच्यत इति व्याख्यानयन्ति, लवणस्तथेत्यत्र तथाशब्देन विप्रकृष्टस्याम्लमित्यस्य कर्षणादिति।- Fearing this error, others have argued that *Pāka* of *Lavaṇa* is also *Amla* with the help of the word '*Tathā*', and that it is connected with '*Amlam*', i.e. to accept *Lavaṇā's Amla Pāka*.

तत्र, "कट्वादीनां कटुर्विपाकोऽम्लोऽम्लस्य शेषयोर्मधुरः"- इति जतूकर्णवचनात्।- But it should not be happened like so. In this context *Jatūkarṇa* has clearly mentioned that the substances having *Kaṭu*, *Tikta* and *Kaṣāya Rasās* are going to be transformed into *Kaṭu Vipāka; Amla Dravyās* into *Amla Vipāka* and *Madhura* & *Lavaṇa Rasa Dravyās* into *Madhura Vipāka*.

नच वाच्यं, कस्मात्त्रय एव विपाका भवन्ति न पुनस्तिक्तादयोऽपीति; यतो भूतस्वभाव एवैषः, येन मधुरादयस्त्रय एव भवन्ति, भूतस्वभावाश्चापर्यनुयोज्याः।- Nobody should be questioned why there are only 3 types of *Vipāka* and not more than that like *Tikta*, *Kaṣāya* etc. These 3 types of *Vipāka* are due to specific nature of *Bhūtās* and hence it is unquestionable.

ननु, यश्च रसविपरीतः पाको यथा- लवणस्य मधुरः, तिक्तकषाययोश्च कटुः, स उच्यतां; यस्तु समानगुणो मधुरस्य मधुरोऽम्लस्याम्लः कटुकस्य वा कटुकः, तत्कथने किं प्रयोजनं? यतो रसगुणैरेव तत्र विपाकगुणोऽपि ज्ञास्यते।

- Now the doubt arises that how dissimilar *Pākā* of *Rasa* such as *Madhura Vipāka* of *Lavaṇa Rasa*' *Kaṭu Vipāka* of *Tikta* & *Kaṣāya Rasās* are accepted?
- If *Madhura Vipāka* of *Madhura Rasa; Amla Vipāka* of *Amla Rasa* and *Kaṭu Vipāka* of *Kaṭu Rasa* is accepted what is the sense of describing *Vipāka*? It is because of the properties or action of *Vipāka* also can be known only through *Rasa* and *Guṇa*.

नैवं, येन लवणादिवद्विसदृशरसान्तरोत्पादशङ्कानिरासार्थमपि तत्रानुगुणोऽपि विपाको वक्तव्य एव; विपाकजश्च रस आहारपरिणामान्ते भवति, प्राकृतस्तु रसो विपाकविरुद्धः परिणामकालं वर्जयित्वा ज्ञेयः; तेन पिप्पल्याः कटुकरसत्वमादौ कण्ठस्थश्लेष्मक्षपणमुखशोधनादिकर्तृत्वेन सप्रयोजनं, मधुरविपाकत्वं तु परिणामेन वृष्यत्वादिज्ञापनेन सप्रयोजनम्।

- But it is not so. To explain the *Vipāka* of dissimilar *Rasa* i.e. *Madhura Vipāka* of *Lavaṇa Rasa* it is imperative to explain *Vipāka* because the site of action both *Rasa* and *Vipāka* are different.
- The *Rasa* starts its action immediately it comes in contact with the body until the completion of digestion; while *Vipāka* comes into action after that.
- For example: The drug *Pippalī* due to *Kaṭu Rasa* and in the beginning it acts as to decrease the mucous present in the throat as well as cleansing the mouth. After getting digestion *Pippalī* is transformed into *Madhura Vipāka* and then it acts as aphrodisiac etc.

तथा, यत्र विपाकस्य रसाः समानगुणतयाऽनुगुणा भवन्ति तत्र बलवत् कार्यं भवति, विपर्यये तु दुर्बलमिति ज्ञेयम्।

- Wherever the *Rasa* and *Vipāka* are similar the effect becomes stronger and is less in case of their dissimilarity.

एतच्च पाकत्रयं द्रव्यनियतं, तेन ग्रहण्यध्याये वक्ष्यमाणाहारावस्थापाकाद्भिन्नमेव; तत्र ह्यविशेषेण सर्वेषामेव रसानामवस्थावशात्त्रयः पाका वाच्याः: "अन्नस्य भुक्तमात्रस्य षड्रसस्य प्रपाकतः:" (चि. अ. 15) इत्यादिना ग्रन्थेन।।

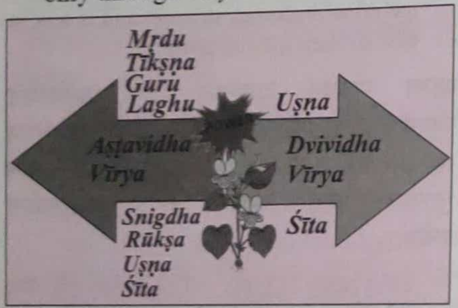
- So these 3 types of *Vipākās* of the substances are stable.
- These are different from the three types of *Avasthā Pākās* described in the chapter *Grahaṇī Adhyāya*.
- In the chapter *Grāhaṇī* the 3 types of *Avasthā Pākās* of all the *Rasās* of drug and diet is described.
- It is told that the ingested food of all the six tastes by digestion produces three *Rasās* viz. *Madhura*, *Amla* and *Kaṭu* stage wise (Ca. Ci.15/9) and which is different from the *Vipāka* which we are discussing

in the present chapter.

Vīrya Bheda & Lakṣaṇa [64-65]

मृदुतीक्ष्णगुरुलघुस्निग्धरूक्षोष्णशीतलम् ।
वीर्यमष्टविधं केचित्, केचिद्द्विविधमास्थिताः ॥64॥
शीतोष्णमिति, वीर्यं तु क्रियते येन या क्रिया।
नावीर्यं कुरुते किंचित् सर्वा वीर्यकृता क्रिया॥65॥

- Some scholars opined that *Vīrya* (potency) is of 8 types viz. *Mṛdu*, *Tīkṣṇa*, *Guru*, *Laghu*, *Snigdha*, *Rūkṣa*, *Uṣṇa* and *Śīta*.
- According to some others *Vīrya* is of 2 types viz. *Śīta Vīrya* and *Uṣṇa Vīrya*.
- *Vīrya* is the one which performs the action. There will be no action without *Vīrya* and all the actions will be done only through *Vīrya*.



Cakrapāṇi:

एकीयमतेन वीर्यलक्षणमाह- मृद्वित्यादि।- By starting the above verse with the word '*Mṛdu*', the author has tried to present the features of *Vīrya* according to the opinion of some other scholars.

एतच्चैकीयमतद्वयं पारिभाषिकीं वीर्यसंज्ञां पुरस्कृत्य प्रवृत्तम्।- The two different opinions of the scholars are considered here by taking the term *Vīrya* in the technical sense.

वैद्यके हि रसविपाकप्रभावव्यतिरिक्ते प्रभूतकार्यकारिणी गुणे वीर्यमति संज्ञा, तेनाष्टविधवीर्यवादिमते पिच्छिलविशदादयो गुणा न रसादिविपरीतं कार्यं प्रायः कुर्वन्ति, तेन तेषां रसाद्युपदेशेनैव ग्रहणं; मृद्वादीनां तु रसाद्यभिभावकत्वमस्ति, यथा- पिप्पल्यां कटुरसकार्यं पित्तकोपनमभिभूय तद्गते मृदुशीतवीर्ये पित्तमेव शमयत इति, तथा कषाये तिक्तानुरसे महति पञ्चमूले तत्कार्यं वातकोपनमभिभूयोष्णेन वीर्येण तद्विरुद्धं वातशमनमेव क्रियते, तथा मधुरेऽपीक्षौ शीतवीर्यत्वेन वातवृद्धिरित्यादि।- According medical science the factor which is having predominant action apart from *Rasa*, *Vipāka* and *Prabhāva* is known as *Vīrya*.

- Based on this definition, the followers of *Aṣṭa Vidha Vīrya Vāda* opine that *Picchila* and *Viśada* should be considered under *Rasa* itself because they do not perform any action.
- On the other hand *Mṛdu* and the other eight *Guṇās* perform actions overpowering *Rasa* etc. For example:
- In general *Kaṭu Rasa* of *Pippalī* should aggravate *Pitta*. But it overcomes the effect of *Kaṭu Rasa* by the action of *Mṛdu* and *Śīta Vīrya*, so that it pacifies *Pitta*.
- *Bṛhat Pañcamūla* should aggravate *Vāta* due to *Kaṣāya* and *Tikta Rasa*. But due to *Uṣṇa Vīrya* it mitigates *Vāta* by overcoming the effect of *Rasa*.
- Even though *Ikṣu* has possessing *Madhura Rasa*, it aggravates *Vāta* due to its *Śīta Vīrya*.

यदुक्तं सुश्रुते- "एतानि खलु वीर्याणि स्वबलगुणोत्कर्षाद्रसमभिभूयात्मकर्म दर्शयन्ति" (सु. सू. अ. 40) इत्यादि।- *Suśruta* has said that "The *Vīrya* performs its actions due to their own strength by overpowering the effect of *Rasās*" (Su. Sū. 40/5).

शीतोष्णवीर्यवादिमतं त्वग्नीषोमीयत्वाज्जगतः शीतोष्णयोरेव प्राधान्याज्ज्ञेयम्।- The believers of *Dvividha Vīrya Vāda* argues that only *Agni* and *Soma* are the predominant qualities in the world and hence the *Vīrya* is also only of two types viz. *Uṣṇa Vīrya* and *Śīta Vīrya*.

उक्तं च "नानाऽऽत्मकमपि द्रव्यमग्नीषोमौ महाबलौ। व्यक्ताव्यक्तं जगदिव नातिक्रामति जातुचित्" (वा. सू. अ. 9) इति।- It is also said by *Vāgbhaṭa* that even if all the substances are formed out of *Pañcamahābhūtās*, the dominancy of *Agni* and *Soma* is seen in them. The form of *Agni* and *Soma* exists in the world either in *Vyakta* or in *Avyakta Rūpa* and never transgresses the world similar to all the substances which never transgresses *Agni* and *Soma* (A.S. Sū. 9/17).

एतच्च मतद्वयमप्याचार्यस्य परिभाषासिद्धमनुमतमेव, येनोत्तरत्र "रसवीर्यविपाकानां सामान्यं यत्र लक्ष्यते" इत्यादौ पारिभाषिकमेव वीर्यं निर्देक्ष्यति।- As these two opinions are being technically proven, it is acceptable by the author of this treatise. Thus the statements mentioned subsequently which are related to *Rasa*, *Vīrya*, *Vipāka* appear to be similar. Here the term *Vipāka* is used in technical sense.

पारिभाषिकवीर्यसंज्ञापरित्यागेन तु शक्तिपर्यायस्य वीर्यस्य लक्षणमाह- वीर्यं त्वित्यादि। वीर्यमिति शक्तिः।- Apart from the technical meaning, *Vīrya* also means *Śakti*. It is the synonym.

येनेति रसेन वा विपाकेन वा प्रभावेण वा गुर्वादिपरादिभिर्वा गुणैर्या क्रिया तर्पणह्लादनशमनादिरूपा क्रियते, तस्यां क्रियायां तद् रसादि वीर्यम्।- '*Vīrya*' means the power and through either *Rasa*, *Vipāka*, *Prabhāva* or *Gurvādi* / *Parādi Guṇa* etc. which is the cause of actions such as *Tarpaṇa* (satiating), *Hlādana* (pleasing), *Śamana* (mitigating) etc.

अत एवोक्तं सुश्रुते- "येन कुर्वन्ति तद्वीर्यम्" (सु. सू. अ. 40) इति। अत्रैव लोकप्रसिद्धामुपपत्तिमाह- नावीर्यमित्यादि। अवीर्यम् अशक्तमित्यर्थः। वीर्यकृतेति वीर्यवता कृता बीर्यकृता।- That's why *Suśruta* quoted that "By which they act is *Vīrya*" (Su.Sū.40/5). In the present context the worldly phrase is also mentioned that no action is done without strength. *Avīrya* means powerless. *Vīryakṛtā* means all the actions will be done by the strength only.

Determination of Rasa, Vipāka and Vīrya [66]

रसो निपाते द्रव्याणां, विपाकः कर्मनिष्ठया।
वीर्यं यावदधीवासान्निपाताच्चोपलभ्यते॥66॥

- *Rasa* (taste) can be determined immediately when a substance comes in contact with the tongue.
- *Vipāka* (taste after digestion) can be assessed by the action.
- *Vīrya* (potency) can be determined while in association with the body and or even immediately after coming in contact with the body.

Cakrapāṇi:

रसादीनामेकद्रव्यनिविष्टानां भेदेन ज्ञानार्थं लक्षणमाह- रसो निपात इत्यादि।- By starting the verse with the word '*Raso Nipāte*', the author has tried to explain the characteristics of *Rasa*, *Vipāka* and *Vīrya* individually which exists in a substance.

निपात इति रसनायोगे।- '*Nipāta*' means immediately when it comes in contact with the tongue.

कर्मनिष्ठयेति कर्मणो निष्ठा निष्पत्तिः कर्मनिष्ठा क्रियापरिसमाप्तिः, रसोपयोगे सति योऽन्त्याहारपरिणामकृतः कर्मविशेषः कफशुक्राभिवृद्ध्यादिलक्षणः, तेन विपाको निश्चीयते।- '*Karma Niṣṭhayā*' means by the end of action. The end result of the taste of a substance after the digestion is known as *Vipāka*. By the observation of increase of *Kapha* and *Śukra* also, it can be assessed the *Vipāka* of that particular substance.

अधीवासः सहावस्थानं, यावदधीवासादिति यावच्छरीरनिवासात्; एतच्च विपाकात् पूर्वं निपाताच्चोर्ध्वं

ज्ञेयम्- '*Adhīvāsa*' means till it stays inside the body. This *Vīrya* can be understood before its transformation into *Vipāka* and after contacting the substance with the tongue.

निपाताच्चेति शरीरसंयोगमात्रात्; तेन यथा- किंचिद्वीर्यमधीवासादुपलभ्यते, आनूपमांसादेरुष्णत्वं; किंचिच्च निपातादेव लभ्यते, यथा- मरीचादीनां तीक्ष्णत्वादि; किंचिच्च निपाताधीवासाभ्यां, यथा- मरीचादीनामेव।

- '*Nipātācca*' means simply by contact of the substance with the body.
- The *Vīrya* of certain substances can be understood due to the stay of the substance inside the body. For example: *Uṣṇa Vīrya* of the meat of marshy animals.
- The *Vīrya* of certain substances can be perceived simply by the contact of the substance with the tongue. For example: the *Tīkṣṇatva* of *Marica*.
- In certain substances the *Vīrya* can be understood by means of both by *Nipāta* as well as *Adhīvāsa*. Example: *Marica* etc.

एतेन रसः प्रत्यक्षेणैव; विपाकस्तु नित्यपरोक्षः, तत्कार्येणानुमीयते; वीर्यं तु किंचिदनुमानेन, यथा- सैन्धवगतं शैत्यमानूपमांसगतं वा औष्ण्यं, किंचिच्च वीर्यं प्रत्यक्षेणैव, यथा- राजिकागतं तैक्ष्ण्यं घ्राणेन, पिच्छिलविशदस्निग्धरूक्षादयः चक्षुःस्पर्शनाभ्यां निश्चीयन्त इति वाक्यार्थः।- Among these *Rasa* can be perceived directly. *Vipāka* is always being known indirectly and hence it should be inferred; whereas the *Vīrya* of a substance can be known at certain places by inference. For example: *Śīta Vīrya* of rock salt and *Uṣṇa Vīrya* of the meat of marshy animals. At times the *Vīrya* of certain substances can be known directly. For example: The sharpness of *Rājikā* by olfactory perception. *Picchila* (sliminess), *Viśada* (non-sliminess); *Snigdha* (unctuousness) and *Rūkṣa* (dryness) etc. can be perceived by vision or touch.

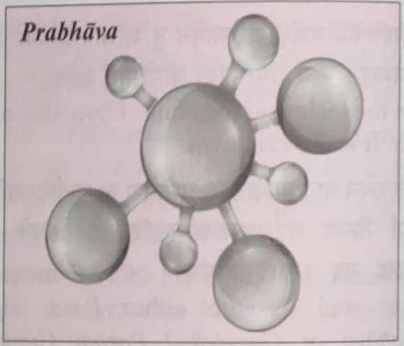
एतच्च वीर्यं सहजं कृत्रिमं च ज्ञेयम्। एतच्च यथासंभवं गुरुलघ्वादिषु वीर्येषु लक्षणं ज्ञेयम्।- '*Vīrya*' is said to be natural as well as artificial. In this way the features of *Guru* and *Laghu Vīrya* also should be understood.

द्रव्याणामिति उपयुज्यमानद्रव्याणाम्। एतच्च वीर्यलक्षणं पारिभाषिकवीर्यविषयमेव।- The word '*Dravya*' refers to useful drugs. The characteristics of *Vīrya* mentioned here are in relation to its definition.

Lakṣaṇa of Prabhāva [67]

रसवीर्यविपाकानां सामान्यं यत्र लक्ष्यते।
विशेषः कर्मणां चैव प्रभावस्तस्य स स्मृतः॥67॥

In the case of two substances, despite being similar in their *Rasa*, *Vīrya* and *Vipāka* and if there is a difference in action, then it should be understood that this is due to *Prabhāva* (specific action).



Cakrapāṇi:

प्रभावलक्षणमाह- रसवीर्येत्यादि।- The author has presented the characteristics of *Prabhāva* by starting present verse with the word '*Rasa Vīrya*'.

सामान्यमिति तुल्यता।- '*Sāmānyaṃ*' means *Tulyatā* i.e. equivalency.

विशेषः कर्मणामिति दन्त्याद्याश्रयाणां विरेचनत्वादीनाम्।- '*Viśeṣaḥ Karmaṇāṃ*' means the purgative action of *Dantī* and the other substances.

सामान्यं लक्ष्यत इत्यनेन रसादिकार्यत्वेन यत्रावधारयितुं शक्यते कार्यं तत् प्रभावकृतमिति सूचयति,- '*Sāmānyaṃ Lakṣyate*' means that the action of the drug which cannot be known on the basis of their *Rasa*, *Vīrya*, *Vipāka* etc. and it is understood as specific action or *Prabhāva*.

अत एवोक्तम्- प्रभावोऽचिन्त्य उच्यते; रसवीर्यविपाककार्यतयाऽचिन्त्य इत्यर्थः।- Thus *Prabhāva* is said to be unable to imagine. Such drugs are acting differently and not in accordance with their *Rasa*, *Vīrya*, *Vipāka* etc.

More Details about Prabhāva with Examples [68]

कटुकः कटुकः पाके वीर्योष्णश्चित्रको मतः।
तद्वद्दन्ती प्रभावात्तु विरेचयति मानवम् ॥68॥
विषं विषघ्नमुक्तं यत् प्रभावस्तत्र कारणम्।
ऊर्ध्वानुलोमिकं यच्च तत् प्रभावप्रभावितम्॥69॥
मणीनां धारणीयानां कर्म यद्विविधात्मकम्।
तत् प्रभावकृतं तेषां प्रभावोऽचिन्त्य उच्यते ॥70॥
सम्यग्विपाकवीर्याणि प्रभावश्चाप्युदाहृतः।

- Even though both *Citraka* and *Dantī* are having *Kaṭu Rasa*, *Kaṭu Vipāka* and *Uṣṇa Vīrya*, *Dantī* acts as purgative but *Citraka* doesn't. The purgative action of *Dantī* is due to its *Prabhāva*.
- Similarly *Viṣa* acts as antitoxic due to its *Prabhāva*.
- In the same way emetics and purgative drugs also acts accordingly due to their *Prabhāva*.
- The effect of wearing precious gems and amulets can also be understood in the similar fashion.
- Hence the effect of specific action (*Prabhāva*) is unimaginable.
- Thus *Vipāka*, *Vīrya* and *Prabhāva* are explained in detail along with examples.

The Action of the Drug According to the Dominance of its Active Principles [71-72]

किंचिद्रसेन कुरुते कर्म वीर्येण चापरम्॥71॥
द्रव्यं गुणेन पाकेन प्रभावेण च किंचन।
रसं विपाकस्तौ वीर्यं प्रभावस्तानपोहति॥72॥
बलसाम्ये रसादीनामिति नैसर्गिकं बलम्।

- Certain drugs exhibit their action by means of their *Rasa* (taste), some on the basis of their *Vīrya* (potency) or other qualities, some by *Vipāka* and others by *Prabhāva*.
- When *Rasa*, *Vipāka*, *Vīrya* and *Prabhāva* are all in equal strength, *Rasa* is subdued by *Vipāka*; both *Rasa* and *Vipāka* are subdued by *Vīrya* and *Prabhāva* supersedes all of them. This is the natural order of strength.

Cakrapāṇi:

अस्यैव दुरभिगमत्वादुदाहरणानि बहून्याह- कटुक इत्यादिना।- As it is difficult to understand the nature of *Prabhāva*, the author has given many a number of examples by starting the verse with the word '*Kaṭukaḥ*'.

तद्वदिति चित्रकसमानगुणा।- '*Tadvat*' means *Dantī* is similar to *Citraka* in its attributes and both having *Kaṭu Rasa*, *Kaṭu Vipāka* and *Uṣṇa Vīrya*; but due to its specific action *Dantī* acts as purgative, whereas *Citraka* did not.

विषघ्नमुक्तमिति "तस्माद्दंष्ट्राविषं मौलं" (चि. अ. 23) इत्यादिना।- '*Viṣaṃ Viṣaghnamuktaṃ*' means *Viṣa* acts as *Viṣaghna* (anti-toxic) due to its *Prabhāva*. It is clearly mentioned in the 23rd

chapter of Cikitsāsthāna that 'Daṃṣtrā Viṣam Maulam'. That means Jaṅgama Viṣa acts as anti-toxic for Sthāvara Viṣa similarly Sthāvara Viṣa is the antidote for Jaṅgama Viṣa.

ऊर्ध्वानुलोमिकमिति युगपदुभयभागहरं, किंवा ऊर्ध्वहरं तथाऽनुलोमहरं च।- '*Ūrdhvānulomikaṃ*' means elimination of *Doṣās* through both the upper and lower routes at a time (or) expulsion of *Doṣās* through mouth and also through anus separately.

कर्म यद्विविधात्मकमिति विषहरणशूलहरणादि।- '*Karma Yad Vividhātmakam*' means by wearing precious gems it acts in many ways such as *Viṣahara* (anti-toxic), *Śūla hara* (antispasmodic) etc.

एतच्चोदाहरणमात्रं, तेन जीवनमेध्यादिद्रव्यस्य रसाद्यचिन्त्यं सर्वं 'प्रभाव' इति ज्ञेयम्।- The purgative action of *Dantī*, anti-toxic effect of poisonous substances and different actions of precious gems are mentioned here only for the sake of example. Apart from this all other effects such as *Jīvanīya*, *Medhya* etc. which cannot be explained or understood on the basis of their *Rasa*, *Guṇa*, *Vīrya* etc. and should be known due to their *Prabhāva*.

प्रभावश्चेह द्रव्यशक्तिरभिप्रेता, सा च द्रव्याणां सामान्यविशेषः दन्तीत्वादियुक्ता व्यक्तिरेव, यतः शक्तिर्हि स्वरूपमेव भावानां, नातिरिक्तं किंचिद्धर्मान्तरम्; एवं प्रदेशान्तरोक्तगुणप्रभावादिष्वपि वाच्यम्; यथोक्तं- 'द्रव्याणि हि द्रव्यप्रभावाद्गुणप्रभावात्' इत्यादि।- Here *Prabhāva* is considered as the power of a substance and which is the specific characteristic feature of the substance. It can be exhibited in certain substances like *Dantī*, because the power is its own specific nature and not any other character. In the similar fashion, the *Guṇa Prabhāva* described at other places also should be understood. As it is told that "The substances exert their effect by means of *Dravya Prabhāva* and or by *Guṇa Prabhāva*".

न च वाच्यं दन्त्यादिः स्वरूपत एव विरेचयति, तेन किमिति जलाद्युपहता दन्ती न विरेचयतीति; प्रतिबन्धकाभावविशिष्टस्यैव प्रभावस्य कारणत्वात्, जलोपहतायां दन्त्यां जलोपघातः प्रतिबन्धक इत्याद्यनुसरणीयम्।- Thus it should not be said that '*Dantī*' causes purgation by its nature; then why *Dantī* is not going to be a purgative in the absence of water content? The drug acts or exhibits its specific action only in the absence of inhibiting factors. Thus it should be understood as *Jalopaghāta* acts as inhibiting factor in *Dantī*, and hence it cannot perform the purgative action.

नैयायिकशक्तिवादे या च विषस्य विषघ्नत्वे उपपत्तिरुक्ता ऊर्ध्वाधोगामित्वविरोधलक्षणा साऽन्तर्भागत्वात् प्रभावादेव भवति। एवमूर्ध्वानुलोमिकत्वादौ पार्थिवत्वादिकथनेऽपि वाच्यम्।- According to the *Śakti Vāda* of *Naiyāyika*; the anti-poisonous effect of *Viṣa* is described on the basis of their upward and downward movements of two types of poisons as both are antagonistic each other. This specific action comes under *Prabhāva*. The rationality in the movement of upward as well as downward direction may be the predominance of *Vāyu Mahābhūta* and *Pṛthvī Mahābhūta* respectively.

Explication of Madhura Rasa [73-74]

षण्णां रसानां विज्ञानमुपदेक्ष्याम्यतः परम्॥७३॥

Now it is being told about the characteristics of all the six *Rasās*.

स्नेहनप्रीणनाह्लादमार्दवैरुपलभ्यते ।
मुखस्थो मधुरश्चास्यं व्याप्नुवँल्लिम्पतीव च॥७४॥

Madhura Rasa (sweetness) can be determined by the following features:

- Unctuousness (*Snehana*).
- Pleasing (*Prīṇana*).
- Refreshing (*Hlādana*).

- Softness (*Mārdava*).
- By keeping it in the mouth it spreads the entire mouth (*Āsyam Vyāpnuṃ*) and as if it makes a coating there on (*Limpati iva*).

Explication of Amla Rasa [75]

दन्तहर्षान्मुखास्रावात् स्वेदनान्मुखबोधनात्।
विदाहाच्चास्यकण्ठस्य प्राश्यैवाम्लं रसं वदेत्॥७५॥

Amla Rasa (sourness) can be determined by the following features:

- Hyperesthesia of teeth (*Dantaharṣa*).
- Salivation (*Mukha-srāva*).
- Sweating (*Svedana*).
- Clarity of mouth (*Mukha bodhanāt*).
- Burning sensation in the mouth and throat (*Āsya Kaṇṭha Vidāha*).

Explication of Lavaṇa Rasa [76]

प्रलीयन् क्लेदविष्यन्दमार्दवं कुरुते मुखे।
यः शीघ्रं लवणो ज्ञेयः स विदाहान्मुखस्य च॥७६॥

Lavaṇa Rasa (salty taste) can be determined by the following features:

1. It dissolves quickly (*Śīghraṃ Pralīyan*) and produces.
2. Moisture (*Kleda*).
3. Dripping liquid state (*Viṣyandana*)
4. Softness (*Mārdava*).
5. Burning sensation in the mouth (*Mukha Vidāha*).

Explication of Kaṭu Rasa [77]

संवेजयेद्यो रसानां निपाते तुदतीव च।
विदहन्मुखनासाक्षि संस्रावी स कटुः स्मृतः॥७७॥

Kaṭu Rasa (pungent taste) can be determined by the following features:

- Irritation in the tongue (*Saṃvejayati*).
- Pricking pain in the tongue (*Tudati*).
- Due to burning sensation (*Vidāha*) it causes watering in the mouth, nose and eyes (*Mukha-Nasā-Akṣi Srāva*).

Explication of Tikta Rasa [78]

प्रतिहन्ति निपाते यो रसनं स्वदते न च।
स तिक्तो मुखवैशद्यशोषप्रह्लादकारकः ॥७८॥

Tikta Rasa (bitter taste) can be determined by the following features:

- Reduces the taste perception (*Rasānāṃ Pratihanti*).
- Not delicious (*Na Svādate*).
- Produces freshness in the mouth (*Mukha Vaiśadya*), dryness of the mouth (*Śoṣā*) and delightfulness (*Prahlāda*).

Explication of Kaṣāya Rasa [79]

वैशद्यस्तम्भजाड्यैर्यो रसनं योजयेद्रसः।
बध्नातीव च यः कण्ठं कषायः स विकास्यपि॥७९॥

Kaṣāya Rasa (astringent taste) can be determined by the following features:

- Clearness of the tongue (*Vaiśadya*).
- Stiffness of the tongue (*Stambha*).
- Senselessness of the tongue (*Jāḍyāt*).
- Obstructs the throat (*Kaṇṭhaṃ Badhnāti*).

Cakrapāṇi:

विज्ञायतेऽनेनेति विज्ञानं लक्षणमित्यर्थः।- '*Vijñāna*' is

the one through which the accurate knowledge is obtained.

प्रलीयन्निति विलीनो भवन्।- '*Pralīyan*' means to become dissolved.

संस्रावयतीति संस्रावी।- '*Saṃsrāvayati*' means that which flows together.

विकासीति हृदयविकसनशीलः; उक्तं हि सुश्रुते- "हृदयं पीडयति" (सु. सू. अ. 42) इति।।- '*Vikāsī*' means that which causes the dilatation of the heart; it is also said in *Suśruta* that, which causes pain in the heart or compression in the chest region. (Su. Sū. 42/10).

Query of Agniveśa related to Incompatible Drugs & Diet [80]

एवमुक्तवन्तं भगवन्तमात्रेयमग्निवेश उवाच- भगवन्! श्रुतमेतदवितथमर्थसंपद्युक्तं भगवतो यथावद्द्रव्यगुणकर्माधिकारे वचः, परं त्वाहारविकाराणां वैरोधिकानां लक्षणमनतिसंक्षेपेणोपदिश्यमानं शुश्रूषामह इति॥80॥

Having listened to expositions given Lord *Ātreya* regarding *Dravya, Guṇa, Karma* etc.; *Agniveśa* asked the teacher to explain the details about the incompatible food items neither too briefly nor elaborately.

Cakrapāṇi:

संप्रति विरुद्धाहारं वक्तुमाह- एवमित्यादि।- Now the author is going to present details about '*Viruddhāhāra*' by starting the verse with the word '*Evam*'.

शरीरधातुविरोधं कुर्वन्तीति वैरोधिकाः, लक्ष्यते वैरोधिकमनेनेति लक्षणंवैरोधिकाभिधायको ग्रन्थ एव। 'यत् किंचिद्दोषमास्राव्य' इत्यादि वैरोधिकलक्षणं ज्ञेयम्।- '*Vairodhika*' means that which causes antagonism to the tissues. The characteristics by which antagonism is identified which can be considered as the definition of contradictory substances. The main feature of antagonistic substance is that which can be able to eliminate partial vitiation of *Doṣās* but not the entirety.

Reply by Bhagavān Ātreya [81]

Definition of Viruddhāhāra (Incompatible Food):

तमुवाच भगवानात्रेयः- देहधातुप्रत्यनीकभूतानि द्रव्याणि देहधातुभिर्विरोधमापद्यन्ते; परस्परगुणविरुद्धानि कानिचित्, कानिचित् संयोगात्, संस्कारादपराणि, देशकालमात्रादिभिश्चापराणि, तथा स्वभावादपराणि॥81॥

Lord *Ātreya* replied as mentioned under:

- The substances which are unwholesome to normal *Dhātūs* (tissue elements) and *Doṣās* are known as *Viruddhāhāra*. In fact those substances oppose the proper growth and development of body tissues.
- *Viruddhāhāra* is of several types viz.
- *Guṇa Viruddha* (incompatibility due to mutual contradictory qualities).
- *Saṃyoga Viruddha* (incompatibility due to combination).
- *Saṃskāra Viruddha* (incompatibility due to method of preparation or processing).
- *Deśa Viruddha* (incompatibility due to habitat)
- *Kāla Viruddha* (incompatibility due to time).
- *Mātrā Viruddha* (incompatibility due to dosage).
- *Svabhāva Viruddha* (incompatibility by their inherent nature).

Cakrapāṇi:

देहधातुप्रत्यनीकभूतानीति देहधातूनां रसादीनां वातादीनां च प्रकृतिस्थानां प्रत्यनीकस्वरूपाणि।- '*Deha Dhātu Pratyanīkabhūtāni*' means that those substances which are antagonists not only to the bodily tissues like *Rasa, Rakta* etc. but also to the normal state of *Doṣās* like *Vāta, Pitta* and *Kapha*.

विरोधमापद्यन्त इति देहधातूनां विरोधमाचरन्ति, दूषयन्तीति यावत्।- '*Virodhamāpadyanta*' means that which acts as an opponent or is being contaminated the bodily components.

यथाभूतानि द्रव्याणि देहधातुभिर्विरोधमापद्यन्ते तदाह- परस्परविरुद्धानि कानिचिदित्यादि।- The type of substances which acts as antagonists to the bodily components is called mutually contradictory; and which are seen only in certain substances.

तत्र परस्परगुणविरुद्धानि यथा- "न मत्स्यान् पयसाऽभ्यवहरेत्, उभयं ह्येतत्" इत्यादिनोक्तानि।- *Paraspara Guṇa Viruddha*: For example: Fish should not be taken along with milk because the properties of both the substances are mutually contradictory.

संयोगविरुद्धं यथा-"तदेव निकुचं पक्वं न माष" इत्यादि नोक्तं;- *Saṃyoga Viruddha*: For example: The ripen fruit of *Nikuca* should not be taken along with the soup of *Māṣa* because of their combination is mutually contradictory.

यत् संस्कारादिविरुद्धगुणकथनं विना साहित्यमात्रेण विरुद्धमुच्यते, तत् संयोगविरुद्धम्। मत्स्यपयसोस्तु यद्यपि सहोपयोगो विरुद्धत्वेनोक्तः, तथाऽप्यसौ गुणविरुद्धत्वे कथित इति गुणविरोधकस्यैवोदाहरणम्।- This sort of antagonism is without any processing, but just due to combination and it is known as *Saṃyoga Viruddha*. Even if fish and milk taken together are not harmful simply by their combination, but their properties are mutually contradictory and hence such a combination has been shown as an example for *Guṇa Viruddha*.

विरोधश्च विरुद्धगुणत्वे सत्यपि क्वचिदेव द्रव्यप्रभावाद्भवति; तेन षड्रसाहारोपयोगे मधुराम्लयोर्विरुद्धशीतोष्णवीर्ययोर्विरोधो नोद्भावनीयः।- This antagonism is sometimes seen due to the properties of the substances and in other places it is due the efficacy of the substances. However this analogy is not understandable during usage of the substances having *Madhura* and *Amla Rasa* as well as the drugs belongs to *Śīta* and *Uṣṇa Vīrya*.

संस्कारतो विरुद्धं यथा- "न कपोतान् सर्षपतैलभृष्टान्" इत्यादि।- *Saṃskāra Viruddha*: For example: The meat of *Kapota* (pigeon) when fried with mustard oil is considered as *Saṃskāra Viruddha*.

देशो द्विविधः- भूमिः, शरीरं च।- *Deśa* is of two types viz. *Bhūmi* (the land) and *Śarīra* (the body)

तत्र भूमिविरुद्धं यथा- "तदेव भस्मपांशुपरिध्वस्तम्", किंवा यत् किंचिदगोचरभृतं तद्देशविरुद्धं;- *Deśa Viruddha*: The meat of *Harila* bird when it falls over ashes or dust (*Or*) the meat of animals fed in unknown region is considered as *Deśa Viruddha*.

शरीरविरुद्धं यथा- उष्णार्तस्य मधु मरणाय।- *Śarīra Viruddha*: Intake of honey by the person exhausted by heat is the example for *Śarīra Viruddha*.

कालविरुद्धं यथा- पर्युषिता काकमाची मरणाय।- *Kāla Viruddha*: The use of stale *Kākamācī* is the example for *Kāla Viruddha*.

मात्राविरुद्धं यथा- समघृते मधुसर्पिषी मरणाय।- *Mātrā Viruddha*: Intake of equal quantity of ghee and honey causes death. This is the example for *Mātrā Viruddha*.

आदिग्रहणाद्दोषप्रकृत्यादिविरुद्धानां ग्रहणम्।- The usage of word '*Ādi*' is includes *Doṣa*, *Prakṛti* and the others also.

स्वभावविरुद्धं यथा- विषम्।- '*Svabhāva Viruddha* means just like poison.

Examples of Viruddhāhāra [82]

तत्र यान्याहारमधिकृत्य भूयिष्ठमुपयुज्यन्ते तेषामेकदेशं वैरोधिकमधिकृत्योपदेक्ष्यामः- न मत्स्यान् पयसा सहाभ्यवहरेत्, उभयं ह्येतन्मधुरं मधुरविपाकं महाभिष्यन्दि शीतोष्णत्वाद्विरुद्धवीर्यं विरुद्धवीर्यत्वाच्छोणितप्रदूषणाय महाभिष्यन्दित्वान्मार्गोपरोधाय च॥८२॥

Now some incompatible diets which are usually in practice are being explained as under.

- Fish (*Matsya*) should not be taken along with milk (*Paya*). Even though both possess *Madhura Rasa* and *Madhura Vipāka*, the *Vīrya* differs in those substances. Milk is having *Śīta Vīrya* whereas fish is *Uṣṇa Vīrya*. Thus they vitiate the blood (*Śoṇita pradūṣaṇa*) due to contradictory in potency (*Viruddha Vīrya*) and obstruct the channels of circulation (*Mārga-uparodhāya*) due to *Mahā-Ābhiṣyandi* (serious effusions).

Bhadrakāpya's Opinion about Cilicima Type of Fish [83]

तन्निशम्यात्रेयवचनमनु भद्रकाप्योऽग्निवेशमुवाच- सर्वानेव मत्स्यान् पयसा सहाभ्यवहरेदन्यत्रैकस्माच्चिलिचिमात्, स पुनः शकली लोहितनयनः सर्वतो लोहितराजी रोहिताकारः प्रायो भूमौ चरति, तं चेत् पयसा सहाभ्यवहरेन्निःसंशयं शोणितजानां विबन्धजानां च व्याधीनामन्यतममथवा मरणं प्राप्नुयादिति॥८३॥

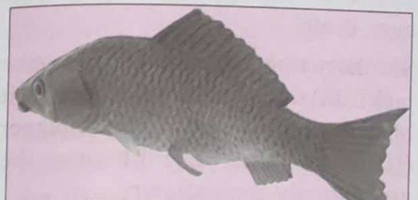
- Having listened to Lord *Ātreya*, *Bhadrakāpya* told to *Agniveśa* that "All types of fish can be taken along with milk except *Cilicima* type of fish". *Cilicima* is identified with the following characteristics.
- *Śakalī* (having scales).
- *Lohita Nayana* (eyes are red).
- *Sarvato Lohita Rājī* (having red streaks all over the body).
- *Rohita Ākāra* (having the shape similar to red carp fish).
- *Prāyo Bhūmau carati* (almost it moved on the ground).
- If *Cilicima* type of fish is taken with milk it causes constipation, diseases related to blood and may even death.

Cakrapāṇi:

वैरोधिकमधिकृत्येति वैरोधिकमुद्दिश्य।- '*Vairodhikam Adhikṛtya*' means the description is related to the complications arises due to the intake of incompatible food substances.

शीतोष्णत्वादिति पयः शीतमुष्णवीर्याश्च मत्स्याः, शेषं मधुरत्वादि समानम्। एतच्च द्रव्यप्रभावादेव विरोधि।- '*Śītoṣṇatvāt*' means that milk is having *Śīta Vīrya* and the fish belongs to *Uṣṇa Vīrya*. '*Śeṣām*' - In other aspects like *Rasa* and *Vīrya* both these substances are similar as both contain *Madhura Rasa* and *Madhura Vipāka*. Due to *Dravya Prabhāva* it becomes incompatible.

'स पुनः शकली' इत्यादिना 'नान्दिनिः' इति ख्यातो मत्स्य उच्यते।- The fish '*Śakalī* ' is also known as '*Nāndini*'.



Rohita Matsya

Answer to Bhadrakāpya's Views as told by Bhagavān Ātreya

नेति भगवानात्रेयः- सर्वानेव मत्स्यान्न पयसा सहाभ्यवहरेद्विशेषतस्तु चिलिचिमं, स हि महाभिष्यन्दित्वात् स्थूललक्षणतरानेतान् व्याधीनुपजनयत्यामविषमुदीरयति च।

Lord *Ātreya* replied to *Bhadrakāpya* that one should not take any kind of fish and milk and especially *Cilicima* with milk, because it obstructs the channels of circulation greatly and causes diseases with clear symptoms and also produces *Āmaviṣa*.

Some Other Examples of Viruddhāhāra [84]

ग्राम्यानूपौदकपिशितानि च मधुतिलगुडपयो माषमूलकबिसैर्विरूढधान्यैर्वा नैकध्यमद्यात्, तन्मूलं हि बाधिर्यान्ध्यवेपथुजाड्यकलमूकतामैण्मिण्यमथवा मरणमाप्नोति। न पौष्करं रोहिणीकं शाकं कपोतान् वा सर्षपतैलभ्रष्टान्मधुपयोभ्यां सहाभ्यवहरेत्, तन्मूलं हि शोणिताभिष्यन्दधमनीप्रवि (ति) चयापस्मारशङ्खकगलगण्डरोहिणीनामन्यतमं प्राप्नोत्यथवा मरणमिति।

न मूलकलशुनकृष्णगन्धार्जकसुमुखसुरसादीनि भक्षयित्वा पयः सेव्यं, कुष्ठाबाधभयात्। न जातुकशाकं न निकुचं पक्वं मधुपयोभ्यां सहोपयोज्यम्, एतद्धि मरणायाथवा बलवर्णतेजोवीर्योपरोधायालघुव्याधये षाण्ढ्याय चेति। तदेव निकुचं पक्वं न माषसूपगुडसर्पिर्भिः सहोपयोज्यं वैरोधिकत्वात्।

तथाऽऽम्राम्रातकमातुलुङ्गनिकुचकरमर्दमोचदन्तशठबदरकोशाम्रभव्यजाम्बवकपित्थतिन्तिडीक- पारावताक्षोडपनसनालिकेरदाडिमामलकान्येवंप्रकाराणि चान्यानि द्रव्याणि सर्वं चाम्लं द्रवमद्रवं च पयसा सह विरुद्धम्। तथा कङ्गुवनकमकुष्ठककुलत्थमाषनिष्पावाः पयसा सह विरुद्धाः।

पद्मोत्तरिकाशाकं शार्करो मैरेयो मधु च सहोपयुक्तं विरुद्धं वातं चातिकोपयति। हारिद्रकः सर्षपतैलभृष्टो विरुद्धः पित्तं चातिकोपयति।

पायसो मन्थानुपानो विरुद्धः श्लेष्माणं चातिकोपयति।

उपोदिका तिलकल्कसिद्धा हेतुरतीसारस्य।

बलाका वारुण्या सह कुल्माषैरपि विरुद्धा, सैव शूकरवसापरिभृष्टा सद्यो व्यापादयति।

मयूरमांसमेरण्डसीसकावसक्तमेरण्डाग्निप्लुष्टमेरण्डतैलयुक्तं सद्यो व्यापादयति।

हारिद्रकमांसं हारिद्रसीसकावसक्तं हारिद्राग्नि-

प्लुष्टं सद्यो व्यापादयति; तदेव भस्मपांशुपरिध्वस्तं सक्षौद्रं सद्यो मरणाय।
मत्स्यनिस्तालनसिद्धाः पिप्पल्यस्तथा काकमाची मधु च मरणाय।
मधु चोष्णमुष्णार्तस्य च मधु मरणाय।
मधुसर्पिषी समघृते, मधु वारि चान्तरिक्षं समघृतं, मधु पुष्करबीजं, मधु पीत्वोष्णोदकं, भल्लातकोष्णोदकं, तक्रसिद्धः कम्पिल्लकः, पर्युषिता काकमाची, अङ्गारशूल्यो भासश्चेति विरुद्धानि।
इत्येतद्यथाप्रश्नमभिनिर्दिष्टं भवतीति॥84॥

- One should not take the meat of domestic, marshy and aquatic animals (*Grāmya-Ānūpa-Udaka Māṃsa*) along with honey (*Madhu*), sesamum seeds (*Tila*), jaggery (*Guḍa*), milk (*Paya*), blackgram (*Māṣa*), radish (*Mūlaka*), lotus stalk (*Bisa*) and germinated grains (*Virūḍha Dhānya*). By the intake of such incompatible foods he may be afflicted with deafness (*Bādhirya*), blindness (*Andha*), tremors (*Vepathu*), sluggishness (*Jāḍya*), dumbness (*Mūkatā*), nasal voice (*Mainmiṇya*) and even death (*Maraṇa*).
- Vegetables like *Pauṣkara*, *Rohiṇī* and meat of *Kapota* (dove) when fried in mustard oil should not be taken along with honey and milk. This may leads to obstruction of channels of circulation (*Śoṇita Abhiṣyanda*), dilatation of blood vessels (*Dhamanī Pravicaya*), *Apasmāra* (epilepsy), *Śaṅkhaka* (temporal headache), *Galagaṇḍa* (goiter), *Rohiṇī* (diphtheria) or even death.
- One should not take milk immediately after the consumption of *Mūlaka*, *Laśuna*, *Kṛṣṇagandhā*, *Ārjaka*, *Sumukhā*, *Surasā* etc., because it may cause *Kuṣṭha* (skin disorders).
- *Jātuka Śāka* (leaves of *Hiṅgu*) or ripe fruit of *Nikuca* (monkey jack fruit) should not be taken along with honey and milk. Otherwise it causes death or loss of strength (*Bala*), complexion (*Varṇa*), radiance (*Tejas*), virility (*Vīrya*), sterility (*Ṣāṇḍhya*) and other serious disorders (*Alaghu Vyādhi*) and even death.
- Similarly ripe fruit of *Nikuca* (monkey jack fruit) should not be taken along with blackgram soup (*Māṣa Sūpa*), jaggery (*Guḍa*) and ghee (*Sarpi*) because they are mutually contradictory.
- *Āmra, Āmrātaka, Mātuluṅga, Nikuca, Karamarda, Moca, Dantaśaṭha, Badara, Kośāmra, Bhavya, Jambū, Kapittha, Tintiḍī, Pārāvāta Māṃsa, Akṣoḍa, Panasa, Nālikera, Dāḍima, Āmalaka* and other solid and liquid sour substances should not be taken with milk because they are mutually contradictory.
- Similarly *Kaṅgu, Vanaka, Makuṣṭhaka, Kulattha, Māṣa* and *Niṣpāva* should not be taken with milk because they are also mutually contradictory.
- *Padmottarikā Śāka* (*Kusumbha*) should not be taken along with *Śarkarā Madya* or with *Maireya Madya* and honey, because it causes severe aggravation of *Vāta*.
- Meat of *Hāridraka* bird fried with mustard oil is incompatible and it causes aggravation of *Doṣās* especially *Pitta*.
- *Pāyasa* (milk pudding) when taken with *Mantha* (mixed beverage) is unwholesome and it aggravates *Doṣās* especially the *Kapha*.
- *Upodikā* when processed with *Tila Kalka* is unwholesome and causes *Atīsāra* (diarrhea).
- Meat of *Balākā* (crane) taken with *Vāruṇī* type of alcoholic beverage or with *Kulmāṣa* is incompatible. Similarly eating the meat of *Balākā* fried with *Śūkara Vasā* (muscle fat of a boar) cause instantaneous death.
- Through the stem of castor plant, the flesh of *Mayūra* (peacock) roasted on the flame of castor firewood and eats with castor oil causes immediate death.
- Through the stem of *Hāridra* plant, the flesh of *Hāridraka* (*Haritāla* bird) roasted on the flame of *Hāridra* firewood and by eats cause immediate death. Similarly when the meat of *Hāridraka* (*Haritāla* bird) sticks with the dust and ashes and taken along with honey also causes instantaneous death.
- Intake of *Pippalī* fried in a vessel used for cooking fish causes death. Similarly intake of honey along with *Kākamācī* causes death.
- When honey (*Madhu*) is heated and administered for the person suffering from heat, then causes death.
- Some of the incompatible food substances are mentioned as under:
- Equal quantity of honey and ghee (*Madhu Sarpiṣo Samaghṛte*).
- Equal quantity of honey and ghee along with rain water (*Madhu Āntarikṣa Vāri Samaghṛte*).
- Intake of honey along with the seeds of lotus (*Madhu Puṣkara-bījaṃ*).
- Intake of hot water after taking honey (*Madhu pītvoṣṇodakaṃ*).
- Consumption of *Bhallātaka* with hot water (*Bhallātakoṣṇodakaṃ*).
- *Kampillaka* boiled with buttermilk (*Takrasiddha Kampillaka*).
- Consumption of stored or stale *Kākamācī* (*Paryuṣitā Kākamācī*).
- Flesh of *Bhāsa* roasted with a grill or firestick (*Aṅgāra śūlyo Bhāsaśca*).
- Thus explanation was given according to the doubts raised by the disciples.

Cakrapāṇi:

ग्राम्यपिशितादीनि मध्वादीनामन्यतरेणापि विरुद्धानि।– Intake of the meat of domestic, marshy and aquatic animals (*Grāmya Piśitādīni*) along with any one of the substances like *Madhu*, *Tila*, *Guḍa*, *Kṣīra* is incompatible.

कलमूकतेति कलमूकता अव्यक्तवचनता।– '*Kalamūkatā*' means indistinct expression.

पौष्करादीनां मधुपयोभ्यां सहाभ्यवहारो विरुद्धः,– Intake of *Pauṣkara* and the other substances along with honey and milk is incompatible.

पौष्करं पुष्करत्रत्ररूपं शाकं, रोहिणी कटुरोहिणी।– '*Pauṣkara*' means 3 types of leafy vegetable. *Rohiṇī* means *Kaṭukarohiṇī*.

(धमनीप्रतिचयः सिराजग्रन्थिः।)– '*Dhamanī Praticaya*' means the gland developed in the blood vessels.

जातुशाकं वंशपत्रिका।– '*Jātu Śākaṃ*' means *Vaṃśa*

Patrikā i.e. leaves of bamboo

वैरोधिकत्वादित्यनेन प्रकरणलब्धस्यापि वैरोधिकत्वस्य पुनरभिधानं सामान्योक्तषाण्ढ्यादिव्याधिकर्तृतोपदर्शनार्थम्, एवमन्यत्रापि सामान्येऽपि वैरोधिकत्वमात्राभिधाने वक्तव्यम्।- Even if the term '*Vairodhikatvāt*' expresses the meaning of incompatibility, repetition of the word antagonism is just to emphasize the complications caused by this in general such as impotence etc. This can also be applied in other similar places.

तथाऽम्लेत्यादी अम्लग्रहणेन लब्धानाप्यम्लाम्रातकादीनामभिधानं विशेषविरोधसूचनार्थम्। - Even though the word '*Amla*' conveys the sour substances like *Amla, Āmrātaka* etc. in order to emphasize the nature of antagonism in particular the drugs *Amla, Āmrātaka* are separately mentioned.

सर्वग्रहणेनैव द्रवाद्रवाम्ले प्राप्ते पुनर्द्रवाद्रववचनं 'सर्व' शब्दस्य द्रवाद्रवाम्लकात्स्न्यार्थताप्रतिषेधार्थं, भवति हि प्रकरणादेकदेशेऽपि सर्वव्यपदेशः, यथा सर्वान् भोजयेदितिः, किंवा सर्वग्रहणमम्लविपाकानां व्रीह्यादीनां ग्रहणार्थम्।- In the context of sour substances by the usage of the word '*Sarva*' expresses the meaning of all the types of sour substances such as liquid and solid. Yet the mention of the terms *Drava* and *Adrava* is just to emphasize that sour substances in any form i.e. either in the liquid or solid form are incompatible when taken with milk. Otherwise it could be to include the substances having *Amla Vipāka* such as *Vrīhi* etc.

पयसेति तृतीयैव सहार्थे लब्धे पुनः सहेत्यभिधानं केवलाम्लादियुक्तस्यैव विरोधितोपदर्शनार्थं; तेन, अम्लपयःसंयोगे गुडादिसंयोगे सति विरुद्धत्वं न दुग्धाम्रादीनाम्।- The word '*Payasā*' itself is of the third form, which refers to the union; Then the word '*Saha*' can be used as a sign of opposition to sour substances with milk. When mango and milk is mixed or jaggery with milk is mixed, it is not antagonistic.

वनको वनकोद्रवः।- '*Vanaka*' means *Vana Kodrava*.

पद्मोत्तरिका कुसुम्भः।- '*Padmottarikā*' means *Kusumbha*.

शार्कर इति मैरेयविशेषणम्।- '*Śārkara*' is one type of alcoholic beverage prepared from sugar.

वातं चातिकोपयतीति वचनेन पित्तकफावल्पं कोपयतीति बोधयति; एवं पित्तं चातिकोपयति कफं चातिकोपयतीत्येतयोरपि वाच्यम्।- The word '*Vātaṃ ca Atikopayati*' should be understood as *Vāta* aggravates excessively and *Pitta* as well as *Kapha* also aggravates slightly. The same principle is also applicable for '*Pittaṃ ca Atikopayati*' and for '*Kaphaṃ ca Atikopayati*'.

हारिद्रको 'हरिताल' इति ख्यातः पक्षी।- '*Hāridraka*' means the popular bird named *Haritāla*.

बलाका वारुण्या सह विरुद्धा, तथा कुल्माषैश्च बलाका विरुद्धा।- Intake of the meat of '*Balākā*' (crane) along with *Vāruṇi* (a type of wine) is incompatible. Similarly the meat of '*Balākā*' with *Kulmāṣa* (wheat or black gram soaked in water and then boiled in low fire for the whole day) is also antagonistic.

एरण्डसीसकावसक्तमिति एरण्डकाष्ठावसक्तं, सीसको हि भटित्रकरणकाष्ठमुच्यते।- '*Eraṇḍa Sīsakāvasaktam*' means hanging through the stem of castor plant. '*Sīsaka*' means furnace wood.

तदेवेति हारिद्रकमांसम्।- '*Tadeva*' means similar to the meat of the bird *Hāridraka*

मत्स्या निस्ताल्यन्ते पच्यन्ते यस्मिन् तन्मत्स्यनिस्तालनं; किंवा निस्तालनं वसा, जतूकर्णेऽप्युक्तं- "मत्स्यवसासिद्धाः पिप्पल्यः" इति।- '*Matsya Nistālanaṃ*' means that it should be considered as the muscle fat (*Vasā*) of the fish. *Jatūkarṇa* is also opined the similar view.

काकमाची मधु चेति संयोगविरुद्धम्।- Intake of *Kākamācī* along with honey is considered as *Saṃyoga Viruddha*.

भासो गोष्ठकुक्कुटः।- '*Bhāsa* means *Goṣṭha Kukkuṭa*.(a kind of crow).

Definition of Viruddhāhāra [85]

भवन्ति चात्र श्लोकाः-

यत् किञ्चिद्दोषमास्राव्य न निर्हरति कायतः।
आहारजातं तत् सर्वमहितायोपपद्यते॥८५॥

Thus it is said:

All the food substances which dislodge the *Doṣās* from their site and unable to eliminate from the body are considered as incompatible.

Cakrapāṇi:

अनुक्तवैरोधिकसंग्रहार्थमाह- यत् किञ्चिदित्यादि।- By starting the verse with the word '*Yat Kiñcit*', the author has presented the other incompatible substances, which were not mentioned earlier.

आह्रियत इत्याहारो भेषजमपि।- '*Āhriyata*' means which are consumable; means food substances as well as medicinal substances.

दोषमास्राव्येति दोषानुत्क्लिष्टरूपान् जनयित्वा न निर्हरतीति। अनेन वमनविरेचनद्रव्याणि निराकरोति, तानि हि दोषानास्राव्य निर्हरन्ति।- '*Doṣamāsrāvya*' means that the substances which dislodge the *Doṣās* from their site and unable to eliminate from the body. But the drugs such as emetics and purgatives are excluded from this category as they are capable in elimination of vitiated *Doṣās* from the body.

Different Types of Viruddhāhāra [86-87]

यच्चापि देशकालाग्निमात्रासात्म्यानिलादिभिः।
संस्कारतो वीर्यतश्च कोष्ठावस्थाक्रमैरपि॥८६॥
परिहारोपचाराभ्यां पाकात् संयोगतोऽपि च।
विरुद्धं तच्च न हितं हृत्संपद्विधिभिश्च यत्॥८७॥

The following are the different types of *Viruddhāhāra*:

- *Deśa Viruddha* (incompatible due to place / habitat).
- *Kāla Viruddha* (incompatible due to time / season).
- *Agni Viruddha* (incompatible due to digestive power).
- *Mātrā Viruddha* (incompatible due to dosage / quantity).
- *Sātmya Viruddha* (incompatible due to habit).
- *Doṣa Viruddha* (incompatible due to *Doṣās*).
- *Saṃskāra Viruddha* (incompatible due to processing).
- *Vīrya Viruddha* (incompatible due to potency).
- *Koṣṭha Viruddha* (incompatible due to variation of bowels).
- *Krama Viruddha* (incompatible due to variation in the order).
- *Parihāra Viruddha* (incompatible due to avoidance).
- *Upacāra Viruddha* (incompatible due to usage).
- *Pāka Viruddha* (incompatible due to cooking).
- *Saṃyoga Viruddha* (incompatible due to combination).
- *Hṛd Viruddha* (incompatible due to palatability).
- *Sampat Viruddha* (incompatible due to richness in quality).
- *Vidhi Viruddha* (incompatible due to

variation in rules of eating).

Deśa Viruddha [88]

विरुद्धं देशतस्तावद्रूक्षतीक्ष्णादि धन्वनि।
आनूपे स्निग्धशीतादि भेषजं यन्निषेव्यते॥88॥

➤ Consumption of *Rūkṣa-Tīkṣṇa Guṇa* substances in a place of desert land; and *Snigdha-Śīta Dravyās* in marshy land is considered as *Deśa Viruddha*.

Kāla Viruddha [89]

कालतोऽपि विरुद्धं यच्छीतरूक्षादिसेवनम्।
शीते काले, तथोष्णे च कटुकोष्णादिसेवनम्॥89॥

➤ Intake of *Śīta-Rūkṣa* substances during *Śīta Kāla;* and *Kaṭu-Uṣṇa Dravyās* in *Uṣṇa Kāla* are considered as *Kāla Viruddha*.

Anala Viruddha

विरुद्धमनले तद्वदन्नपानं चतुर्विधे।

➤ Intake of different type of food in 4 types of *Agni* is known as *Anala Viruddha*. For ex. heavy food in *Mandāgni* and light food in *Tīkṣṇāgni*.

Mātrā Viruddha [90]

मधुसर्पिः समधृतं मात्रया तद्विरुध्यते॥90॥

➤ Intake of *Madhu* and *Ghṛta* in equal quantity is the example for *Mātrā Viruddha*.

Sātmya Viruddha

कटुकोष्णादिसात्म्यस्य स्वादुशीतादिसेवनम्।
यत्तत् सात्म्यविरुद्धं तु

➤ Intake of sweet and cold substances (*Madhura* and *Śīta Sevana*) by the persons accustomed to pungent and hot substances (*Kaṭu-Uṣṇa Sātmya*) is the example for *Sātmya Viruddha*.

Doṣa Viruddha [91]

विरुद्धं त्वनिलादिभिः॥91॥
या समानगुणाभ्यासविरुद्धान्नौषधक्रिया।

➤ Utilization of drug, diet and regimen having similar properties to *Doṣa* but contrary to the practice of individual is *Doṣa Viruddha*.

Saṃskāra Viruddha [92]

संस्कारतो विरुद्धं तद्यद्भोज्यं विषवद्भवेत्॥92॥
एरण्डसीसकासक्तं शिखिमांसं यथैव हि।

➤ If the food article becomes like a poison due to processing it is known as *Saṃskāra Viruddha*. For ex.: Flesh of *Mayūra* (peacock) roasted on the flame of castor firewood through the stem of castor plant.

Vīrya Viruddha [93]

विरुद्धं वीर्यतो ज्ञेयं वीर्यतः शीतलात्मकम्॥93॥
तत् संयोज्योष्णवीर्येण द्रव्येण सह सेव्यते।

➤ Simultaneous consumption of *Uṣṇa Vīrya* and *Śīta Vīrya* substances is known as *Viruddha Vīrya*.

Koṣṭha Viruddha [94]

क्रूरकोष्ठस्य चात्यल्पं मन्दवीर्यमभेदनम्॥94॥
मृदकोष्ठस्य गुरु च भेदनीयं तथा बहु।
एतत् कोष्ठविरुद्धं तु,

➤ Administration of drug having mild poteny and less purgative action to the person having *Krūra Koṣṭha*; and higly potent, drastic purgative and heavy dosage to the person having *Mṛdu Kosha* is known as *Koṣṭha Viruddha*.

Avasthā Viruddha [95-96]

विरुद्धं स्यादवस्थया॥95॥
श्रमव्यवायव्यायामसक्तस्यानिलकोपनम्।
निद्रालसस्यालसस्य भोजनं श्लेष्मकोपनम्॥96॥

➤ Eating *Vāta aggravting* food after exhaustion, sexual intercourse and physical exercises; and *Kapha* aggravating food after sleep or idleness is known as *Avasthā Viruddha*.

Krama Viruddha [97]

यच्चानुत्सृज्य विण्मूत्रं भुङ्क्ते यश्चाबुभुक्षितः।
तच्च क्रमविरुद्धं स्याद्यच्चातिक्षुद्वशानुगः॥97॥

➤ Intake of the diet without excreting the stools and urine; and consumption of food when there is no appetite or when the hunger is too much aggravated are the examples for *Krama Viruddha*.

Parihāra Viruddha [98]

परिहारविरुद्धं तु वराहादीन्निषेव्य यत्।
सेवेतोष्णं घृतादींश्च पीत्वा शीतं निषेवते॥98॥

➤ Intake of hot substances after taking pork; and cold substances after taking ghee are the examples for *Parihāra Viruddha*.

Pāka Viruddha

विरुद्धं पाकतश्चापि दुष्टदुर्दारुसाधितम्।
अपक्वतण्डुलात्यर्थपक्वदग्धं च यद्भवेत्।

➤ Preparation of food with bad or damaged firewood; grains being not properly cooked, or excessively cooked or burnt are the examples for *Pāka Viruddha*.

Saṃyoga Viruddha [99]

संयोगतो विरुद्धं तद्यथाऽम्लं पयसा सह॥99॥

➤ Intake of milk along with sour substances is the example for *Saṃyoga Viruddha*.

Hṛd-Viriddha

अमनोरुचितं यच्च हृद्विरुद्धं तदुच्यते।

➤ Any substance which is not pleasant in taste is known as *Hṛd-Viruddha*.

Sampat Viruddha [100]

संपद्विरुद्धं तद्विद्यादसंजातरसं तु यत्॥100॥
अतिक्रान्तरसं वाऽपि विपन्नरसमेव वा।

➤ Intake of the substances which are yet to be ripened; over ripened or putrefied are called *Sampat Viruddha*.

Vidhi Viruddha [101]

ज्ञेयं विधिविरुद्धं तु भुज्यते निभृते न यत्।
तदेवंविधमन्नं स्याद्विरुद्धमुपयोजितम्॥101॥

➤ Intake of food in public places or not taken in privacy is the example for *Vidhi Viruddha*.

Cakrapāṇi:

यच्चापि देशकालाग्नीत्यादिग्रन्थं केचित् पठन्ति, स च

व्यक्त एव।– '*Deśa, Kāla* and *Agni Viruddha* etc. is read in certain treatises. The meaning of the above verses is clear.

Complications of Viruddhāhāra [102-103]

षाण्ढ्यान्ध्यवीसर्पदकोदराणां विस्फोट-
कोन्मादभगन्दराणाम्। मूर्च्छामदाध्मानगलग्रहाणां
पाण्ड्वामयस्यामविषस्य चैव॥102॥
किलासकुष्ठग्रहणीगदानां शोथाम्लपित्त-
ज्वरपीनसानाम् सन्तानदोषस्य तथैव
मृत्योर्विरुद्धमन्नं प्रवदन्ति हेतुम्॥103॥

The following are the complications arise due to intake of *Viruddhāhāra*.

- *Ṣāṇḍhya* (infertility).
- *Andhya* (blindness).
- *Vīsarpa* (erycipelas).
- *Dakodara* (ascites).
- *Visphoṭa* (eruptions).
- *Unmāda* (insanity).
- *Bhagandara* (fistula in ano).
- *Mūrcchā* (fainting).
- *Mada* (intoxication).
- *Ādhmāna* (abdominal distension with pain due to lower gut obstruction).
- *Galagraha* (spasmodic obstruction in the throat).
- *Pāṇḍūroga* (anaemia).
- *Āmaviṣa* (intoxication due to improper digestion).
- *Kilāsa* (vitiligo).
- *Kuṣṭha* (skin disorders).
- *Grahaṇī* (dysentery).
- *Śotha* (oedema).
- *Amlapitta* (hyperacidity).
- *Jvara* (fever).
- *Pīnasa* (coryza).
- *Santāna-Doṣa* (fetal disorders).
- *Mṛtyu* (death).

Cakrapāṇi:

षाण्ढ्यं नपुंसकता।– '*Ṣāṇḍhya*' means impotence.

सन्तानदोषो मृतवत्सत्वादिः।– '*Santāna Doṣa*' means stillbirths etc.

एतच्च वैरोधिककथनं विशेषवचनेन बाध्यते; तेन लशुनस्य क्षीरेण पानं क्वचित्र विरोधि; यदुक्तं- "साधयेच्छुद्धशुष्कस्य लशुनस्य चतुष्पलम्। क्षीरोदकेऽष्टगुणिते क्षीरशेषं च पाययेत्" (चि.अ.5), तथा "मूलकस्वरसं क्षीरं" इत्यादिप्रयोगेषूत्रेयम्।- The general rule of antagonism is altered in specific conditions. For example: *Laśunakṣīra pāna* never gets contradictory. Take 4 *Pala* of healthy and dried *Laśuna* and should be cooked by adding 8 times milk and water till the water is completely evaporated and then to be administered internally (Ca. Ci. 5/94). Similarly *Mūlaka Svarasa* with milk is also indicated.

किंवा, अनेकद्रव्यसंयोगादत्र विरोधिनामविरोधः; विरोधिमात्रसंयोग एव विरोधी भवति।– Apart from this, the antagonist is limited to the specific combination of particular substances, but not in the case of addition of other substances.

यतु मधुन उष्णेन वमनेन संयुक्तस्य सत्यपि मदनफलादिद्रव्यसंयोगेऽविरोधार्थमुक्तमपक्वगमनादि, तन्मधुनो द्रव्यान्तरसंयोगेऽप्युष्णसंबन्धात्ते विरोधित्वोपदर्शनार्थं; यतो विषान्वयं मधु, विषस्य चोष्णविरोधि।– Honey when it is added hot emetic decoctions and is not going to become antagonistic as it is expelled without being digested. Apart from this honey is not exhibiting the antagonism due to the combination of various other drugs. And also honey is prescribed for the treatment of poison which is hot and honey is contrary to hot substances.

लशुनादीनां तु द्रव्यान्तरासंयोगे सत्येव मेलको विरुद्ध इति शास्त्रवचनादुन्नीयते।– If *Laśuna* etc. has not been properly added to other substances, then only display its antagonism and this fact can be known based on classical statements.

Management of the Complications of Viruddhāhāra [104-113]

एषां खल्वपरेषां च वैरोधिकनिमित्तानां व्याधीनामिमे भावाः प्रतिकारा भवन्ति। तद्यथा- वमनं विरेचनं च, तद्विरोधिनां च द्रव्याणां संशमनार्थमुपयोगः, तथाविधैश्च द्रव्यैः पूर्वमभिसंस्कारः शरीरस्येति॥104॥

The above mentioned complications should be managed by means of the following measures:

- *Emesis* and purgation therapies (*Vamana* and *Virecana*).
- Adminstration of opposite substances useful for relieving complications (*Virodhināṃ ca Dravyāṇāṃ Saṃśamanārtham Upayogaḥ*).
- By adopting prophylactic measures.

भवतश्चात्र-
विरुद्धाशनजान् रोगान् प्रतिहन्ति विवेचनम्।
वमनं शमनं चैव पूर्वं वा हितसेवनम्॥105॥
सात्म्यतोऽल्पतया वाऽपि दीप्ताग्नेस्तरुणस्य च।
स्निग्धव्यायामबलिनां विरुद्धं वितथं भवेत्॥106॥

Thus it is said:

- The complications due to *Viruddhāhāra* can be managed by means of emesis, purgation, pacification and prior use of wholesome substances.
- *Viruddhāhāra* doesn't cause any ill effects in the following cases:
- Who are habituated to take incompatible food (*Sātmyata*).
- Intake of less quantity of incompatible substances (*Alpatayā*).
- Whoever has strong digestive fire (*Dīptāgni*).
- In the young age (*Taruṇa*).
- Whoever has undergone oleation therapy (*Snigdha*).
- Whoever has strong physic due to exercises (*Vyāyāma Balināṃ*).

Cakrapāṇi:

तद्विरोधिनामिति षाढ्यादिहराणाम्।– '*Tadvirodhināṃ*' means the opposite substances which will be useful for the management of complications like *Ṣāṇḍhya* etc.

तथाविधैरिति विरुद्धाहारजव्याधिविरुद्धैः।– '*Tathā Vidhaiḥ*' means that which are opposite to the diseases caused due to consumption of incompatible substances.

अभिसंस्कार इति सततोपयोगेनशरीरभावनम्। किंवा तथाविधैरितिरसायनप्रयोगैः।एतच्चानागताबाधचिकित्सितं ज्ञेयम्।– '*Abhisaṃskāra*' means make the substances compatible to the body elements by their regular use. By the use of *Rasāyana*, the immunity power in the body will be increased and also results in the prevention of the diseases.

To Sum Up [107-113]

तत्र श्लोकाः:-
मतिरासीन्महर्षीणां या या रसविनिश्चये।

द्रव्याणि गुणकर्मभ्यां द्रव्यसंख्या रसाश्रया॥107॥
कारणं रससंख्याया रसानुरसलक्षणम्।
परादीनां गुणानां च लक्षणानि पृथक्पृक्॥108॥
पञ्चात्मकानां षट्त्वं च रसानां येन हेतुना।
ऊर्ध्वानुलोमभाजश्च यद्गुणातिशयाद्रसाः॥109॥
षण्णां रसानां षट्त्वे च सविभक्ता विभक्तयः।
उद्देशश्चापवादश्च द्रव्याणां गुणकर्मणि॥110॥
प्रवरावरमध्यत्वं रसानां गौरवादिषु।
पाकप्रभावयोर्लिङ्गं वीर्यसंख्याविनिश्चयः॥111॥
षण्णामास्वाद्यमानानां रसानां यत् स्वलक्षणम्।
यद्यद्विरुध्यते यस्माद्येन यत्कारि चैव यत्॥112॥
वैरोधिकनिमित्तानां व्याधीनामौषधं च यत्।
आत्रेयभद्रकाप्यीये तत् सर्वमवदन्मुनिः॥113॥

In the present chapter entitled *Ātreya-Bhadrakāpyīya Adhyāya* - The author has presented the discussions held among the sages regarding various opinions on *Rasa* - Qualities and Actions of *Dravya* - Number of drugs according to Taste - Factors determining number of Tastes - Definition of *Rasa* and *Anurasa* - *Parādi Guṇa* and their individual features - Factors leading to the formation of *Ṣaḍrasa* out of *Pañcamahābhūta*- Rationality in upward and downward movement of substances of different tastes - Different combinations and permutations of *Ṣaḍrasa* - Explanation and exceptions for qualities and actions of substances - *Pravara Madhyama* and *Avara* of tastes for producing heaviness etc. - Definitions of *Vipāka*, *Prabhāva* - determination of number of *Vīrya* - Specific features of *Ṣaḍrasa* - *Viruddhāhāra* - Complications due to intake of *Viruddhāhāra* and their management etc.

Cakrapāṇi:

संग्रहे द्रव्यसंख्या रसाश्रया इति 'भेदश्चैषां' इत्यादिना; रससंख्या हि परमार्थतो द्रव्यसंख्यैव, निर्गुणत्वाद्रसानामिति भावः।- While summing up the chapter it is mentioned the enumeration of *Dravyāsrita Rasa*. In fact the *Rasa Saṅkhyā* should be treated as *Dravya Saṅkhyā* as *Rasa* is *Guṇa* and *Guṇa* cannot exist in *Guṇa*.

कारणं रससंख्याया इति 'रसानां तत्र योग्यत्वात्' इत्यादिना।- The reason for the mentioning of number of *Rasās* is that those combinations are capable in performing different types of functions.

विभक्तयो भेदः 'तत्र मधुर' इत्यादिना।- '*Vibhakti*' means the varieties of *Rasās* such as *Madhura*, *Amla* etc.

उद्देशो द्रव्याणां 'शीतं वीर्येण' इत्यादिना, अपवादो द्रव्याणां 'मधुरं किंचित्' इत्यादिना।- The mention of the word '*Śītaṃ Vīryeṇa*' describes the characteristics and actions of certain drugs briefly. With the word '*Madhuraṃ Kiṃcit*' it shows the denial of the attributes and functions of some other drugs.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने आत्रेयभद्रकाप्यीयो नाम षड्विंशोऽध्यायः॥26॥

Thus ends the Twenty Sixth chapter of *Ślokasthāna* entitled *Ātreya-Bhadrakāpyīya Adhyāya* which was composed by *Agniveśa* and redacted by *Caraka*.

***

27 CHAPTER